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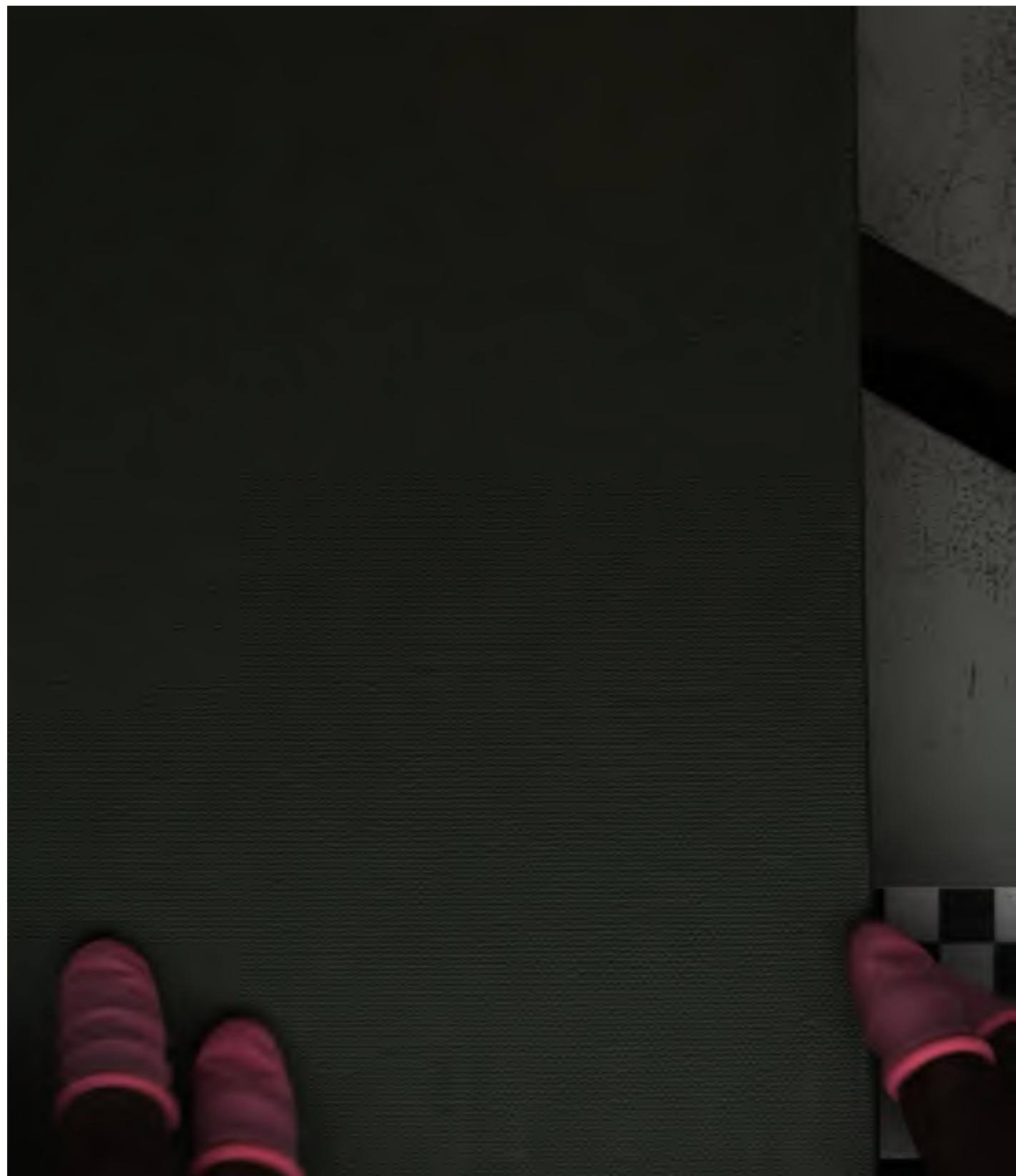
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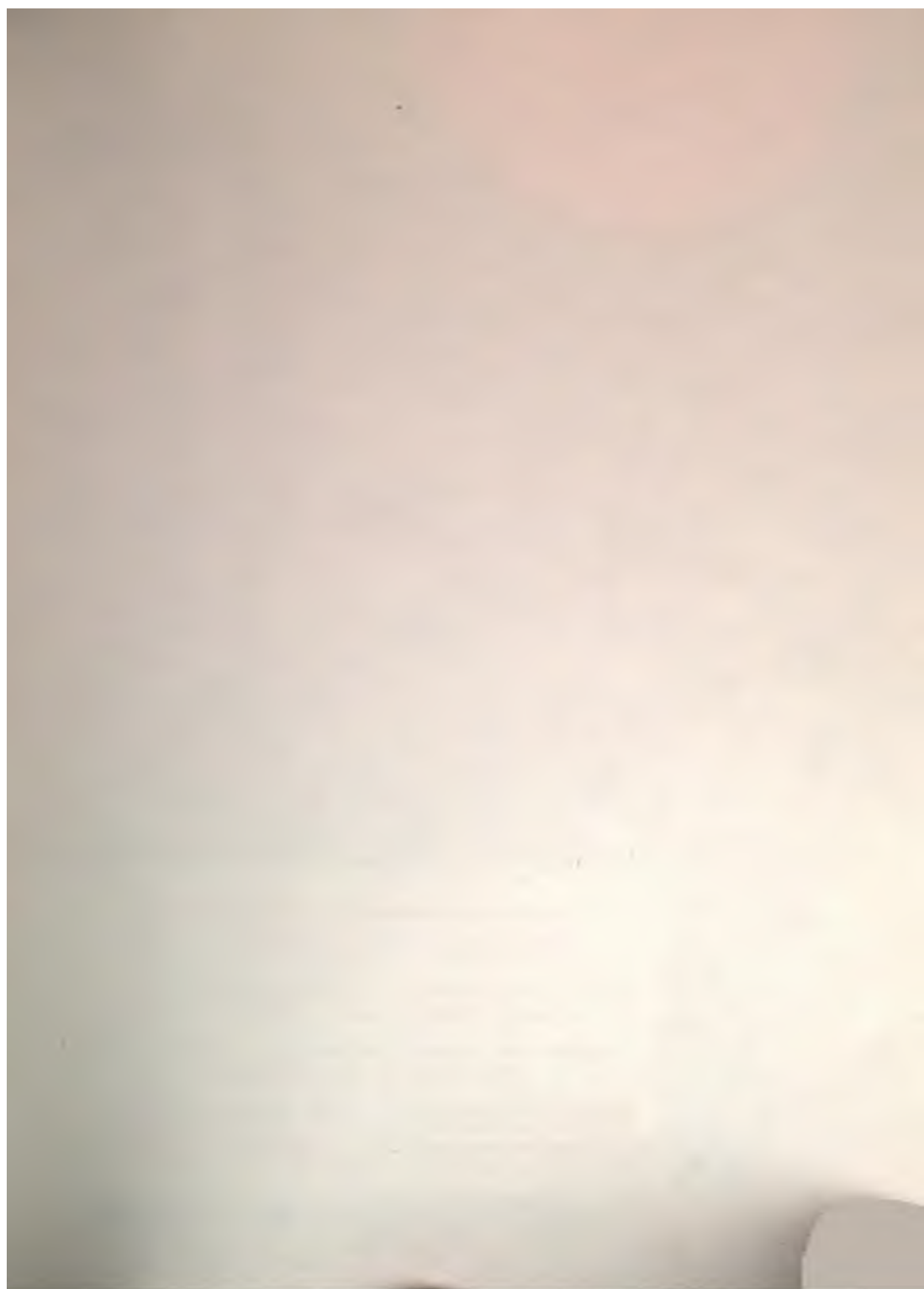
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**NOTE TO THE READER**

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# NOTES AND QUERIES:

A

Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of"—CAPTAIN CUTTLE.

THE INDEX TO THE NOTES AND QUERIES  
FOR THE YEAR 1886

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CONTRIBUTIONS TO A HISTORY OF THE  
THAMES.

## BOOK I. PRIMEVAL AND PROMISCUOUS.

I flow like thee, and make thy stream  
at example as it is my theme—  
deep, yet clear, though gentle, yet not dull,  
without rage, without o'erflowing full.

Sir J. Denham.

## CHAPTER I.

g the "chief things of the ancient moun-  
the precious things of the lasting hills"  
d in the British Museum is a certain  
hipped flint, which once formed part of  
Sloane's collections, bequeathed by him  
ation at his death in 1752. In the Sloane  
e it is thus described:—

46. A British weapon, found with elephant's  
posite to black Mary's near Grayes inn lane—  
It is a large black flint, shaped into the figure  
's point, K."

rences to "Conyers" and "K." are, for-  
fully explained in a letter on London  
es written by Mr. John Bagford to  
Hearne, the antiquary, and printed among  
ductory matter to Hearne's edition of  
'Collectanea.' The whole passage runs

here I cannot forget to mention the honest  
of my old friend Mr. John Conyers, an Apothe-

cary formerly living in Fleet-Street, who made it his  
chief Business to make curious Observations, and to  
collect such Antiquities as were daily found in and about  
London. His Character is very well known, and there-  
fore I will not attempt it. Yet this I must note that he  
was at great Expence in prosecuting his Discoveries, and  
that he is remembered with respect by most of our  
Antiquaries that are now living. 'Tis this very Gentle-  
man that discovered the Body of an Elephant, as he was  
digging for Gravel in a Field near to the sign of Sir  
John Old-Castle in the Fields, not far from Battlebridge,  
and near to the River of Wells, which tho' now dried up  
was a considerable River in the time of the Romans.  
How this Elephant came there? is the Question. I  
know some will have it to have layn there ever since the  
Universal Deluge. For my own part I take it to have  
been brought over with many others by the Romans in  
the Reign of Claudius the Emperour, and conjecture (for  
a liberty of guessing may be indulged to me as well as to  
others that maintain different Hypotheses) that it was  
killed in some Fight by a Britain. For not far from the  
Place where it was found, a British Weapon made of a  
Flint Lance like unto the Head of a Spear, fastned into  
a Shaft of a good Length, which was a Weapon very  
common amongst the Ancient Britains, was also dug up,  
they having not at that time the use of Iron or Brass, as  
the Romans had. This conjecture, perhaps, may seem  
odd to some; but I am satisfied my self, having often  
viewed this Flint Weapon, which was once in the Pos-  
session of that Generous Patron of Learning, the Reve-  
rend and very Worthy Dr. Charlett, Master of University  
College, and is now preserved amongst the curious Col-  
lections of Mr. John Kemp, from whence I have thought  
fit to send you the exact Form and Bigness of it [a coarse  
woodcut of the flint occupies the next page]. This dis-  
covery was made in the presence of the foresaid Mr.  
Conyers, and I remember that formerly many such bones  
were shown for Giants-Bones, particularly one in the  
Church of Aldermanbury which was hung in a Chain on  
a Pillar of the Church; and such another was kept in  
St. Laurence's Church, much of the same Bigness. All  
which bones were publicly to be seen before the dread-  
ful Fire of London, as it appears to me from the Chro-  
nicles of Stow, Grafton, Munday, &c."

Who or what the "black Mary" referred to in  
the Sloane catalogue may have been I know not;  
but although she has long since been topographically  
dead and buried, her silent ghost still per-  
petually revisits its former haunts. In Cary's map  
of London in 1792 "Black Mary's Hole" appears  
as part of an unnamed continuation of Coppice  
Row, immediately before it passes Bagnigge Wells,  
a spot identifiable in the London of to-day as that  
part of Cross Street fronting the Clerkenwell  
House of Correction. "Black Maria" for at least  
some five-and-twenty years has been a favourite  
London synonym for a prison van, and it seems  
difficult to avoid the conclusion that the first  
vehicle to which the name was applied was the one  
which conveyed its duly qualified passengers to  
this establishment at Clerkenwell, situated exactly  
"opposite black Mary's." I note here, moreover,  
two other etymologies. The House of Correction  
is known to its frequenters as "The Steel," a fact

\* Leland's 'Collectanea,' Hearne, second ed., vol. i.  
p. lxxiii.



duly recorded in Dickens's 'Dictionary of London,' s.v. "Prisons"; but I do not know of its having been placed on record that the word is one formed from "Bastille," on the same principle as *bus* from "omnibus." Since the taking of the original Bastille, indeed, the word has passed into common use as a synonym alike for a prison and a work-house. The other derivation is a little less obvious, but hardly less certain. "The Steel" is generally known as Coldbath Fields Prison, and the history of this particular cold bath is thus related:—

"The most noted and first about London was that near Sir John Oldcastle's, where, in the year 1697, Mr. Bains undertook and still manages this business of Cold Bathing, which they say is good against Rheumatisms, Convulsions in the Nerves, &c., but of that those who have made the Experiments are the best judges. The Baths are 2s. 6d. if the Chair is used, and 2s. without it. Hours are from 5 in the Morning to 1 Afternoon."\*

Bagnigge Wells, which a hundred years later had altogether eclipsed the fame of Mr. Bains's establishment, are not mentioned, though they were almost within a stone's throw of "the Cold Bath," which I believe still exists. It is tolerably certain, therefore, that the name was given after 1708, when the 'New View of London' was published, and it seems highly probable that Bagnigge Wells were originally a rival establishment, to which the enterprising proprietor gave the more ambitious name of "The Bagnios"—a word which, not being generally understood of the people, gave rise to the later appellation, in which, by the way, the double *g* was always sounded soft. Battle Bridge lay a little to the north-west of "Black Mary's," but the only record of it left in modern topography is the Battle Bridge Road, which runs at the back of King's Cross and St. Pancras stations.

Whether the "River of Wells," the Fleet brook or river, and the Old Bourne were, as Pennant seems to think, three different streams which united about the bottom of Holborn Hill, or whether the Fleet brook is simply an *alias* of the Old Bourne, of which the River of Wells was a tributary, may perhaps form the subject of a future chapter on the buried affluents of the Thames. In the meanwhile, the particular gravel pit where the flint weapon was found "in the presence of the foresaid Mr. Conyers" may safely be localized within a few yards of the northern corner of the House of Correction, where Calthorpe Street joins Cross Street.

The date of the discovery is not so definitely determinable as the place. Prof. Boyd Dawkins† assigns it to "about 1690," which may be correct, but requires confirmation. Bagford's letter is

dated "Charter-House, 1714/15"; and that Conyers had then been dead for some time is evident from a passage on p. lxviii. Until the date of Conyers's death is ascertained, which would give the latest limit, the nearest safe approximation to the date of the discovery is "about the end of the seventeenth or beginning of the eighteenth century."

I have entered into these details because this is by a whole century the earliest recorded discovery of any of those implements to which Sir John Lubbock has given the name of "palæolithic," the rediscovery of which in our own time has vindicated for our race an antiquity beyond the dreams of Egyptian chronology.

This flint, in fact, though chipped instead of worn, is considerably older than the one on which the Ousel of Cilgwri sat when the Eagle of Gwernabwy came to consult him before marrying his second wife, the Owl of Cwmcaulwyd, as related in the tale of the 'Ancients of the World.'\* "The Eagle," says the story, "found the Ousel sitting on a small bit of hard flint, and he asked him the age and history of the Owl, and the Ousel answered him thus: 'See, here, how small this stone is under me; it is not more than a child of seven years would take up in his hand, and I have seen it a load for three hundred yoke of the largest oxen, and it never was worn at all excepting by my cleaning my beak upon it once every night before going to sleep, and striking my wings upon it every morning.'" Save the backbone of the world itself, the historian goes on to say, there is nought older of the things that had their beginning in the age of this present world than the Eagle of Gwernabwy, the Stag of Rhedynvre, the Salmon of Llyn Llyon, the Ousel of Cilgwri, the Toad of Cors Vochno, and the Owl of Cwmcaulwyd. Yet the senior resident of these zoological antiques was, it is probably safe to assert, unborn and unthought of at the time when our nameless granduncle chipped this flint weapon and inadvertently bequeathed it, first to Mr. John Conyers, then to Dr. Charlet, then to Mr. Kemp, then to Sir Hans Sloane, and through Sir Hans Sloane to the British nation. Thousands of tools like it have since been found, not only in Britain, but France, Italy, Greece, Palestine, India, and a whole atlasful of other countries; and likely enough any day still earlier traces of man may turn up, possibly have already turned up, in lands more likely to have been the cradle of our race. But in the meanwhile science cannot point to one single monument of the existence of man on our planet which is known to be older than this worked flint found opposite Black Mary's. It is the first found of the earliest known records of humanity.

BROTHER FABIAN.

(To be continued.)

\* 'A New View of London' (2 vols. 8vo., 1708, compiled, says a MS. note in my copy by a Mr. Christopher Hatton, an agent for a fire office), s.v. "Cold Bath," vol. ii. p. 785.

† 'Early Man in Britain,' p. 159.

\* Iolo MSS., p. 601.



## THE 'DECAMERON' IN ENGLISH.

A year or two ago I remember seeing a question asked in the *Athenæum* whether there does not exist, or ever has existed, in Middle English a translation of Boccaccio's novels. The question was founded upon a statement in an old Italian writer, and I think the conclusion arrived at was that the allusion in the Italian writer was to Chaucer, with whose works that writer was imperfectly, or not at all, acquainted.

The Italian writer may not, after all, have intended to refer to Chaucer, and I think there is a good deal of evidence pointing to the former existence of a translation now, perhaps, lost.

In 1741 Charles Balguy, M.B., a physician practising in Peterborough, published anonymously a translation of the 'Decameron.' This he dedicated to his friend Bache Thornhill, of Stanton, in Derbyshire, and in the preface he says :—

"Two translations there are in French that have come to my knowledge, and the same number in our own language, if they may be styled so; for such liberties are taken everywhere in altering everything according to the people's own taste and fancy, that a great part of both bears very little resemblance to the original."

Now here is a distinct reference to two English translations. But what were they? What else was there except the edition printed by Jaggard in 1620-5 and the subsequent reprint or reprints thereof? An anonymous edition of 'The Novels and Tales of the Renowned John Boccacio,' printed for Awnsham Churchill in 1684, lies before me. It is described on the title-page as "the fifth edition, much corrected and amended." I have no copy of the edition of 1620-5, but as this edition of 1684 contains a dedication to Sir Philip Herbert, Earl of Montgomery, I take it to be a slightly altered reprint of the edition of 1620-5. I do not understand why this book is called "the fifth edition." I never saw or heard of a second, third, or fourth edition, and Lowndes does not mention them. The writer of the dedication to the Earl of Montgomery thus speaks of the novels :—

"I know, most worthy Lord, that many of them have long since been published before, as stoln from the first original author, and yet not beautified with his sweet stile and elocution of phrase, neither savouring of his singular moral applications. For as it was his full scope and aim by discovering all vices in their ugly deformities to make their mortal enemies, the sacred virtues, to shine the clearer, being set down by them and compared with them, so every true and upright judgment, in observing the course of these well-carried novels, shall plainly perceive that there is no spare made of reproof in any degree whatsoever where sin is embraced, and grace neglected."

An English edition of the 'Decameron,' without date, and somewhat altered from that of 1741, has been lately published by Messrs. Chatto & Windus, "with Introduction by Thomas Wright, M.A., F.S.A.," in which are the following words :—

"Before the year 1570, William Paynter, clerk of the office of arms within the Tower of London, and who seems to have been master of the school of Sevenoaks in Kent, printed a very considerable part of Boccaccio's novels. His first collection is entitled "The Palace of Pleasure," the first volume, containing sixty novels out of Boccaccio. London, 1566.' It is dedicated to Lord Warwick. A second volume soon appeared, "The Palace of Pleasure," the second volume, containing thirty-four novels. London, 1567.' This is dedicated to Sir George Howard, and dated from his house near the Tower, as is the former volume."

The reader is thus led to believe that Paynter translated and published no fewer than ninety-four of the hundred novels which make up the 'Decameron.' But what are the facts? I have no copy of the edition of 1567, but I have that of 1575, which is dedicated to the Earl of Warwick from "nere the Tower of London, the first of Ianuarie, 1566." After referring, in an epistle to the reader, to the authors from whom his novels are derived, Paynter goes on to say :—

"Certaine haue I culled out of the Decamerone of Giouan Boccaccio, wherein be contained one hundred Nouelles, amonges whiche there be some (in my iudgement) that be worthy to be condemned to perpetual prison, but of them such haue I redemed to the libertie of our vulgar as may be best liked, and better suffered. Although the sixt part of the same hundreth may full well be permitted. And as I my selfe haue already done many other of the same worke yet for this present I haue thought good to publish only *tenne* in number, the reste I haue referred to them that be able with better stile to expresse the authours eloquence, or vntil I adioyne to this another tome, if none other in the meane time do preuent me, which with all my heart I wishe and desire : because the workes of Boccaccio for his stile, order of writing, grauitie, and sententious discourse, is worthy of intire promulgation."

Thus, although this edition of 1575 contains sixty-six novels, only ten of these—and not sixty—are taken from the 'Decameron.' The second volume of 'The Palace of Pleasure' in my possession is that known as the third edition, said to have been printed about 1580. It has no title-page, but it contains an "epistle" to "Sir George Howard, Knight, Maister of the Quene's Maiesties Armarie," dated "from my pore house besides the Towre of London, the iijij of Nouember, 1567." It contains thirty-five novels. Following an address to the reader is a list of "authorities from whence these Nouelles be collected and in the same avouched." Including Boccaccio there are twenty-four of these authorities, and, so far as I can make out, only two or three of the tales are taken from the 'Decameron.' Either, then, the editions of 1566 and 1567 are entirely different books from that of 1575 and that of *circa* 1580, or else Wright made a mistake which in such an able and scholarly writer is quite unaccountable.

Considering the great rarity, even in an imperfect state, of copies of 'The Palace of Pleasure,' it is not unreasonable to suppose that prose translations of many of the novels have been altogether



lost, or yet remain to be unearthed. A novel or romance is more than any other book liable to be damaged by excessive use, and to require frequent re-binding. Hence the binder—*durus arator*, as Mr. Lang calls him—ploughs the book down to the quick, and in the end it perishes as though it had never been. Paynter himself gives us reason to suppose that romances were carried by travellers on foot or on horseback for amusement. He says:

"Pleasant [they be] so well abroad as at home, to avoid the grief of winters night and length of summers day, which the travellers on foot may use for a stay to ease their wearied bodye, and the iourneors on horseback for a chariot or lesse painful means of traualle in steade of a marie companion to shorten the tedious toyle of wearie wayes."

The small size of the two volumes of 'The Palace of Pleasure' would make them suitable to be carried in the pocket. My copy, in an old binding, is strongly perfumed. As the leaves are turned over a fragrance as of bergamot arises from them.

I forget where I have seen it stated that Burton, in 'The Anatomy of Melancholy,' first published in 1621, alleges that Boccaccio's novels were commonly related at English firesides. I have not been able to find the passage, as the various editions are imperfectly indexed. If found it would add weight to the evidence that, either in the time of Paynter or before his time, there existed in English translations of the novels other than the few which are contained in 'The Canterbury Tales' and 'The Palace of Pleasure,' and other than the metrical versions of one or two tales which appeared in the time of Elizabeth. It will have been seen above that Paynter declares that he himself had in 1566 "done many other" of the novels. It is interesting to note that he speaks of his collection as "these newes or nouelles."

S. O. ADDY.

#### YORK MINSTER AND THE OUSE.

In the year 1802 William Colquett, of Christ's College, Cambridge, published at Chester a quarto volume of poems, one of which poems is, I believe (for I have not seen the book), a description of York Minster. I do not know, but doubtless all really well-informed schoolboys know, whether any other poem on York Minster exists in print. Even such a boy, however, cannot be expected to have heard of the MS. poem now in question, a neatly written volume of about a hundred pages, dated 1808, and marked "Second edition," as if to show that it had been circulated in manuscript, for certainly it was never published. It is a mock epic, with mock criticisms at the end, such as those which long afterwards were made popular by Mr. Hosea Bigelow and others. It deals mainly with the people and the doings of York and its neighbourhood as they were at the end of the last century and at the beginning of

this. And in deference to the feelings of some masculine contributors of 'N. & Q.' (for as to the women, they are not so sensitive) I respectfully suppress what my author says on those subjects. It is, I regret to say, very far from favourable. There are, however, two episodes in the poem which may be of some slight general interest, and therefore may deserve place in 'N. & Q.' One of these is an attempt, evidently sincere, to describe the effect of mediæval architecture upon minds familiar, indeed, with Gray and Walpole, but ignorant of the "revival" that was yet to come. It is this:—

Whoe'er thou art, whom torturing griefs molest,  
Or Care's dull weariness despoils of rest,  
Whom blighted hopes and wither'd joys have made  
A moody wanderer in a world of shade;  
Or whom the Muse invites to seek, resign'd  
To heav'nly contemplation, solace kind  
That cheers the ruffled soul, and drives away  
All tedious irksome jarrings of the day:  
If thou would'st lull awhile thy woe or care,  
Or taste calm joy, with lonely step repair  
At midnight, when the full-orb'd moon rides high  
And light-wing'd clouds skim fleetly o'er the sky,  
To where St. Peter's solemn temple stands  
In Gothic pride, unmatched in other lands;  
Where nought is heard, save the slow soften'd swell  
Of distant watchdog's long long moaning yell;  
Or the shrill hoot of owl, that moping sits  
In loophole lone, or through dim shadow flits;  
Or, loudly pealing from the western tower,  
The deep-voiced warning of the midnight hour.  
When all is hush'd, then in thy thrilling gaze,  
'Mid silence audible and sweet amaze,  
The vast and varied pile survey, and o'er  
Thy soul will steal a bliss unknown before:  
Grey walls and buttresses in masses deep,  
On which soft gleams of ivory splendour sleep,  
And, mildly breaking 'cross that tranquil scene,  
Smooth gulphs of ebon shadow intervene;  
On purple windows silvery moonbeams shine,  
Where climbing wreaths of tracery gently twine;  
Niches and tabernacles rang'd around,  
With clustered canopies aspiring crown'd,  
Mellow'd in rich variety of grace;  
While tow'rs the azure cope of heav'nly space,  
The towers and pinnacles in hoary light  
Rear their fair heads on high, serenely bright.  
A scene so meek, so holy, so sublime,  
Would awe to peace the sullen soul of crime;  
E'en o'er the dimmest eye bland lustre spread,  
And gladness on the saddest spirit shed.

The other episode describes, in strains quite as good as it deserves, the valley of the Ouse, one of the dullest and tamest of English rivers. The author is pleased to speak of it thus:—

How sweet the change, from harsh forensic broils,  
From crowded haunts of busy men, and toils  
Of anxious litigation's bootless feuds,  
To Nature's ever-grateful solitudes,  
Or temperate pleasures of the rural life,  
Remote from Cities and exempt from strife!  
Fair shines the stream, where lazy craft amuse  
Their leisure on the sleepy tide of Ouse;  
High in mid-heaven, light purple clouds o'er shade  
The fields and auburn woods beneath display'd:  
In distant sunny gleam, a golden haze



Veils the blue champaign and the slanting rays  
Through hazel thickets, far from public road,  
Young errant pillagers their satchels load :  
Here, ruddy peasants, strong with gladd'ning toil,  
In gabled stacks the ripen'd treasures pile ;  
There, screen'd with venerable trees, appears  
That decent mansion,\* where smooth glide the years  
Of wealthy Margaret,† justly-honour'd dame :  
On nearer foreground, mark, in search of game,  
—† himself, in fowler's sober guise,  
With gun across his shoulder, blithely hies  
O'er the brown stubble ; while, not far astray,  
His cautious pointers sniff their stealing way :  
Through all the scene, with sweetly mingled hues,  
Woods, plains, and sky, refreshing calm diffuse.

I make no comment on the merits or demerits of these verses. They are composed in the spirit of the later eighteenth century, and the literary sources of their inspiration are not far to seek. They seem to have been written in mature life, for the author of them died in 1816, at the age of fifty-three. It may be worth while to add, as an approximate test of his "culture," that in his Preface, Address to the Reader, and mock criticisms he quotes or refers to the following authors : Homer, Horace, Dante, Tasso, Camoens, Shakespeare, Milton, Schiller, Southey, Scott, and Byron ; and he does not mention Wordsworth or Coleridge or Keats. A. J. M.

A SHEAF OF MISPRINTED WORDS.—The following press errors are culled from Emerson's 'Poems' (Routledge, 1850):—

The Sexton tolling the bell at noon,  
Dreams not that great Napoleon  
Stops his horse, and *lifts* with delight  
Whilst his files sweep round yon Alpine height.

P. 7.

Corrections : *Deems, lists.*

And all the hours of the year  
With their own harvest *hovered* were.—P. 37.

Cor. : *honored.*

Where feeds the *mouse*, and *walks* the surly bear.

P. 53.

Cor. : *moose, stalks.*

Let the starred shade which *mighty* falls  
Still celebrate their funerals.—P. 68.

Cor. : *nightly.*

*Trendrant* time behoves to hurry  
All to yean and all to bury.—P. 69.

Cor. : *Trenchant, i. e.,* disposed to "slit the thin-spun life."

Up ! where airy citadel  
O'erlooks the *purging* landscape's swell.—P. 73.

Cor. : *surging.*

Gentle pilgrim, if thou know  
The gamut *old* of Pan,  
And how the hills began.—P. 82.

Cor. : *of old.*

\* Benningbrough Hall, on the Ouse.

† Margaret Earle, née Boucher, widow of Giles Earle.

‡ The author.

I cannot leave

My *buried* thought.—P. 93.

Cor. : *honied.*

And worship that *world-warming* spark  
Which dazzles me in midnight dark.—P. 98.

Cor. : *world-warming.*

The flowers, tiny *feet* of Shakers,  
Worship him ever.—P. 114.

Cor. : *sect.*

We *pour* New England flowers.—P. 115.

Cor. : *poor.* (I am afraid there are more errors between p. 115 and p. 162, but I have not detected them yet).

On thine orchard's edge belong  
All the *brass* of plume and song.—P. 162.

Cor. : *To, birds.*

Hither *bring* the veiled beauty.—P. 167.

Cor. : *bring.*

May the sovran destiny  
Grant a victory every morn.—P. 172.

Cor. : *Thee may.*

Who his friends *shirt*, or hem of his shirt,  
Shall spare to pledge.—P. 174.

Cor. : *skirt.*

*Shy* then not hell, and trust thou well  
Heaven is secure.—P. 174.

Cor. : *Shun thou.*

Or bow above the tempest *pent*.—P. 199.

Cor. : *bent.*

The fact that Emerson's style is obscure and unpicturesque may help to account for these almost unparalleled blunders in a reputable edition of a popular author. Such errors as "lifts" and "feet" (for *lists* and *sect*) suggest, strange to say, the use of the long *s* in the copy. I add one from 'Eight Essays,' by Emerson, of same date, whence more may be found for the seeking :—

"Nature is erect and serves as a *deferential* thermometer."—P. 148.

Cor. : *differential.*

C. M. I.

Athenæum Club.

"IFS AND ANDS."—At col. 2, p. 317, of the 'New English Dictionary,' the earliest quotation given for the use of this expression is 1638. The expression occurs in T. Nash's introduction to R. Greene's 'Menapton,' 1589 :—

"Sufficeth them to bodge vp a blanke verse with *ifs* and *ands*, and other while for recreation after their caudle stuffe, hauing starched their beardes most curiouslye, to make a peripateticall path into the inner parts of the Citie."—Arber's reprint, 1880, p. 10.

F. C. BIRKBECK TERRY.

KEATS.—In the *Athenæum*, p. 709, for Dec. 12, Mr. W. Rendle gives some interesting researches into the hospital books as to Keats at Guy's Hospital. He shows that Keats was a dresser, March 3, 1816. This is an indication that Keats was entered for the higher study of the profession, and he must have paid an extra fee for the dress.



ship. This was, in those days, a perquisite of the hospital surgeon, and not, as now, a competitive prize for the school. It is clear that he was in a fair position, with the prospect of a respectable professional career. Some have chosen to regard him as in a low position. HYDE CLARKE.

**SOCIAL CLUBS OF LAST CENTURY: THEIR RELATIONS WITH FREEMASONRY.**—In an interesting pamphlet which treats of the higher grades of Freemasonry, published in Dublin towards the end of last century, I find, in a collection of Masonic songs, several relating to the strange associations which then existed for social purposes. I was not aware that these clubs had any possible relation to Freemasonry, but the collection of songs appended to this pamphlet makes me desirous of ascertaining any particulars which may be known to your readers with reference to such a possible connexion.

There are three songs relating to the "Society of Bucks"; two for the "Honorable Order of Select Albions"; one for the "Honorable Lumper Troop"; two for the "Ancient Corporation of Stroud Green"; one for the "Corporation of Gray's Inn Lane" (this society is stated to have been founded in 1740); three for the "Laudable Corporation of Southwark"; four for the "Ancient Family of Leeches"; one in honour of the "Worthy Court of Do-Right"; one for the "Free and Easy Counsellors under the Cauliflower"; one for the "Birth Night Club at the Harrow in Grey Friars, Newgate Street"; one for the "Bright Stars of Islington."

W. FRAZER, F.R.C.S.I.

**"FILIIUS POPULI."**—While the phrase "Filius Dei" is being discussed in 'N. & Q.' it may be as well to note that John Kington (vicar of St. Dunstan's, Canterbury, 1606-1613) designated a child "who had no father" as "filius populi." For instance: "Johannes filius patience & filius populi (1608); Maria filia populi (1611); Henry & beneta filij populi (1612)." I may add, for the information of the readers of 'N. & Q.', that I am copying these registers with a view to their publication. Afterwards I hope to edit the registers of St. Peter's, Canterbury. J. M. COWPER. Canterbury.

**SEVENTH DAUGHTER SUPERSTITION.**—At 6<sup>th</sup> S. xii. 204, 501, are several communications on the supposed healing powers of seventh sons; but no mention is made of seventh daughters. From the following paragraph, from the *Post Man*, Oct. 6-9, 1711 (cited in Fennell's *Ant. Chron. and Lit. Adv.*, p. 190), it would seem that the seventh sons are not to have a monopoly of this power, but that seventh daughters share the same honour:—

"There is lately come to town Martha Sneath, a gentlewoman who is the seventh daughter, who hath cured the evil for this twenty years, both in town and

country; she useth medicines, but toucheth seven mornings; likewise a diet drink that cures the dropsy; she is to be spoken with any time of the day at Mrs. Smith's, in Black Horse Yard, in Nightingale Lane, East Smithfield."

ALPHA.

**THE JOSEPHINS.**—A correspondent of the *Times* newspaper proposes the adoption of this name, instead of *Jacobins*, for the followers of Mr. Joseph Chamberlain. The term is already in use in the political nomenclature of the Austrian empire, where it has much the same meaning as *Erastian* with us. *Josephinismus* denotes, since the days of Joseph II., the oppression of the Church by the State, and may still be met with in the Roman Catholic newspapers of Vienna and Munich.

A. R.

**HOW TO FIND A DROWNED CORPSE.**—The following extract is from the *Stamford Mercury*, Dec. 18, 1885:—

"At Ketton, on Tuesday, an inquest was held by Mr. Sheild, coroner, touching the death of Harry Baker, aged twenty-three, who was missed on the night of the 27th of November, after the termination of the polling for the county election, and was believed to have walked into the ford near the stone bridge during the darkness. The river at the time was running strongly, and deceased had no companions with him. The dragging irons from Stamford were obtained, and a protracted search was made in the river, but without result. However, in obedience to the wish of Baker's mother, a loaf charged with quicksilver (said to be scraped from an old looking glass) was cast upon the waters, and it came to a standstill in the river at the bottom of Mrs. Lewin's field. Here the grappling hooks were put in, and at four o'clock on Monday afternoon last the corpse was brought to the surface, having been in the water seventeen days. The river at this spot had been dragged several times before. The jury returned a verdict in accordance with the evidence."

CUTHBERT BEDE.

**A SUGGESTED PRESS ERROR.**—

*Amoretto*. Father shall I draw?

*Sir Radericke*. No sonne keepe thy peace, and hold the peace." 'The Returne from Parnassus,' 1608, IV. ii.

Is not there a transposition here of the words *thy* and *the* in Sir Radericke's reply? I think we should read

No sonne keep the peace, and hold thy peace.

C. M. I.

Athenæum Club.

**"SITTING ON BOTH SIDES OF THE HEDGE."**—

It is not a little curious that this Transatlantic phrase, which we have heard often of late in connexion with the elections, should not only embody the same idea as the Latin *prævaricatio*, viz., "straddling with distorted legs" (see Trench, 'English Past and Present,' tenth ed. p. 300), but should also carry with it almost exactly the same figurative meaning as the classical word.

H. DELEVINGNE,

Ealing.



### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

TUNISIA.—I seek the aid of your contributors in forming a list as ample as possible of what has been written on Tunisia. I know already the books of Ibn-Hancal, El-Bekri, Shaw, Peyssonnel et Desfontaines, Hebenstreit, C. T. Falbe, Sir Grenville Temple, Dr. H. Barth, Dr. L. Frank, E. Pellissier, Tissot, Berbrugger, Beulé, V. Guérin, Léon Michel, Thomas Macgill, Madame de Voisins, Pierre Giffard, Prince J. Lubomirski, Victor Cambon, Boddy, Albert de la Berge, Madame Barbe-Paterson, Prof. G. Perpetua, Lieut.-Col. Playfair. There should be much to add to these, especially Spanish, Italian, and German. I request also references to magazine articles, &c., not to be found in Poole's 'Index to Periodical Literature.' A note of any existing pictures, engravings, or good photographs would be welcome.

In the work of Thomas Macgill above mentioned, 'An Account of Tunis' (London, Longmans, 1816), we read:—

"The Dutch engineer (who went to Tunis for the purpose of draining the lake) has a very valuable collection both of medals and of stones, and also several curious inscriptions, which he intends one day to lay before the public. His work will be very interesting, for, from a residence of ten years, with the intention from the beginning to publish, he has collected a great deal of very curious information. Another work will also shortly appear, written by the Danish Consul, Mr. Lunby, a man of great classical knowledge, which will contain many interesting details, both regarding the ancient and modern state of Tunis; and should Mr. Tulin, his Swedish Majesty's Consul-General, be persuaded to publish the fine views which his pencil has drawn, during a residence of thirty-five years in Tunis, the public will receive a gratification of no ordinary kind."

Have the proposed works of Mr. Lunby or of Mr. Tulin ever appeared, or that of the Dutch engineer, whose name I should be pleased to learn?  
H. S. A.

BELL OF THE HOP.—Can any one say what the "bell" of the hop exactly is, and why it is so called? In Bradley's 'Fam. Dict.' (1772), s. v. "Hop," we read, "About August the Hop will begin to be in the Bell or Button"; and Plat (1594) 'Jewel House,' i. 43, has "his hops are more kindly, and the bells of them much larger." There is also a cognate verb, of still earlier appearance; thus, in the 'Perfite Platforme of a Hoppe Garden' (1578), p. 33, we have, "Commonlye at Saint Margarets daye Hoppes blowe, and at Lammass they bell"; and similarly Worlidge, 'Systema Agriculturae' (1681), p. 150, says, under the heading "When Hops Blow, Bell, and Ripen," "Towards the end of July Hops Blow, and about

the beginning of August they Bell, and are sometimes ripe at the end of August, but commonly at the beginning of September." This is quoted in many subsequent encyclopædias. The expression "in the bell" above recalls the expression used by Burns in 'The Cottar's Saturday Night,' "how 'twas a towmond auld sin' lint was in the bell." This is usually taken, I suppose, as meaning "in flower," flax having a blue campanulate flower; if so, it must be distinct from the phrase "in the bell" applied to the hop. But *bollen* is an old pa. pple. from a vb. *to bell*, meaning swollen; and a cognate *bolled* is used of flax in Exodus ix. 31, in the sense, apparently, of in seed. Can any "man of Kent" or Sussex tell us what the bell of the hop is; or even if it is still in use? J. A. H. MURRAY.

The Scriptorium, Oxford.

PLATFORM.—I want early examples of this in the ordinary modern English sense of a raised structure for a number of speakers, a sense unknown to dictionaries forty years ago. I think it ought to be found in accounts of Anti-Corn-Law or early teetotal meetings, or even, possibly, of political meetings at the time of the Reform Bill of 1832. It may be noted, in passing, that the sense of a political or party programme, which we are indebted to the United States for preserving, and which many people, I find, think to be derived from the modern wooden platform at a public meeting, was very common in England more than three hundred years ago. In 1547 the Bishop of Winchester urged on the Lord Protector "that the Bishop of St. Davids laid a platform for confusion and disturbances in the state" (Strype), while the programme of the former was described by Foxe as "Winchester's devillish platform." So we find "the Puritan platforme" and "the Genevan platforme." But English examples are rare from 1688 until they reappear in reference to American politics, one of which I find in 1837; this must have been about the time that the material "platform" at a public meeting was also coming in. Examples of the "platform" at a railway station would also be useful. Many people still alive must well remember the first use of both. J. A. H. MURRAY.

The Scriptorium, Oxford.

BELGIUM.—I have seen it stated that this was a brand new name invented for the southern Netherlands in 1830, with reference, of course, to the ancient Belgæ. But I find in the *London Gazette*, No. 4584, anno 1709, the advertisement of "a neat and large new Map of Modern Belgium or Lower Germany," and I find *Belgian* and *Belgic* common in English since 1600. H. Cockeram, by the way, in his 'Dictionarie' of 1621, has the curious entry in part iii., under the heading "People of Sundry Qualities," "*Belgeans*, People of the Low Countries Somersetshire, Wiltshire, and Hampshire." Are Wiltshire men, &c., or



where else called Belgians? The next "people" are *Androgynie* and *Centaures*, and a preceding one is *Antipodes*, so that the company is rather mixed. One almost expects to find *Moon-rakers*, but that would have been too conscious. There is plenty of unconscious fun—conscientiously earnest.

J. A. H. MURRAY.

The Scriptorium, Oxford.

**HIGHLAND KILT.**—At a private dinner table, a short time since, a great authority said that the Scotch kilt was a garment of comparatively recent introduction into Scotland, and that he did not know of any instance of the use of the kilt before the year 1700. Perhaps some of your readers can give the names of works which can be referred to on the subject.

W. A. P.

**THE HON. MRS. NORTON.**—Could any of your readers whose taste is for contemporary memoirs inform me where I should be likely to find particulars about the late Mrs. Norton and her family? I am familiar, of course, with all the official Sheridan literature; but there are many little-known memoirs in which there is much curious information, and which I should like, in Lamb's phrase, "to pickaxe open" if I knew where to look for them. All will be fish, however, to this Sheridan net. What is common can be thrown back into the sea.

PERCY FITZGERALD.

Athenæum Club.

**'LOTHAIR.'**—Can any reader of 'N. & Q.' furnish a key to the characters in Lord Beaconsfield's 'Lothair,' similar to that given some years ago in your columns to 'Endymion'?

C. W. SUTTON.

121, Chorlton Road, Manchester.

**MS. OF MIDDLETON'S 'GAME AT CHESS.'**—Some twenty years ago the late Mr. Stewart, bookseller, of King William Street, advertised in a Supplement to 'N. & Q.' a list of MSS. that he was offering for sale. On the list was a MS. of Middleton's 'Game at Chess,' which (according to Mr. Stewart) differed widely from the printed copies and the other MSS. I am very anxious to trace this MS., and shall be greatly obliged to any reader of 'N. & Q.' who will aid me in the search. I have tried in vain to find the Supplement. Mr. Stewart's account-books were unfortunately destroyed after he retired from business.

A. H. BULLEN.

17, Sumatra Road, West Hampstead, N.W.

**ORIGIN OF PROVERBIAL PHRASE.**—I should be obliged if I could be informed where is to be found the origin of "If the mountain will not come to Mahomet, Mahomet must go to the mountain."

EVAN EVANS, R.N.

Percy Lodge, Winchmore Hill, N.

**SCOTCH NAMES OF FISHES.**—In William Stewart's metrical translation of Hector Boece's 'Scotorum Historia' the following passage occurs. The writer is speaking of the early traffic between France and Scotland:—

Qubair mony schip of merchandice thair wes,  
Quhilk in the tyme wer cuning out of France  
With quheit and flour and wyne of Orleance,  
And for till by thair merchandice agane,  
As selch and salmone, *scur*, *pellat*, and *pran*.

What do the three italicized words mean? I cannot find them in Jamieson. Stewart has paraphrased the original very freely. Boece simply speaks of Frenchmen "qui mercatus causa adventerant."

P. J. ANDERSON.

2, East Craibstone Street, Aberdeen.

[*Scur* is probably sturgeon (Germ. *Stür*). *Pran* may be brandling—parr, samlet; and it is possible that *pellat* is powan, or some member of the charr or salmon families.]

**THE IRISH PARLIAMENT.**—It is stated in the *Times* of Saturday, December 19, 1885, that if an Irish Parliament were granted we should still be hampered with eighty hostile votes in the House of Commons. During the period of the independent Irish Parliament of 1780-1801 were there any representatives of Irish constituencies in the English House of Commons?

W. A. P.

**PIGOTT FAMILY.**—Was Sir William Pigott, Bart., of Dublin, descended from the Huguenot family of Picquett, Marquess de Majanes of Picardy, and are their arms and motto at all similar? Smiles, in his 'Hist. of the Huguenots,' mentions a family named Pigott, who settled in Ireland. Who are the present descendants of this family?

PICQUETT.

**HACKETT'S 'LIFE OF ARCHBISHOP WILLIAMS.'**—(1) Who is "Dr. Bishop, the new Bishop of Chalcedon, who is come to London privately" (i. 94)? Is it Dr. Richard Smith? (2) In part ii. p. 49 (fourth line from foot) he says, "Let him bite a bay leaf," &c. What does this mean? (3) In the paragraph placed over the "Errata":—"This manuscript was writ by the reverend author about forty years since, in a small white letter." What is "a small white letter"?

FRANCIS M. JACKSON.

**"HANG SORROW."**—There was a song sung publicly in alehouses and other places about 1764, in connexion with the poor law enactments of George III.'s reign, which ran thus:—

Hang sorrow, cast away care,  
The parish is bound to maintain us.

Where can the entire song be met with; and is the authorship ascertained?

C. A. WARD.

Haverstock Hill.

**'MARMADUKE MULTIPLY'S MERRY METHOD.'**—I shall be obliged for information with regard to



the authorship of a 16mo. book entitled "Marmaduke Multiply's Merry Method of making Minor Mathematicians; or, the Multiplication Table illustrated by sixty-nine appropriate engravings." I. F. C. London: printed for J. Harris." The work is without date, but belongs, apparently, to about 1820. It would be difficult to exaggerate the interest and charm of the "sixty-nine appropriate engravings," which are well calculated to drive home wholesome mathematical and other truths in the mind of the dullest child.

A. W. R.

'THE RAPIDS OF NIAGARA.'—Can any of your correspondents favour me with the authorship of a piece with the above title, thought to be by J. B. Gough, the American temperance lecturer, and say also where I may find it in full?

H. B. SAXTON.

8, Ossington Villas, N. Sherwood Street, Nottingham.

JOHN THURLOE, SECRETARY OF STATE UNDER CROMWELL.—Whom did he marry, and what children had he by each wife?

WILLIAM H. UPTON.

Walla Walla, W.T., U.S.A.

WILLIAM HARRIES.—Can any of your readers inform me what was the relationship of William Harries to Sir Thomas Harries, Bart., of Tong Castle, co. Salop, one of the Cruckton Hall Harrieses? In the Public Record Office of Ireland mention is made of William Harries in Roll 2, Forty-nine Officers' Roll (skin 123), as a commissioned officer in the service of Charles I. up to his death, and had a Government debenture for a certain sum of money granted to him after the rebellion of 1641. He died in 1685. His descendants in Ireland have since borne heraldic arms, same as those of the Baronet of Tong Castle. And is there to be found anywhere information of the now extinct family of Harries, of Cruckton Hall, prior to the year 1463?

E. HARRIS.

42, Lady Lane, Waterford.

COGERS' HALL.—Cunningham says it is in Bride Lane; Mr. Walford says Shoe Lane, formerly at No. 10. Who is right; or has it been removed, and so both are right, or half right? It is pretended that *coger* is from *cogitare*; Hotten says from *cogitators*, and not from *codger* or *cadger*. Mr. Walford says it is not from *codger*, which means "a drinker of cogs." What is a *cog* in this sense, if sense it have? *Code* is cobbler's-wax. A *codger's-end* is the end of a shoemaker's thread, according to Halliwell; but I don't think it is; it is rather what a cobbler works with, a *bristle and waxed thread*, commonly called a *wax-end*, which does not mean the end of a thread, but the whole thread used by a leather-stitcher. Cunningham says it was established 1756, Walford says 1755.

Will readers help to put all these bent pins straight?

C. A. WARD.

Haverstock Hill.

SCOTCH TRADERS IN SWEDEN.—Some years ago I read an account of Scotch traders in Sweden and North Germany in the seventeenth century. The author mentioned the existence of numerous Scotch names in the cemeteries of the Baltic towns of that date. Can any of your readers supply the name of the work?

J. P.

LATIN POEM.—Who was the author of the hexameters beginning with the well-known line

Propria quæ maribus tribuuntur mascula dicas,

and concluding with

Et valeo, caleo; gaudent hæc namque supino?

T. W. R.

CARISBROOK CASTLE AND NEWPORT, ISLE OF WIGHT.—Where can I see plans (to scale, if possible) of all the buildings in this castle and plans of this town of any date prior to 1700?

C. A. J. M.

"THE EIGHT BRAVES OF INDIA."—This title was applied at the time of the mutiny to certain Englishmen. I am anxious to know by whom; and also who were the eight braves.

M. H. WHITE.

17, Clarendon Crescent, Edinburgh, N.B.

CLASSICAL JINGLE: "HONOS VEL HONOR."—

Quid sit honos, rogitas? Onus, aut óvoc, aut, si ita malis,

Est óvap: hoc certum est, óvδέπωρ' έστιν ó νοδς.

A friend requests me to say whence comes the above bilingual post-classical jingle. In my friend's cause and my own ignorance I appeal to 'N. & Q.' Its atrocious puns might seem to claim for it a place in some classical burlesque. Did such a thing exist? If Sir John Falstaff had but "small Latin and less Greek," and could not have been himself its author, he would, I think, at any rate (if one may judge by his "catechism" on the subject in '1 Henry IV.,' V. i.), have given it his "imprimatur."

HARRY LEROY TEMPLE.

### Replies.

#### THE CORONATION STONE.

(6th S. xii. 449.)

Keating's 'History of Ireland' (arranged for students of Celtic, and a literal translation), gives the story of the Stone of Fate and of Eochaidh, King of Erin, as follows.

The tribe of Danann, on leaving Greece, where they had learnt necromancy and other arts, went to Norway, where they settled professors in four cities to teach the Norwegians, and from there went to the North of Alban, taking with them from Norway



"four precious jewels," namely, the Stone of Virtue, also called the Stone of Fate, Lia Fail, so called from the city of Falias, whence it was brought, the spear and the sword of Lugh, and the caldron of Dagda. These they took to Erin, where they settled, having conquered the Firbolgs at the Battle of South Moytura. The Stone of Fate had for its particular virtue that in whatever country it should be, a man of the Scottish or Irish race, "of the seed of Milidh of Spain," would be king.

In 'The History of Alban,' by Hector Boetius, is the rhyme:—

Cinuidh Scuit, noble the tribe,  
Unless the prophecy was a falsehood,  
Where they find the Lia Fail.  
They have a right to take sovereignty.

Fergus Mor, King of Alban, having conquered that country, sent to borrow Lia Fail to be crowned upon, being of the Scottish tribe; Muirtach Mac Earca, King of Erin, lent the stone, but it was never returned, and fell into the hands of Edward I., who sent it to England from the monastery of Scone, "so that the prophecy of that stone was verified in the king we have now, namely, the first King Charles, and in his father King James, who both came from the Cinuidh Scuit, who took the title of King of the Saxons on the stone aforesaid."

Eochaidh, son of Erc, was the last king of the Firbolgs, and was defeated at Moytura by the Dananns, after he had reigned ten years; his wife Taillte, daughter of Madhmor, King of Spain, married, after his death, Eochaidh Garbh, son of Donach Dall, a chief of the Tuatha De Danann.

It is a pity the reign of Eochaidh was disturbed, for Keating says:—

"There was no destructive rain nor tempestuous weather during his time, nor a year without great produce and fruit. It is in his time that all the injustice and unlawfulness of Erin were suppressed, and sure and excellent laws were ordained in it."

It is satisfactory to learn that "injustice and unlawfulness" were indigenous to the soil of Erin, and are not, as we have been since told, a later importation of "the Saxon." B. F. SCARLETT.

The amplest and best account is probably in Stanley's 'Historical Memorials of Westminster Abbey' (London, 1868). A very long and interesting account will be found in Neale's 'History of S. Peter's, Westminster' (1818). An historical and critical *résumé* of the subject, especially as to the stone's antiquity, may be seen in Skene's 'The Coronation Stone' (Edinburgh, 1869), which is reviewed in *Banner of Israel* (Guest, London, 1877), Nos. 6, 7. See also Planché's 'Royal Records' (1838), and the *Gentleman's Magazine* (1779), p. 452. The most singular and original suggestions concerning this famous stone are found in Glover's 'England the Remnant of Judah.' In a periodical by Hine, the *Glory Leader* (London, Guest, 1875-7),

are collected sixty-nine extracts upon the coronation stone, from the above and other authors.

A. B. G.

There is a long article by an Indian subscriber, accompanied by an editorial note, on the history of the coronation stone, in 'N. & Q.' 1<sup>st</sup> S. ix. 123-4; a similar query to that of Mr. E. MALAN occurs at 2<sup>nd</sup> S. v. 316; its geological character is investigated, with an editorial reference to Dean Stanley's 'Memorials of Westminster Abbey,' pp. 499-500, at 4<sup>th</sup> S. i. 101; and at p. 209 of the same volume Mr. S. REDMOND remarks:—

"During the last quarter of a century many elaborate and learned articles have been published in reference to the *Liah Fhaye* (so pronounced), or "stone of destiny," and much logic has been expended on both sides of the vexed question, but the mystery of the tradition attached to the stone has not received any illumination."

And he closes his note with "a hope that these facts" (such, that is, as are stated in the note) "may elicit some further information on this interesting question." So the subject remains as far as 'N. & Q.' has taken part in the discussions respecting it.

ED. MARSHALL.

Probably Mr. EDWARD MALAN will find all he requires about the Lia Fail and coronation chair in the 'Dict. of Miracles,' pp. 206-8.

E. COBHAM BREWER.

The Lia Fail, the celebrated coronation stone of the ancient Irish kings, is composed of granular limestone, and is at present about six feet above the ground; but its real height is said to be twelve feet. At its base it is four feet in circumference, and is not unlike in shape the Round Towers. At p. 124 of the late Sir W. R. Wilde's delightful 'The Beauties of the Boyne' is an engraving of the supposed Lia Fail, and from the same book the following is quoted:—

"Between the house of Cormac and the rath of the Forrath existed, it is supposed, the ruins of Tea-Mur, from which Temur, or Tara, takes its name, in memory of a Milesian queen called Tea. In the centre of the internal mound of the Forrath stands an upright stele, or circular pillar-stone, which was formerly on the top of the Mound of Hostages, but was removed to this spot in the year 1798, and erected as a headstone to the grave of thirty-seven of the insurgents who were killed in a skirmish with the military in this neighbourhood. Dr. Petrie supposes this stone to be the celebrated Lia Fail, on which the early Irish kings were crowned, and which has been generally believed to have been carried to Scotland for the coronation of Fergus Mac Eark, and afterwards removed by Edward I. from Scone to Westminster Abbey. The Lia Fail was the stone so famed in ancient history, which was said to have roared beneath the Irish kings at the time of their inauguration. For the various authorities bearing upon this point we must refer our readers to the 'History and Antiquities of Tara Hill.' We fully acknowledge the force of the reasoning of Dr. Petrie on this subject, and admit the validity of his arguments with respect to the history of the Stone of Destiny, and we must believe that it is not that now in Westminster Abbey; but at the same



time we are not by any means convinced that this round pillar stone now placed over the croppies' grave is the stone. Perhaps the flat sculptured stone, latterly called the Cross of St. Adamnan, may have been it. This opinion was likewise held by O'Donovan in his valuable and voluminous letters on Tara."

HENRY G. HOPE.

Freegrove Road, N.

BURGOMASCO: F.S.: BUMBO FAIR: CONDUCTOR (6th S. xii. 468).—1. *Burgomasco* = Burgomaster, is the etymological blunder of an ignoramus. The *Burgomask* (dance), 'Mids. N. D.,' V. i. 350, Ital. *bergamasca*, was a grotesque rustic dance, adopted from the inhabitants of Bergamasco, a canton or district of the Lombardo-Venetian kingdom, of which Bergamo was, or it may be is, the chief city. The Italian buffoons also, as stated by Hanmer, imitated and burlesqued the clownishness and uncouth dialect of these Bergamascos. Marston's *Balardo*,—Ital. *balordo*, "a fool or noddy, or giddy-pated fellow," as Matzgenthe is "a man queller"—the fool of the play, represents himself as the son and heir of a wealthy mountebanking buffoon; or, if one likes to take it literally, though "mountebanking" is against this, the son of a mountebanking Bergamasco clown.

2. F. S.—Letters are commonly affixed as private marks of the price; but as an outsider is not supposed to know these, even if they were used at that day, it is more likely, as the gloves were delicate and "whipt about with silk," that F. stood for fine, or for some other word, and S. for silk, and that 3s. 2d. was known to the girl of the period and to many of the audience to be the selling price of such.

3. *Bumbo Fair* I take to be a feigned name, for *bombo* in Italian is "a humming, a buzzing, a resounding hoarse noise" (Florio), an excellent epithet for a fair. *Bumbo*, a snail or cockle, would hardly suit.

4. *Conductor* I can only guess at. From "His Majesty's service," from the unfrequency of his journeys, and from the name Chester [Castle], I would conjecture that he was the guide or commander of a convoy of military or other stores. The rank or title still exists, or until very lately did exist, in the Royal Artillery.

BR. NICHOLSON.

VENETIAN GLASS (6th S. xii. 88, 138, 311).—"The second Duke of Buckingham has the merit of much improving the manufacture of British glass by means of certain Venetian artists whom he brought to London in 1670" (see Dr. Lardner's 'Cabinet Cyclopædia,' "Useful Arts, Porcelain and Glass Manufacture," 1832).

H. G. GRIFFINHOOF.

PEERAGES OF SCALES AND BARDOLF (6th S. xii. 426).—The name of the fifth Lord Scales was certainly Robert (not Thomas), and it is so given

both in his inquisition and in Sir H. Nicolas's 'Calendar of Heirs.' His wife was Elizabeth, d. of Sir Matthew Bruce of Gower; she m. secondly Sir Henry Percy of Athole, and d. Jan. 21, 1440. That Lord Scales was the first husband is plainly shown by the ages of her children—Robert, sixth Lord Scales, b. in 1396; Thomas, seventh Lord, b. in 1400; Elizabeth Percy, b. 1412/3; and Margaret Percy, b. 1415/6. I can see no evidence that Lord Scales married a Bardolf, nor that William, fifth Lord Bardolf, had a daughter of the name of Elizabeth or Joan. It is, however, quite possible that there was such a contract, if not a marriage, in the childhood of both, and the bride may have died so young as to account for her non-appearance in the Bardolf pedigree.

HERMENTRUDE.

1. Robert de Scales, Chivaler, was summoned to attend the Parliament which met on Saturday, Sept. 30, 1402, and was adjourned to Monday, Oct. 2.

2. An inquisition was held at Stoke Ferry on Feb. 19, 1403, before Will. Appleyard, the Escheator for the county of Norfolk, when the jury found that Sir Robert Scales died on Dec. 7, 1402, and that Robert, his son, was his heir, aged six years *et amplius*.

3. By an inquisition held at Lynn Episcopi, before Sir John Ingaldethorp, Knt., on Friday, April 26, 1415, it was found that Joanna, late wife of Sir Roger Scales, died on Jan. 7, 1415, and that Robert, son of Robert Scales (*i.e.*, grandson of Sir Roger), was her heir, aged eighteen years *et amplius*.

4. By an inquisition held at Lynn Episcopi on Wednesday, July 14, 1418, it was found that by the death of Johanna aforesaid the reversion of certain manors, &c., belonged to Robert, son of Sir Robert Scales, Knt., as heir of Sir Roger, his grandfather; that is, Robert Scales, son of Sir Robert, was still alive.

5. By a precept of Henry V., dated Feb. 28, 1421, the Escheator of the county of Norfolk is ordered to give seisin of certain estates to Thomas, brother and heir of Robert, son of Robert Scales, Chivaler, who had lately died *dum infra etatem et in custodia nostra fuit*.

6. By an inquisition held at Lynn Episcopi on Thursday, Oct. 1, 1460, it was found that Thomas, Dominus de Scales, Miles, died July 25 of that year, and that Elizabeth, late wife of Henry Bourghier, Esq., was his daughter and heir, aged twenty-four years *et amplius*.

7. By the Patent Roll of 2 Ed. IV., dated Leicester, May 27, 1462, a grant of the wardship of certain lands, &c., in South Lynn is made to Anthony Woodville and Elizabeth his wife, daughter and heir of Thomas, late Lord Scales.

8. By an inquisition held at Hertford, Oct. 28,



1485, it was found that Elizabeth, daughter and heir of Thomas, Lord Scales, died on Sept. 2, 1473, and that Anthony, her husband (Lord Rivers), died June 20, 1484, that there was no issue of the marriage, and that a great deal else had happened. Two claimants for the lordship and estates appeared, viz., William Tindale, who claimed descent from Elizabeth, daughter of Robert Scales and sister of Sir Roger, who was father of No. 1, and John de Veer, Earl of Oxford, who claimed descent from Margaret, daughter of the said Sir Roger.

Almost all the above may be found in the minutes of evidence in the petition of Sir Charles Tempest claiming the style and title of Lord de Scales, which was presented in 1867. One difficulty presents itself which I cannot explain: Robert Scales (No. 2), son of Sir Robert, was six years old in February, 1403, that is he was born not later than January, 1397; also he was declared to be eighteen on January 7, 1415 (No. 3), that is he was probably born in 1396; also by No. 4 in 1418 he was alive and heir to his grandmother, and he must have been of age. Nevertheless, by No. 5 it is expressly said that he died under age, his estates being then in the king's hands, *ratione minoris etatis*.

AUGUSTUS JESSOPP, D.D.

'HORE NAUSEÆ' (6th S. xii. 408).—'Debrett' for 1884, p. 635, has:—

"Peel, Right Hon. Sir Laurence, P.C., D.C.L., son of Joseph Peel, Esq., of Southgate; b. 1799; ed. at St. John's Coll., Camb. (B.A. 1821, M.A. 1824); called to the Bar at the Middle Temple, 1824; was Advocate-Gen. in Bengal 1840-2; Chief-Justice of Calcutta 1842-55, and Vice-Pres. of Legislative Council at Calcutta 1854-5; is a D.L. for City of London; Hon. D.C.L. of Oxford 1858; cr. K.B. 1842, P.C. 1856. Bonchurch, I.W.; Athenæum Club."

From the account of the family of Peel of Peele Fold in Burke's 'Landed Gentry,' ii. 1017 (ed. 1853), it appears that the above Joseph Peel was the sixth son of Robert Peel of Peele Fold, and brother of the first baronet. This Joseph, of Bowes, near London, m. Ann Haworth, and had, with other issue, "Lawrence (Sir), Knt., Chief Justice of Bengal." In Burke's 'Peerage,' 1868, p. 868, the entry is simply "Joseph, d. leaving issue in 1820." Burke ('Landed Gentry') spells the Lawrence with a *w*, and this name seems to have come into the family in 1712, by the marriage of William Peele to Anne, d. of Lawrence Walmsley, of Upper Darwent, in Lancashire. Sir Laurence Peel died July 22, 1884. I think there was an obituary notice of him in the *Times*.

W. E. BUCKLEY.

I also have a copy of this work, and have always understood that its author was the late Sir Lawrence Peel, who from 1842 to 1855 was Chief Justice of the Supreme Court at Calcutta.

Sir Lawrence, who died in 1884, was the son of Joseph Peel, a younger brother of Sir Robert Peel, first baronet, and uncle of the great statesman.

H. W. FORSYTH HARWOOD.

12, Onslow Gardens, S.W.

[Other correspondents are thanked for information to the same effect.]

CLERK OF THE KITCHEN (6th S. xii. 409, 475).—According to *Chambers's Journal* (1882, p. 153), art. 'The Queen's Household,' the Clerk of the Kitchen receives a salary of 700*l.*, with his board. Under him are four clerks, who keep the accounts, check weights and measures, and give orders to the tradesmen; a messenger; and a "necessary woman."

ALPHA.

This office exists in the royal household at present.

SEBASTIAN.

W. H. SWEPSTONE (6th S. xii. 493).—If Mr. EBBLEWHITE will apply to Mr. William Henry Swebstone, solicitor, Guardians' Office, York Street West, Ratcliffe, I think he will obtain all the information which he requires.

EVERARD HOME COLEMAN.

71, Brecknock Road.

DOUBLE TUITION FEE (6th S. xii. 388).—A double tuition fee was required by Isocrates, not because his pupil had been under another master, but because he was too loquacious, as appears from the following notice:—

"Isocrates orator a Chæreone loquace, in schola ejus versari capiente, duplicem petebat mercedem; cumque causam Chæreone percunctaretur: unam peto, respondit, ut loqui, alteram ut silere discas."—Abbas Maximus, 'Serm.,' xlvii., De Loquacitate, p. 242 (Tigur., 1546).

See also Stobæus, 'Anthologia,' xxxvi.

ED. MARSHALL.

AUGUSTINE, ARCHBISHOP OF CANTERBURY (6th S. xii. 89, 313, 357, 414).—Lingard (no mean authority on such subjects) says:—

"It was pretended that miracles had been wrought at his [Earl of Lancaster] tomb, and on the hill where he was beheaded. In consequence a guard of fourteen men-at-arms was appointed to prevent all access to the place (Lel. 'Coll.,' ii. 466). Soon after the coronation of the young king, a letter was written at the request of the Commons in Parliament to the Pope, to ask for the canonization of Lancaster, and of his friend Robert, Archbishop of Canterbury. The request was not noticed (Rym., iv. Rot. Parl., ii. 7)."

EDMUND TEW, M.A.

I venture to ask of the Editor as early an opportunity as suits his convenience to correct an unfortunate blunder in my reply on p. 414, by which I am made to say what I did not at all mean. It was the Earl, not the Archbishop, whose saintliness I called in question; and who is responsible for the mistake I know not. If I am in fault, I beg leave to offer an apology.

HERMENTRUDE.



JOSSELYN OF HORKSLEY, CO. ESSEX (6th S. ii. 267, 453; iii. 96; vii. 207).—As a descendant of John Josselyn, M.P. for Buckingham, through Lady Wentworth, sister to Sir Thomas Josselyn, I write to notice a statement by one of your correspondents that "New Hall was built by one of the Jocelyns over two hundred years ago." Surely longer than that! Lady Wentworth, who was left a widow in 1557, and who is buried at Burnham Church, Bucks, is described as the daughter of "John Josselyn, of New Hall Josselyn, in the co. of Essex" in an old pedigree, and John Josselyn of New Hall Josselyn, must have been so described at the date of his wedding. D.

FEET OF FINES (6th S. xii. 449).—The latest and best authority on the character of the several public records has this account of the feet of fines:

"Fines, feet of: Common Pleas, Henry II. to 1834 (in which year they were abolished):—

"There were five essential parts to the levying of a fine: (1) The original writ of right, usually of covenant, issued out of the Common Pleas against the conusor and the præcipe, which was a summary of the writ, and upon which the fine was levied. (2) The royal license (*licentia concordandi*) for the levying of the fine, for which the Crown was paid a sum of money called king's silver, which was the post-fine, as distinguished from the præ-fine, which was due on the writ. (3) The conusance, or concord itself, which was the agreement expressing the terms of the assurance, and was, indeed, the conveyance. (4) The note of the fine, which was an abstract of the original contract or concord. (5) The foot of the fine, or the last part of it, which contained all the matter, the day, year, and place, and before what justices it had been levied. A fine was said to be engrossed when the chirographer made the indentures of the fine and delivered them to the party to whom the conusance was made. The chirograph or indentures were evidence of the fine."—Alex. Ch. Ewald, 'Our Public Records: a Brief Handbook to the National Archives,' Lond., 1873, p. 72.

Blackstone observes that the foot of the fine is "the conclusion of it, which includes the whole matter.....usually beginning thus, 'Hæc est finalis concordia'" (bk. ii. ch. xxi. § 5).

ED. MARSHALL.

A fine is a sum of money paid to the Crown for permission to alienate or convey land. The foot of the fine is the portion of the deed which recites the final agreement between the parties; that which contains an abstract of the proceedings (which were of the nature of a fictitious suit) is called the note of the fine. Originally the feet were kept in the King's Treasury and the notes in the Common Bench. Owing to several cases of embezzlement or substitution of these documents, it was ordained by statute in 1403 (5 Hen. IV., c. 14) that all such writs of covenant and notes of the same were to be "inrolled in a roll to be a record for ever, to remain in the safe custody of the chief clerk of the Common Bench." The foot of the fine usually begins with the words "Hæc

est finalis concordia," and recites the whole proceedings at length, including the "parties, the day, year, and place, when, where, and before whom the fine was acknowledged or levied" (Stephen's 'Commentaries,' i. 570). By a statute 23 Eliz., c. 3, an office was appointed, to be called the Office for the Inrolment of Writs for Fines and Recoveries (see Thomas's 'Handbook of Public Records,' p. 129).

J. H. WYLIE.

Fines were a very ancient class of conveyances by matter of record, consisting of fictitious suits in the Court of Common Pleas, commenced and then compromised by leave of the Court. They were called *fin*es because they put an *end* not only to the pretended suit, but also to all claims not made within a certain time. The *foot* of a fine was its *conclusion*, of which indentures were made and delivered to the parties, reciting the whole proceedings at length. Fines were abolished by 3 & 4 Will. IV., c. 74. See Steph. 'Com.,' ninth edition, vol. i. pp. 562 *sq.*; 2 'Bl. Com.,' 348 *sq.*; 'Co. Litt.,' 121a, n. (1); Williams's 'Real Property,' twelfth edition, pp. 48 *sq.*; 2 'Roll. Abr.' 13, &c.

WILLIAM W. MARSHALL, M.A. B.C.L.  
Guernsey.

"Pedes Finium" and similar records are fully explained in 'How to Write the History of a Parish,' by J. Charles Cox (London, Bemrose & Sons); see pp. 40–42. ESTE.

The foot of a fine is the fifth or last part of it, containing all the matter, the day, year, place, and names of the justices by whom it was levied.

E. COBHAM BREWER.

POPE'S TRANSLATION OF THE 'ILIAD' (6th S. xii. 467, 503).—The 'Iliad' was originally published in six volumes, 1715–20, quarto and folio. The quarto edition contains eight pages on which the names of the subscribers are given. This list immediately precedes the preface. The copy of the folio edition which I have seen did not contain any list of subscribers, and differed in many respects from the quarto edition. The authority for the statement in Lowndes to which F. D. refers is the following extract from Johnson's 'Life of Pope':—

"Of the quartos it was, I believe, stipulated that none should be printed but for the author, that the subscription might not be depreciated; but Lintot impressed the same pages upon a small folio, and paper, perhaps, a little thinner; and sold exactly at half the price—for half-a-guinea each volume—books so little inferior to the quartos that by a fraud of trade, those folios, being afterwards shortened by cutting away the top and bottom, were sold as copies printed for the subscribers. Lintot printed 250 on royal paper in folio for two guineas a volume; of the small folio, having printed 1,750 copies of the first volume, he reduced the number in the other volumes to 1,000."—'The Works of Samuel Johnson, LL.D.,' 1825, vol. viii. p. 251.

G. F. R. B.



ELS IN PLACE-NAMES (6th S. xii. 269, 330).—Elsass, about="settlement on the El or Al." From same root, rivers Els, Elsa, Olsa, Ilz.

R. S. CHARNOCK.

SHIELDS OF THE TWELVE TRIBES (6th S. xii. 208, 315, 417).—These are to be seen on the walls over the piers of the nave (six on either side) of my parish church of Prestbury, Cheshire, underneath paintings of the twelve apostles, and probably painted at the same time (1719).

A. F. HERFORD.

Macclesfield.

[Many other similar records have reached us.]

"PARADISE LOST" IN PROSE (6th S. xi. 267, 318, 492; xii. 296).—Isaac D'Israeli, in his delightful 'Curiosities of Literature,' has the following on this subject:—

"Two singular literary follies have been practised on Milton. There is a prose version of his 'Paradise Lost,' which was innocently translated from the French version of his epic! One Green published a specimen of a new version of the 'Paradise Lost' into blank verse! For this purpose he has utterly ruined the harmony of Milton's cadences, by what he conceived to be 'bringing that amazing work somewhat nearer the summit of perfection.'"—Vol. i. p. 305, 1867 edition.

J. J. FAHIE.

Teheran, Persia.

[The permission reputedly given Dryden by Milton to "tag his verses" is, of course, recalled.]

BOSKY (6th S. xii. 389, 435).—It may interest PROF. SKEAT to know how "Busk as a surname" (to which he alludes) came into being. It was reduced to that form of spelling by my great-grandfather, Jacob Hans Busk. The family had for generations been designated in Normandy as Du Busc, having for bearing a tree ppr. on a field argent. My late brother's papers have not come into my hands, but he had evidence of the existence of the name in Norman records so far back as the year 1315. Nicolas du Busc was sent to Sweden as French ambassador in 1659, ultimately settling and residing there till his death, about 1708. Either he or his son Hans Hanssen added a final *k*, probably out of conformity with local fondness for that letter, making it Busck. Hans Hanssen Busck's son, Jacob Hans Busk (at that time Busck) above named, came to England in 1712, and was naturalized 8-9 George I. Being both a practical and a humorous man, he said he would save his descendants the trouble of writing two letters henceforth where one answered all the purpose, and accordingly reduced the spelling to Busk. If PROF. SKEAT's researches have brought him across any earlier instance of "Busk as a surname," so spelt, it would interest me much if he would kindly tell me of it.

R. H. BUSK.

"NÜREMBERG NIMBUS" (6th S. xii. 467).—This name was given by the late Mr. Holt to the

common ornamental cruciform nimbus with terminations to the cross resembling fleurs-de-lis. He might as well have called it the London or Westminster, as it occurs in Wynkyn de Worde's 'Sermo pro Episcopo Puerorum,' &c. It was common in paintings, illuminated MSS., and printed books in many parts of Europe. It is surely not worth while to revive this question, which was disposed of at the time that the foolish assertion was made, especially by Mr. T. Fuller Russell and myself, in the 'Ecclesiologist' ("Fairford Windows") and before the Royal Archaeological Institution of Great Britain, at one of the meetings of which my old friend showed an example of this form in a MS. Sarum missal of the middle of the fifteenth century. I have two examples in German pictures of the same date opposite me as I write.

J. C. J.

AUTHOR OF PAMPHLET WANTED (6th S. xii. 409).—I should be much obliged if MR. COPE would give me the Italian recipe for *capillaire*.

C. A. WARD.

Haverstock Hill.

HOLBEIN (6th S. xii. 429).—There is a note respecting Holbein in Add. MS., British Museum Library, 1106, p. 13, in the "Collection relating to London," by J. Bagford, annotator of Stowe, circa 1703. It contains nothing that is not found elsewhere, and gives incorrectly the date of Holbein's death as "1554, in the 65 years of his age"; but adds the curious statement that "he painted with his left hand." Is this correct?

J. M.

BECOME: AXES (6th S. xii. 288, 392).—DR. NICHOLSON's query, referring to the word *axes* as employed by Reg. Scot in the 'Discouerie of Witchcraft,' does not appear to have elicited a reply. The passage in question runs thus:—"He shall not be condemned with false witness, nor taken with fairies, or anie maner of *axes*, nor yet with the falling euill" (first edition, p. 232). Elsewhere (p. 271) Scot specifies "More charmes for agues," one of which contains this sentence: "So let neuer the hot or cold fit of this ague come anie more vnto this man."

Turning next to 'A Goode Booke of Medicines, called the Treasure of Poore Men,' printed by Thomas Colwell, circa 1558, I find the following formula:—

"For the Fever Tertian.

Take the ioyce of plantan and temper it with wine, or with iii sponfull of water, and drynke it a lytle before the *Axes* come, and lay thee to slepe and couer thee warme. Or take the lesse sperewort and Betaine and temper the ioyce therewith, with wyne or water, or drynke a cup full before the *Axes* come: and this will swage the coldnes."

Again:—

"Take a good handfull of wormewodde, and grynde it as small as grencsaunce, and put therein broun bread, and



pouder of Comine, and temper it with Asell made thicke as grene sauce, and when thou felest the *axes* come go to thy naked bed and make thee ryght warme, and laye it to thy stomake," &c.

From these illustrations it is clear that *axes* = access, accession of the paroxysm of intermittent paludal fever, either of the quotidian, the tertian, or the quartan type—"anie maner of *axes*"—which commences with "the cold fit." In the "Homish Apothecarye.....translated out of the Almaigne speche into English by Jhon. Hollybush." Imprinted at Collen by Arnold Birkman. In the yeare of our Lord M.D.LXJ., the same idea is conveyed by the word "assaulting":—"When ye know the houre of the assaultinge, then take of thys drinke followynge," &c. Philip Barrough, in his "Method of Physick" (1590, 1596, 1601), describes the accession and remission of intermittent fevers as "fits and slakings." His book was, however, written for the use of students rather than for the Lady Bountifuls of the period.

ALFRED WALLIS.

Exeter.

RICHARD WHARTON (6th S. xii. 447).—In idly turning over the pages of Guillim's 'Heraldry,' of date 1679, the other day, singularly enough I happened to stumble across the name and armorial bearings of a Lord Philip Wharton, Baron Wharton, of Wharton, in Westmoreland. Arms thus described: Sable, a maunch argent within a bordure or, an orle of lions' paws in saltire gules by the name Wharton. His lordship I find married twice, firstly, to —, by whom he had three sons; secondly, to Ann, daughter to William Carr, Esq., of Fernihast, in Scotland. This second wife's bearings appear with his own. By his second marriage he had a son William, whose armorial achievements as an esquire are found in the same volume. Unfortunately from this source no clue to names or deeds of the three eldest sons is derivable. The knowledge that there were such representatives, however, with the facts above detailed, may, I believe, prove of some service to American genealogists. A. CAMPBELL BLAIR.

INSCRIPTIONS ON WELLS OR FONTS (6th S. xii. 349, 394).—The Greek inscription Νίψον, κ.τ.λ., given by F. G. from "the old font which formerly belonged to the church at Melton Mowbray," may also be found on the font in the parish church of Dedham, Essex. Will some one tell me which is the older; and what is their common origin?

R. F. COBBOLD.

[See 5th S. viii. 77.]

COLIGNY (6th S. xii. 448).—H. C. will find Coligny one of the principal characters spoken of in Voltaire's 'Henriade,' chant 2. The notes accompanying Hachette's edition of Voltaire's 'Œuvres,' vol. xv. ('Œuvres de Voltaire,' t.), are very ample. I know of no Eng-

lish translation of the poem, which I fancy would lose its force if rendered in another language.

CAROLINE STEGGALL.

H. C.'s friend will find many references to Coligny in the second canto of the 'Henriade.' There are several English translations of the poem.

G. F. R. B.

TYROCINY (6th S. xii. 130, 255, 358).—

A Discourse of the Terrestrial Paradise aiming at a more probable Discovery of ye True Situation of that Happy Place of our First Parents Habitation. By Marinaduke Carver, Rector of Harthill in ye county of York.....London: printed by James Flesher.....1666. Svo. Pp. 34, map, 168.

In the above curious work, at signature A 7, p. xiii, occurs the following passage:—"In my younger years and first Tyrociny in Divinity."

FRED. W. FOSTER.

WHEN WAS ROBERT BURNS BORN? (6th S. xii. 387, 473).—Burns's published writings are not so pure as they might be, and I believe it is now understood that those unpublished are still coarser. Probably, therefore, the "freedom" of the ten songs or ballads mentioned by Mr. Thompson is no reason for doubting their authenticity.

Moore's 'Life of Lord Byron,' though I read it when I went through my attack of Byron-madness at about twenty, has only just come in my way for a second time. I find almost at this moment the following in the journal, dated December 13, 1813:—

"Allen has lent me a quantity of Burns' unpublished, and never to be published, letters. They are full of oaths and obscene songs. What an antithetical mind! tenderness, roughness, delicacy, coarseness, sentiment, sensuality, soaring and grovelling, dirt and deity, all mixed up in that one compound of inspired clay!"

C. S. F. WARREN, M.A.

Treneglos, Kenwyn, Truro.

"Yestreen I got a pint of wine" is referred to in the 'Correspondence' (Currie's ed., 1801). The postscript is probably Burns's also. "The Patriarchs" was, it is believed, from Burns's pen. "Ye hae lien wrang, lassie," is in the poet's published works, but is not so free as a song of the same title. "Supper is not ready" is not, so far as I am aware, attributed to Burns. "The Union" I know not. "Wha'll kiss me now" I think is not Burns's. "The Fornicator" is said to be the production of the poet named. "The Case of Conscience" is not known to have been written by Burns. "Jacob and Rachel" I am not acquainted with. "Donald Brodie" is to be found in the poet's works. ALFRED CHAS. JONAS.

Swansea.

The most singular thing about this matter is the variations that have crept into Dr. Currie's 'Life' of the poet. In the first edition (1800) January 29 is, I believe, given as the date



to a muscular man. Both the femurs were perfectly sound"; and then in a foot-note it is added:

"The figure when erect must have been of an average size; not that of a giant, and certainly not that of a diminutive man, as the sneering remarks of the Countess of Auvergne would lead us to suppose—'1 Hen. VI., II. iii.'"

The twenty-six pages which Mr. Egerton's paper occupies seem to contain much interesting information respecting the life, death, and burial of this remarkable general. There is, besides the outline portrait, a sketch of his tomb and another of his skull and jawbone, in the former of which may be seen the fatal fracture which caused his death.

BOILEAU.

Ten or twelve years ago the bones of John Talbot were discovered. They were remarkably well developed, and were such as had belonged to a muscular man. Probably a search among the newspapers about that time would give further details.

C.

Westminster, S.W.

SEAL OF GRAND INQUISITOR (6th S. xii. 387, 438, 472).—MR. WOODWARD is right in supposing that Roman Catholic prelates arrange their armorial devices according to their individual tastes. A friend informs me that prior to the Reformation diocesan sees had coats armorial assigned to them in England as now, but this was not the case in Scotland. When Episcopacy held its brief sway an attempt was made to imitate the English custom in this respect, hence a few post-Reformation coats to which MR. WOODWARD alludes.

But who is, or was, "Bishop Herbert, of the Roman Catholic See of Plymouth"? Since this see was created by Pius IX., in 1851, there have been two bishops, Dr. Errington and Dr. Vaughan; and from 1585 to 1850 I can find no Roman Catholic prelate named Herbert in England.

GEORGE ANGUS.

The Presbytery, St. Andrews, N.B.

On the subject of the impalement of arms of sees by bishops, mooted by MR. ANGUS, there are numerous references, *s. v.* "Bishops, impalement of their Arms," in the General Index, 5th S. of 'N. & Q.' The places named are iv. 327, 352, 378, 391, 437; v. 74. There may be earlier as well as later references, for which I have not looked, as the above list shows the discussion to have been considerable.

NOMAD.

SCOCHYNS: SCOCHYN MONEY (6th S. xii. 148, 191).—I fear my query on these terms was not clearly expressed. I have referred to Prof. Skeat's 'Etymological Dictionary,' but that only tells me what I knew before—that *Scochyn*, or *scutcheon*, is *escutcheon*. Why should a small parish 't. Dunstan's, with, perhaps, five hundred tants, possess over nine hundred *escutcheons*,

which were "all paid for"? And what was "*escutcheon money*," and why was it so called?

J. M. COWPER.

Canterbury.

THE ACT OF UNION (6th S. xii. 468).—The four royal fortresses which, by the articles of the Union between Scotland and England, are to be kept constantly garrisoned are Edinburgh, Blackness, Stirling, and Dumbarton. Blackness Castle is on the south bank of the Forth, a few miles west of Queensferry.

ROBERT TAYLOR, JUN.

I believe the fourth castle named in the Act of Union between England and Scotland to be preserved by the Government is Blackness Castle, on the Firth of Forth, about five miles above Queensferry. It was formerly used as a State prison, and at present is doing duty as a powder magazine.

A. W. B.

CRONEBANE HALFPENNY (6th S. xii. 469).—With regard to the above token, mentioned by your correspondent R. B., may I be allowed to inform him of three varieties (there may, of course, be more) of this coin? (1) That which he mentions. (2) Similar: the bishop has no crosier. (3) One (with crosier) bearing the inscription "Associated Irish Mine Company." I have never heard of a place called Cronebane, but (3) has round its edge the following, "Payable at Cronebane Lodge or in Dublin," while (2) has "Payable at Birmingham, London, or Bristol." Each token bears the date 1789. Could the name "Cronebane" refer to the bishop? I shall be happy to lend the coins to R. B. if they will be of service.

H. S. WILTSHIRE.

This is a token issued by a mining company, and was (as it should bear on the rim) "payable at Dublin, Cork, or Belfast." Cronebane is in co. Wicklow, and the head is that of St. Patrick.

C. E.

The Cronebane and Ballymurtagh Mines are in the slate district of Wicklow, in the Vale of Avoca, six miles above Arklow. These mines were largely worked and yielded much copper, from which tokens were made. Conder describes nineteen varieties, of which I possess examples of the greater number. The mitred head is a fanciful representation of St. Patrick. In addition to the cross reference to Conder's 'Tokens,' an accessible work, I would refer your correspondent to any good map for Cronebane.

W. FRAZER, F.R.C.S.I.

Cronebane is a mountain in the county of Wicklow, noted for its copper-mines (Rees's 'Cyclopaedia'). Conder, 'Provincial Coins,' 1798, p. 196, thus describes the halfpenny about which R. B. asks for information:—"O. A bishop's head in profile, and crosier; 'Cronebane halfpenny.' E. Arms,

crest, a crank; date on the sides, 1789; 'Associated Irish Mine Company.' E. Payable at Cronebane Lodge or in Dublin." There are twenty-six varieties of the Cronebane halfpenny, on one of which is a whole-length figure of Bishop Blaize. The profiles on the other examples are probably of the same bishop.  
W. D. PARISH.  
Selmeston.

[G. F. R. B. says descriptions of this coin are given in James Conder's 'Arrangement of Provincial Coins' (1798), vol. ii.; and ALPHA supplies a portion of the information anticipated above.]

JURY LIST (6th S. xii. 513).—The list of so-called Puritan names given by DR. BRUSHFIELD has long been consigned to the limbo of hoaxes. It was either invented by Brome, or accepted by him without investigation. Hume quotes it in his 'History of England,' in a note under "Commonwealth," anno 1653. The absurdity of it was pointed out long ago in 'N. & Q.' (4th S. vii. 430), by MR. PEACOCK, than whom few are more intimately acquainted with all that relates to the Puritan period of our history. I followed up MR. PEACOCK's reply (4th S. viii. 72), and other replies appeared, proving that during the time of Charles I. and the Commonwealth Puritans bore the ordinary names of Englishmen (4th S. vii. 430, 526; viii. 72, 134, 381, 467; ix. 287; xi. 533). Of course it would have been illegal for a man to change his baptismal name. No doubt Scriptural terms were sometimes given as Christian names during the reigns of Elizabeth and James I., and these would appear among adults during the succeeding reigns; but eighteen consecutive names of that kind, such as Hume quotes, could never have been found grouped together in the same jury list.

J. DIXON.

The amusing jury list reprinted by DR. BRUSHFIELD cannot possibly be anything more than a satire. Those who are acquainted with the manners of the Puritans know that absurd names like those which occur therein were at all times very uncommon.  
EDWARD PEACOCK.

ARMS OF HALIFAX (6th S. xii. 426, 526).—Your correspondent F.S.A. Scot. says, "A representation of Our Lord might be crowned, the other [i.e., St. John Baptist] certainly not."

A most distinguished art critic was once kindly showing me some of the leaves of a much-treasured illuminated Bible, and directing my attention to the manner in which the face had been treated of one of the figures limned upon the margin. It was of a man, seated and crowned, with two dogs at his feet. We were not observing the text, as it was a passing glance, but I suggested that it was a figure of Lazarus. "No," he replied; "it is of a king; he is crowned." To this I remarked that the figure was in proper tinctures, whilst the crown was in burnished gold. The crown did not form a

part of the historical painting, but was symbolical of his beatification. He thanked me for the explanation, which he acknowledged was new to him. So also it appears to be to your correspondent. The title to the crown is concurrent with that to the prefix of "Saint" to the name.

THOMAS KERSLAKE.

Bristol.

The borough of Halifax has no arms, and the device adopted by the Corporation for their seal is modern, having been designed by a gentleman now living (to whose ingenuity the Dewsbury Corporation are indebted for their seal). No argument, therefore, can be based upon the authority of the seal.  
G. W. TOMLINSON.

Huddersfield.

BARTOLOZZI: VESTRIS: MATHEWS (6th S. xii. 495).—The celebrated actress Madame Vestris was the granddaughter of the eminent engraver Francesco Bartolozzi and the daughter of his eldest son, Gaetano Stefano Bartolozzi, by his wife Miss Jansen, daughter of a dancing master at Aix-la-Chapelle. The mistakes in contemporary memoirs probably arose from the fact of the son having also taken to engraving for a short time; and his father, in order to encourage him, allowed him to publish under his name many of his own works.

Gaetano Bartolozzi had one other child, Josephine, who married Mr. Anderson, a singer. See Mr. Tuer's 'Bartolozzi.'

With regard to the date of F. Bartolozzi's birth, there can be, as Mr. Tuer says, no doubt that it was 1727, as the engraver in many instances added his age when he signed his engravings; on a ticket is engraved, "F. Bartolozzi inv. & sculpt. 1797, ætatis suæ 69"; on a portrait of Pope Pius VII., engraved in 1809, his age appears as eighty-two; and on that of Lord Wellington, engraved in 1810, as eighty-three; the latest example seen by Mr. Tuer being "engraved by F. Bartolozzi when 87 years of age, in Lisbon, in 1814." See Tuer.  
CONSTANCE RUSSELL.

Swallowfield Park, Reading.

HAD NEMO taken the trouble to ask Mudie or Smith for a copy of the second (revised) edition of 'Bartolozzi and his Works' (noticed in your columns a week or two ago), wherein every one of his questions is answered and his generally incorrect assumptions are disposed of, the space occupied in the congested columns of 'N. & Q.' would have been usefully available. I do not care to repeat information so easily accessible.

ANDREW W. TUER.

The Leadenhall Press, E.C.

On consulting Tuer's 'Bartolozzi and his Works' I find that Madame Vestris was the granddaughter of the celebrated engraver Francesco Bartolozzi, whose eldest son, Gaetano Stefano, married, in



1795, Miss T. Jansen, the daughter of a dancing master of Aix-la-Chapelle. Of the two children (daughters) from this marriage, the elder, Lucy Elizabeth, born in January, 1797, became the wife of Armand Vestris in 1813. On the decease of her husband, Madame Vestris married, in 1838, the celebrated comedian Charles Mathews the younger. She died at Gore Lodge (Holcroft), Fulham, in 1856.

H. C. MILLARD.

Madame Vestris was the daughter of Gaetano Stefano Bartolozzi, the son of Francesco Bartolozzi. See 'Dictionary of National Biography,' vol. iii.

G. F. R. B.

Madame Vestris was the granddaughter of Bartolozzi, the celebrated engraver.

GEORGE ELLIS.

[A reply from MR. JULIAN SHARMAN received too late for insertion.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*La Française du Siècle: Modes, Mœurs, Usages.* Par Octave Uzanne. (Paris, Quantin.)

WITH this wonderfully sumptuous volume M. Octave Uzanne completes the series of richly illustrated studies he has written on the physiology and frippery of the female sex. Though works of erudition as well as of fancy, the four volumes respectively headed 'L'Éventail,' 'L'Ombrelle, le Gant, le Manchon,' 'Son Altesse la Femme,' and 'La Française du Siècle' are in conception and in execution as un-English as they can well be. The blending with archaeology of the imaginative and the sensuous in art is essentially Parisian, and is carried in these productions to the highest point. No more brilliant series of illustrated works has seen the light. With the first three volumes, all of which, though recently published, are already classed as rarities, the art and literature loving public is probably familiar. In the fourth volume, which is on the same lines as the third, advantage has been taken of the experience obtained; and the designs in colour and the illustrations, especially the coloured vignettes at the head of each chapter, are the most delicate in workmanship and the most successful in result that have yet been obtained. In treating of female caprice M. Uzanne brings to light much eminently curious matter. Very striking are the excesses committed by the pleasure-loving Parisians after the removal of the horrible yoke of the "Terror." Among the fashionable balls described is a *bal des victimes*, held at the Hôtel Richelieu. On entering each visitor bent his neck in salutation, in the manner in which in the hands of the executioner the man about to be beheaded had to bend it to its place in the fatal groove. The hair was shaven close at the back, as though to make preparation for the knife. To complete the costume the daughters of those who had been guillotined wore a red "schall" (*châle*), similar to those which the executioner had thrown over the shoulders of Charlotte Corday and "les dames Sainte-Amarante" before they mounted to the scaffold. Those whom these and other painful and hideous proceedings repel will do well to recall that the extravagances of English loyalty after the Restoration were nowise more seemly. The literary execution of the work is worthy of M. Uzanne's graceful and polished style in all bibliographical respects the volume is a beautiful yet published by the spirited and ding house to which it is due.

*Supplementary Annals of the Church and Parish of Almondbury.* By Charles Augustus Hulbert. (Longmans & Co.)

THE notice we gave of Mr. Hulbert's *Annals* in our issue of June 30th, 1883, would, if reprinted verbatim, answer almost exactly as a criticism of the supplementary volume before us. The representation of the old hall at Longley is one of the rudest things of the kind we remember to have seen. The engravings which used to adorn the broadsides issued in the neighbourhood of the Seven Dials are interesting works of art compared with this rude sketch. The book is, however, useful, as it preserves in a permanent form some biographical sketches of persons whose names have not found a place in popular books of reference. The account of Prof. Cocker, of Ann Harbour, in the State of Michigan, who was born at Almondbury in 1821, is worthy of notice. We trust that if ever Mr. Hulbert should be called upon to revise his labours, he will modify the statement he has made with regard to the Puritans in his memoir of Cornet Blackburn. We can assure him that at no period during the great Civil War which desolated our country in the seventeenth century was there ever a determination on the part of the Puritan leaders "to put to death every Royalist officer whom they took prisoner." We have no doubt Mr. Hulbert can find some partisan authority for the statement; but we are none the less sure that it is absolutely untrue.

*A Dictionary of Music and Musicians.* A.D. 1450-1885. Edited by Sir George Grove, D.C.L. Part XXI. (Macmillan & Co.)

THIS excellent work approaches completion. Part xxi. carries the alphabet from "Verse" to "Water-music," a short distance it might be thought were it not borne in mind that the letters V and W are more important, probably, in music than in any science or art. In the present instalment there are included, for example, "Violin" and "Violin Playing," which, in the excellent articles of Mr. E. J. Payne and Herr Paul David, occupy thirty-two pages, and "Wagner," whose life by Mr. Dannreuther is scarcely inferior. Viola, violoncello, voice, Vogler *Volkslied*, and virginal are a few only of the remaining subjects. Contrary to the wont of similar publications, the work expands as it progresses. Vol. i. thus includes A to "Impromptu," and vol. iv. will only embrace from "Summer" to the end of the alphabet.

#### Book-Lore. Vol. II. (Stock.)

THE second volume of *Book-Lore* is likely to commend it further to bibliographers and antiquaries. It contains a variety of interesting and valuable contents. Conspicuous among these are the papers on 'Sham Almanacks and Prognostications,' by the late Cornelius Walford, of which many successive instalments are given; 'Shakespearean Rarities,' by Mr. J. O. Halliwell-Phillipps; 'The First Teetotal Tract,' by W. E. A. A.; and contributions concerning libraries by Mr. W. Roberts and Mr. Carl A. Thimm.

*The East Anglian.* Part XII. (Ipswich, Pawsey & Hayes; London, Redway.)

THE latest number of the *East Anglian*, which, under the management of the Rev. C. H. Evelyn White, F.R.S., occupies a deservedly prominent place among local *Notes and Queries*, has an excellent article on the 'Boy Bishop' in East Anglia, and some highly interesting extracts from the earliest book of churchwardens' accounts, &c., St. Stephen's, Ipswich.

IN an excellent number of the *Nineteenth Century*, Mr. Swinburne's powerfully written, keen, and judicious essay on Middleton first arrests attention. Mr. A.



characteristic paper on 'Myths and Mythologists' is another assault in his brilliantly conducted war on Prof. Max Müller. Dr. Augustus Jessopp writes thoughtfully on 'The Little Ones and the Land,' and Mr. Frederic Harrison wisely on 'A Pedantic Nuisance,' otherwise an affected method of spelling proper names.—In *Temple Bar* is a brilliant review of 'The Greville Memoirs,' in which an experienced hand turns the memoirs inside out, shows all that is best in them, and supplies illustrations indicating a wide range of curious political and social knowledge.—'Charles Lamb in Hertfordshire,' by the Rev. A. Ainger, which appears in the January number of the *English Illustrated Magazine*, is unusually readable, and is ably and profusely illustrated. Like praise may be accorded Mr. H. D. Traill's 'A Month in Sicily,' of which the first part only appears. A good engraving of Sir John Millais's picture of Sir Henry Thompson also appears in the number.—To the *Gentleman's* Mr. Percy Fitzgerald contributes an account of Sheridan and his wives, and Mr. H. Schütz Wilson an interesting study of Goethe as an actor. Mrs. E. Lynn Linton has also 'A Protest and a Plea.'—In *Longman's* Mr. Lang commences some pages of gossip on new books and things, to be continued under the title of 'At the Sign of the Ship'; Mr. Charles Hervey describes the actors in the Reign of Terror.—The *Cornhill* contains two or three eminently readable papers. One is 'A Novelist's Favourite Theme,' which casts a clear light of illustration upon the method of workmanship of Scott and Dickens; a second, 'Samana and its Shadow,' a curious record of travel; and the third, 'In the Rekka Höhle,' a description of adventure which we fancy and hope is imaginary.—Mr. George Saintsbury contributes to *Macmillan's* an excellent paper on George Borrow, Mr. Mowbray writes on 'The "Eumenides" at Cambridge,' and Cavendish defends the 'American Leads at Whist.'—Dr. Brinsley Nicholson concludes in *Walford's Antiquarian* his papers on 'How our Elizabethan Dramatists have been Edited,' and lays the whip hard across shoulders already well used to castigation; Mr. Solly writes on 'Francis Hoffmann, 1711'; Mr. Greenstreet on 'The Ordinary from Mr. Thomas Jenyns's "Booke of Armes"': Mrs. Boger continues her 'King Ina in Somerset'; and the Editor 'Our Old Country Towns.'—*Red Dragon* remains of interest to others besides Welshmen, and 'The Oscotian' gives interesting information on the family of Ferrers.—The articles in the *Fortnightly*, which reaches us at the moment of going to press, are chiefly political. Mr. Courtney's excellent paper on 'Mr. Irving's "Faust"' is an exception.

MR. WALTER HAMILTON begins a new volume of *Parodies*—the third—with parodies of Oliver Goldsmith and Thomas Campbell, notably 'The Deserted Village,' 'The Vicar of Wakefield,' 'Lord Ullin's Daughter,' 'Hohenlinden,' and 'The Soldier's Dream.'

THE last *livraison* of *Le Livre* did not reach us till close upon the New Year. It was largely occupied with gift-books of the season, but has a curious pedigree of *La Dame aux Camélias*, otherwise Alphonsine Plessis, and 'Le Journaliste Lebois et l'Ami du Peuple,' which furnishes some striking revelations of life in revolutionary times.

WE are desired by URBAN to convey his thanks to Mr. J. W. M. GIBBS and Mr. J. SHARMAN for useful information supplied him with regard to the brothers Brough.

WITH the New Year Mr. Walford promises to add to the attractions of his *Antiquarian* a series of biographical essays on our leading old English antiquaries. The series will commence with Elias Ashmole,

and will embrace Dugdale, Speed, Strype, Nichols, Sir Egerton Brydges, &c.

THE Rev. Canon Charles Page Eden, Vicar of Aberford, near Leeds, a valued but occasional correspondent of 'N. & Q.,' died on the 14th of the past month. The *Oxford Herald* of December 26 has a friendly obituary notice of some length, to which we beg to refer our readers.

#### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A. C. B., Glasgow ("Munchausen").—The authorship of 'The Singular Travels, Campaigns, Voyages, and Adventures of Munchausen,' written as a satire on the memoirs of Baron de Tott, is unknown. In 'Fifty Years' Recollections of an old Bookseller,' by West, it is attributed to Mr. St. John, of Oxford; by Sir Charles Lyell, 'Principles of Geology,' 1850, p. 44, to Rudolph Eric Raspe, the editor of Leibnitz. The edition cited by Lowndes, the third, was published in London, 1786. The English translation of De Tott's memoirs was issued in 1785. The first edition of Munchausen, the date of which our correspondent seeks, appears to have been Oxford, 1786. Consult 'N. & Q.,' 1<sup>st</sup> S. *passim*, and *Gen. Mag.* for January, 1837, p. 2.

J. M.—("Short Account of the Life of Jules Simon.") A book exactly such as you want was published by M. A. Quantin in 1883, as a number of the series known as "Célébrités Contemporaines," price, with portrait and facsimile of letter, seventy-five centimes. It can be got through any foreign bookseller.—("Chouan.") This was a name given to the bands who, in the west of France, fought against the Revolution. The name is supposed to be a contraction of *chat-huant*, pronounced *cha-u-an*, a species of owl, the cry of which the insurgents imitated in signalling to each other.—("Blancs et Bleus.") The first name was given in France to the partisans of the ancient monarchy of the Bourbons, whose emblem was the *drapeau blanc*; the second to the Republican soldiers, whose uniform was blue.

DEVONIENSIS.—

I see a hand thou canst not see,

That beckons me away,

is from 'Colin and Lucy,' by Tickell. "He heard but listened not, he saw but heeded not. His eyes," &c., is a misquotation of the famous verse on the gladiator in Byron's 'Childe Harold.'

M. D. ("Lillibullero").—The words of this song have already appeared in 'N. & Q.,' 2<sup>nd</sup> S. i. 89. They are to be found in Percy's 'Reliques.'

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JANUARY 9, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER II.

The real antiquity of the chipped flint weapon found opposite Black Mary's was not so much as surmised—indeed, could not have been surmised—in the days of its discovery. Mr. Bagford, as we have seen, dismisses with contempt the notion of its being as old as the days before the Flood, and suggests what he doubtless considered a far more plausible theory—that it was the identical weapon with which a large-hearted Londoner of the period attacked and slew an elephant imported, regardless of expense, by the Emperor Claudius. To do Mr. Bagford justice, however, he did not evolve that elephant out of the depths of his own moral consciousness. He found him ready sheathed in scale armour and with a howdah on his back in the pages of Polyænus, and caught a further fleeting glimpse of him in the narrative of Dion Cassius. I do not believe even that Polyænus, imaginative Macedonian as he was, really invented the animal. He only inferred it. "In a brick-field near London," writes Mr. Tylor in 1871, "there had been found a number of fossil elephant bones, and soon afterwards a story was in circulation in the neighbourhood somewhat in this shape: 'A few years ago one of Wombwell's caravans was here; an elephant died

and they buried him in the field, and now the scientific gentlemen have found his bones and think they have got hold of a pre-Adamite elephant.'" At Oxford also the late Mr. Frank Buckland "found the story of the Wombwell's caravan and the dead elephant current to explain a similar find of fossil bones. Such explanations of the finding of fossils are easily devised, and used to be freely made, as when fossil bones found in the Alps were set down to Hannibal's elephants."\* In exactly the same way, I fancy, it was some story of big bones found near the Thames which formed the nucleus of Polyænus's myth, and it was certainly the finding of such bones which inspired Mr. Bagford's conjecture.

With this elephantine flight of fancy ends the first chapter in the history of the find opposite Black Mary's. Palæolithic discovery went to sleep for a hundred years,

To wake on knowledge grown to more,  
though even then only able very partially and inadequately to interpret the phenomena set before it. On June 22, 1797, a letter was read before the Society of Antiquaries from Mr. John Frere, F.R.S., F.S.A.,† giving an account of a number of flint implements then lately found in a brick-pit at Hoxne, in Suffolk. So far as he or any other then living antiquary was aware, they were the first of the kind ever brought to light, and he regarded them as "evidently weapons of war, fabricated and used by a people who had not the use of metals." What struck Mr. Frere most strongly, however, was that they were found twelve feet deep in a bank of undisturbed and stratified soil abruptly abutting on a tract of lower ground.

The things, he knew, were neither rich nor rare: He wondered how the devil they got there.

And well he might. The pit, so far as subsequent diggings allow its exact situation to be determined, lay just a mile due south of the Red Bridge over the Gold-brook, a tributary of the Waveney, a bridge with a history. If the tale be true which is said to have been told by St. Dunstan, who is said to have heard it from the king's own sword-bearer, St. Edmund, king of both Norfolk and Suffolk, suffered the same martyrdom as St. Sebastian at the hands of a son of Ragnar Lodbrok and his Danish archers. If local tradition, moreover, is to be trusted, the Red Bridge received its name as being the spot where this tragedy was enacted in or about A.D. 870. Now obviously a mythic element enters largely into the details given with regard to the martyrdom of his majesty of East Anglia by Yngvar, son of Ragnar Hairybreeks; but equally obvious is the fact that during

\* Tylor, 'Primitive Culture,' i. 334. A later example of the ease with which such explanations are made is to be found in a leading article in the *Daily Telegraph* of Nov. 21, 1885.

† *Archæologia*, xiii, 204.



the thousand years which have elapsed since the event no considerable change has taken place in the general conformation of the country round. Hill and dale have remained unaltered, and the Gold-brook then, as now, flowed along its valley in the lower ground overlooked by the bank in which the implements were found. Mr. Frere probably knew the local tradition of the Red Bridge; but whether he did or not, he saw distinctly, first, that the weapons had been deposited where they were found by the action of water, and, second, that it was absolutely impossible for them to have been so deposited had not the general contour of the country round been widely different at the time. The inference he drew from what he saw was strictly scientific. "The situation," he writes, "in which these weapons were found may tempt us to refer them to a very remote period indeed, even beyond that of the present world." The surmise has since been proved to be as accurate as it was sagacious; but if it commended itself to any archaeologists of the day they were too wise to say so.

On the whole, it was well for Mr. Frere's peace of mind that his paper attracted no public attention at the time. That gentle religionist William Cowper had some years before (1782) launched his little thunderbolt against those who

Drill and bore  
The solid earth, and from the strata there  
Extract a register, by which we learn  
That He who made it and revealed its date  
To Moses was mistaken in its age.

But in 1797 scientific controversy itself had adopted the barbaric weapons of political and theological warfare, and the Armageddon of geology was being fought out to the bitter end by the rival hosts of the Neptunian Werner and the Plutonic Hutton. The waters of the great deep had burst into the crater of a volcano, and the earth was reeling under a sky black with vapour. Orthodoxy espoused the cause of Werner and water, apparently taking it for granted that the Saxon philosopher's speculations about the "chaotic fluid" somehow supported the "sublime tradition" of the Deluge. Heterodoxy sided with Hutton and fire, and comforted itself with the evidence afforded by the granite veins of Glen Tilt in favour of the general conflagration. Hutton himself died in this very year, but the warfare was carried on as bitterly as before. How, indeed, was scientific equanimity possible with a mutiny at Spithead and the Nore, cash payments suspended, Consols at 47, and a Lepaux announcing to the Directory that "the Army of England" under Bonaparte was about to dictate peace in London?

Clearly, it was not a time when speculations like Mr. Frere's were likely to meet with welcome or appreciation. They fell on evil days, and if not on evil tongues, it is probably only because the

discovery on which they were founded told as much on one side of the controversy as the other. The Wernerian might have rejoiced over the new confirmation of the Mosaic account of the Flood, but the Huttonian would at once have retorted that the weapons were part of the ruins of an older world, which his master taught were visible in the present structure of our planet. As it was, neither faction cared to patronize Mr. Frere, who consequently passed quietly into oblivion without being denounced as an atheist or even as a Jacobin.

But even then the better day had dawned. William Smith had been for years already busy with his geological map of England, though the work was not to be complete till the year of Waterloo. Cuvier, too, had by this time begun those researches in the neighbourhood of Paris, the publication of which during the early years of the present century dates a revelation at once and a revolution in natural science. When Frere wrote, few geologists knew of the former existence of any extinct animals, and fewer were aware that more than two or three species of mammals were extinct, and for many years later none ventured to suggest that man was a contemporary of any but the now existing fauna. Pallas, indeed, had lately announced his discovery of the celebrated Wiljui rhinoceros, with its skin and flesh still preserved entire, embedded in Siberian ice; but what sensible Briton in 1797 would for a moment believe Pallas? John Bull stoutly denounced Bruce's Abyssinian marvels as a pack of lies—was it likely he was going to be taken in by a Frenchman? So palæolithic discovery dozed drowsily off again, not, however, this time for a hundred years, but barely for a generation. It was a fitful and troublous slumber, moreover, much broken towards the close by the whinny of careering nightmares and the clatter of rival hobby-horses rampant in pursuit.

BROTHER FABIAN.

(To be continued.)

#### SHAKSPEARIANA.

'CYMBELINE,' V. i. 16: "BUT IMOGEN IS YOUR OWN" (6th S. xii. 342).—At this reference Mr. W. WATKISS LLOYD assigns to Pisanio a soliloquy which is in all editions given to Posthumus, to whom only can it belong. He further asserts that "the phrase 'But Imogen is your own,' if not nonsense, at least will bear no interpretation which blends happily with the tenor of Pisanio's reflections." On the contrary, I maintain that the phrase is right in itself and in its surroundings, and—what is most important—forms an integral part of Posthumus's argument. But the intrusion (in no bad sense) of the four lines in which Posthumus attempts to explain to himself the apparent anomaly of Imogen having been appropriated by the gods, and his own life having been spared,



perplexes the argument and obscures the sense; besides which, that explanation is itself so obscure that no commentator has hitherto satisfactorily explained or amended it. To show this concisely, let us suppose the text had stood thus:—

Gods, if you  
Should have ta'en vengeance on my faults, I never  
Had lived to put on this: so had you saved  
The noble Imogen to repent, and struck  
Me, wretch, not worth your vengeance. But alack!  
Imogen is your own: do your best wills,  
And make me blest to obey.

Had this been the text of the folio, I ask, Would it have entered the head of any rational being that the phrase "Imogen is your own" did not "blend happily with the tenor of Posthumus's reflections"? Would it not have been self-evident that it answered to the foregoing clause, "So had you saved the noble Imogen to repent," and meant just this, that the gods had taken her to themselves and left Posthumus to expiate his crime in this life? Nevertheless, I think MR. LLOYD's conjecture of "Judgment" for *Imogen* not only exceedingly clever, but sustained by a clear-sighted argument. All I contend for is, that in the text, with the omission of the four extraordinary lines, "You snatch some hence," &c., down to "thrift," the suspicion of a corruption would have no *locus standi*; and I fail to see that the insertion of those lines ought to shake our confidence in the passage which is the subject of MR. LLOYD's suggested alteration.

C. M. INGLEBY.

Athenæum Club.

DRAWING BLOOD FROM A WITCH (6th S. xii. 425).—I think that I have met with the practice earlier, but in George Giffard's 'Dialogue concerning Witches,' &c., first published in 1593, and reprinted by the Percy Society from the edition of 1603, we find, at p. 11 of the reprint:—"Some wish me to beate and claw the witch, untill I fetch blond on her, and to threaten her that I will have her hanged. If I knew which were the best, I would do it." See also pp. 13, 32. So at p. 46 a story is narrated how "the man made no more ado, but even laid his clowches upon her [the old woman] and clawed her until the blood ran downe her cheeks, and the child was well within two days after." There is a similar story on p. 47. I note more than one instance to show how the superstition was generally believed in, and for this purpose also would refer to a very curious belief and statement made on p. 64. Dr. J. Cotta, 1616, says, pp. 113-4, "Concerning the other imagined trials of witches, as by beating, scratching, drawing blood.....I think it vaine and needlesse.....to confute."

BR. NICHOLSON.

This doctrine is fully investigated in Hathaway's trial, published in the 'State Trials.' The following passage is in 'Arise Evan's Echo to the

Voice from Heaven' (1652), p. 34:—"I had heard some say that when a witch had power over one to afflict him, if he could but draw one drop of the witch's blood, the witch would never after do him hurt." In Glanville's 'Account of the Demon of Tedworth,' speaking of a boy that was bewitched, he says:—"The boy drew towards Jane Brooks, the woman who had bewitched him, and put his hand upon her, which his father perceiving immediately scratched her face and drew blood from her. The youth then cried out that he was well" (Blow at 'Modern Sadducism,' 12mo., 1668, p. 148). In Butler's 'Hudibras':—

Till drawing blood o' the dames like witches,  
They're forthwith cur'd of their capriches.

Part ii. canto i. page 9.

In Cleveland's 'Rebel Scot':—

Scots are like witches; do but whet your pen,  
Scratch till the blood come, they'll not hurt you then;

and Shakespeare alludes to this belief in 'Henry VI.' Talbot, upon Pucelle's appearing, is made to speak as follows:—

Here, here she comes;—I'll have a bout with thee;  
Devil or devil's dam, I'll conjure thee:  
Blood will I draw on thee, thou art a witch,  
And straightway give thy soul to him thou serv'st.

CONSTANCE RUSSELL,

Swallowfield Park, Reading.

"A FELLOW ALMOST DAMNED IN A FAIR WIFE," 'OTHELLO,' I. i. (6th S. xii. 202).—Is not the correct reading "life"? Shakspeare knew almost everything, and surely was not unacquainted with the denunciation in the Gospel, "Woe unto you when all men shall speak well of you!" Theobald sets up an ingenious theory that the passage is wrongly pointed, and that Iago, who rambled somewhat, really spoke as follows:—

"Certes," says he,

"I have already chose my Officer."

And what was he?

Forsooth a great Arithmetician,—

One *Michael Cassio*; ("the Florentine,

A Fellow almost damned in a fair Wife");

and argues that Othello was then a bachelor, and objected to having a married man placed in authority about him. There is something to be said for this theory, inasmuch as Iago was certainly a *Florentine*, not *Cassio*. J. STANDISH HALY.

Temple.

The use of *wife* meaning woman simply is not infrequent in English literature. See Chaucer, 'Wif of Bath's Tale,' 142; Morrice, 'Outlines of English Accidence,' p. 86; and Iago calls Bianca, who is evidently unmarried,

A housewife, that by selling her desires  
Buys herself bread and clothes.—IV. i.

Taking the word in this sense, therefore, it does not seem improbable that Iago alludes to Cassio's intrigue, or rather entanglement, with Bianca, when he describes him as



[7<sup>th</sup> S. I. JAN. 9, '86.]

"...miserable passion for this  
...as almost to ensure  
...of the passage is  
...belle."

W. J. BUCKLEY.

27 - Mr. WILMSHURST  
re: reverb, "The mills of  
re: reverb "it has probably

The limitation "pro-  
- certainly" on refer-  
- Grace, Ox., 1836,

... αλεοντι μέλοι,  
... ατα καὶ βρα-  
... ἐλ, ἀμείλησαν  
... MARSHALL.

PLAY-BILL OF  
SHAKESPEARE'S  
new all play-bills I was  
ing remarkable bit of  
of Venice,' an-  
Blackburn New

will be pre-  
The Mer-

...and I recorded  
...interesting  
...to the trial,  
...who do  
...with it,  
...which so strongly  
...the sentence feels  
...horror,  
...this is a natural  
...possibilities  
...must be  
...of our  
...has left  
...the character  
...to be in-  
...and  
...that  
...and

... ..  
... ..  
... ..  
... ..  
... ..

*[Illegible handwritten notes]*

"spindle." It is also called a *bottom* in the quaint blazon of the coat of Badland (formerly quartered by Iloby, but now used as their paternal coat), i. e., "Argent, three bottoms in fess gu., the thread or" (Clark's 'Heraldry').

ERNST A. EBBLEWHITE.

74, King Edward Road, Hackney.

JONAS HORROX, OF LIVERPOOL.

Any notices of this person are worth recording. He was one of the very few in England who, November 24, 1639, eagerly scanned the heavens to observe the passage of Venus across the sun. He was brother of the accomplished astronomer, the Rev. Jeremiah Horrox, then a young clergyman at Hoole, Lancashire, who there successfully observed that striking phenomenon, and whose memory in connexion with it has been perpetuated by an inscription in Westminster Abbey from the pen of the late Dean Stanley. I have, in the *Palatine Note-book* for December, 1882, given reasons for supposing that these young men were the sons of William Horrocks, of Toxteth Park, near Liverpool. This branch of the family was connected with the well-known Puritan John Cotton, minister of Boston, co. Lincoln. According to Cotton Mather (*'Magnalia Christi Americana,'* ed. 1702, bk. iii. p. 17), as soon as John Cotton had settled at Boston, about 1613, "his dear friend, holy Mr. *Iagye*, recommended unto him a pious gentlewoman, one Mrs. *Elizabeth Horrocks*, the sister of Mr. *James Horrocks*, a famous minister in *Lancashire*, to become his consort in a married estate." This Mr. Horrocks, who is not (as I once supposed) the Rev. Alexander Horrocks, minister of Dean, near Bolton-le-Moors, is also as precisely and distinctly noticed by Oliver Heywood as "that ancient and eminent servant of God," well known to his mother before her marriage in 1615, viz., in the neighbourhood of Bolton. Other members of the Horrocks family had the acquaintance of Mr. Cotton, particularly one who was, perhaps, a pupil, viz., Thomas Horrocks, M.A., of St. John's College, Camb., 1631, afterwards the ejected minister of Malden, Essex. He belonged, says Calamy, to the Horrockses of Horrocks Hall, in Bolton-le-Moors, being the only son of Mr. Christopher Horrocks of that place, who for greater religious liberty went with his family (excepting Thomas) into New England with Mr. Cotton. The latter was so important an immigrant that in his honour the name of the town of Trimontain was changed to that of Boston. He was the ancestor of some remarkable men.

Connected with these clues a trace of Jonas Horrox has turned up in an unexpected quarter. Some friend in America has been good enough to send me a most excellent compilation, entitled 'Genealogical Gleanings in England,' by Henry F.

Waters, A.B., for which please allow me here to express my best thanks. This work contains an abstract of the will of Frances Hanham, of Boston, co. Lincoln, widow, dated April 4, and proved June 13, 1631. After making bequests to her relatives, she gives "to Jonas Horrox, nephew to Mr. Cotton, 10s., to be presently paid after my decease." This entry seems to show that Elizabeth Horrocks and the Rev. James Horrocks were sister and brother of William Horrocks, of Toxteth, father to the astronomer.

Jonas was residing in Liverpool at the time of the transit of Venus; and his brother, having supplied him with data and instructions, earnestly requested him to view closely what came into his ken. There is the following allusion to the request in Horrox's famous treatise 'Venus in Sole Visa,' who directs a by-blow against those who in that favourable month were following the pleasures of the chase in a favourite hunting country, the Lancashire Fylde:—

"De hac conjunctione admonui & fratrem natu minorem, qui tum Liverpooliæ degebat, ut ille pro suis viribus aliquid præstaret, quod quidem conatus est: sed incassum: die enim 24. nubibus interclusus, observare non potuit, et si diligenter attenderit, sequenti autem sereniori die, sæpe intromissa solis specie per telescopium, nihil vidit, scilicet quia Venus jam solem peragrasset. Alios quod non admonuerim, veniam mereor; paucos enim novi hujusmodi nugas non derisuros, utpote canibus suis & avibus, ne graviora dicam, post habitas: et quamvis habeat Anglia nostra Syderum etiam venatores, & mihi notos; invitare tamen ad hujus spectaculi jucunditatem non potui, quippe sero nimis à me ipso animadverti."—Ed. folio, Hevelius, p. 118.

The name of Jonas Horrox appears upon the list of those who took the national Protestation in Liverpool in February, 1641-2, along with his relatives James and William. He seems to have had some occupation in Ireland, or a family tie with that country. One of his relatives, James Horrocks, of Toxteth Park, was a watchmaker in 1631; and Jonas himself must have developed the mechanical instinct of the family, for he practised as a land-surveyor. In some proceedings relating to leases of the common lands of Liverpool, or "The Common," then being enclosed, there was an order, November 2, 1653, that James Chorleton and Jonas Horrox should have payment and satisfaction for their pains for surveying the new enclosures upon the town's common, at the discretion of the mayor (Sir J. A. Picton's 'Municipal Records,' p. 173). Horrox seems to have died in Ireland ('Opera Posthuma Horroccii,' 4to., 1672, p. x).

JOHN E. BAILEY.

Stretford, Manchester.

PRONUNCIATION OF WIND.—All who have felt the inconvenience of the substantive *wind* being pronounced long for the special purpose of rhyme will rejoice to notice that the Poet Laureate has had sufficient courage in his recently published

volume of poems ("The Wreck," st. vii. l. 3) to make the word rhyme with "sinn'd." I believe this is the first time that Tennyson has assimilated the poetic use of the word with social custom; at least I find fourteen cases in his earlier poems in which it is made to rhyme with "mind," "blind," &c.; thus following the example of Shakespeare, Swift, Pope, and Dryden, and, so far as I know, all poets of eminence. Poole's 'English Parnassus' (1637) also thus tabulates the word. This pronunciation by the Laureate in mature years may probably prove an epoch in the word, especially as it is contrary to his own previous usage. The authorities have for some years anticipated this result, for although Walker, Sheridan, Scott, Knowles, and Cooley give the long as alternative, Webster, Kenrick, Barclay, Perry, Smart, Worcester, and Cull allow only the short pronunciation. Perry, however, admits the long in dramatic scenes, and Nares in poetry; while Cooley declares its use on other occasions as pedantry. It may be observed that, with the doubtful exception of *wind-pipe*, all its compounds (such as *windmill*, *windfall*, *windbound*, and *windy*) are short; but the effect of this similarity is weakened by the prevailing rule that the long vowel of the simple is usually changed into a short one of the compound. Although Smith describes the short pronunciation as against analogy, and Walker the long one as the true sound, surely its Saxon origin is more definitely displayed by present usage.

WYNNE E. BAXTER.

'DICTIONARY OF NATIONAL BIOGRAPHY, VOL. IV., ERRATA.—

P. 58, col. 2, l. 16, for "1547" read 1597.

P. 83, col. 1, l. 6 from end, for "Al Ravni" read *Al Raout*.

P. 120, col. 1, l. 17, for "1732" read 1632.

P. 190, col. 1, l. 9, for "Sept." read *Aug.*

P. 245, col. 1, l. 26, for "polyclinic" read *policlinic*.

P. 245, col. 1, l. 3 from end, for "Institute" read *institutes*.

P. 245, col. 2, l. 34, for "at the Institute" read *of the institutes*.

P. 278, col. 2, l. 3, for "genus" read *genius*.

P. 279, col. 2, l. 17, for "Wolesely" read *Wolsely*.

P. 340, col. 1, l. 1, for "probably a Norman castle had been built at Berkeley; for Henry spent Easter there," read, A small castle built at Berkeley by William Fitz-osbern ('Domesday,' 163) had probably given place to one of greater size, when Henry spent.....

P. 363, col. 1, l. 23, for "earl" read *baron*.

P. 408, col. 1, l. 12, and p. 409, col. 1, l. 26, for "lord high admiral" read *admiral of the shipmoney fleet*.

P. 409, col. 2, l. 15, for "Hanover" read *Honor*.

L.

DEVIL'S CAUSEWAY OR CAUSEY.—Having had occasion to consult the useful map at the end of Dr. Collingwood Bruce's new edition of 'The Roman Wall,' I was struck by the mention of the Devil's Causeway at the point where it branches off from Watling Street. I recollect



name in the West of England, and in the seventeenth century was undoubtedly often spelt Penna. The present vicar of Bruton, who has most kindly and courteously given me his aid in this matter, assures me that there were numerous persons of the name settled in that town as early as the year 1554, when the registers commence. On the other hand, a Solomon Penny was a director of the French Protestant Hospital in 1713, and in the 'Lists of Foreign Protestants and Aliens resident in England 1618-1688,' edited for the Camden Society by Mr. Durrant Cooper, there appears (p. 55) the name of John de Penna, a form of spelling which to the English officials of the time would represent the sound of De Pennée. If any reader of "N. & Q." can suggest to me the best mode of tracing the pedigree of the Rev. John Penny I shall be greatly obliged.

H. W. FORSYTH HARWOOD,  
12, Onslow Gardens, S.W.

OLD ST. PANCRAS CHURCHYARD.—Why was this (which the Midland Railway branches now cut into three) the only parochial churchyard I know containing Roman-catholic tombs? (I object, by the way, to dividing that compound word into two, with two capitals.) The name Le Maire (p. 449) struck me as like that of a French noble there buried, beside two cardinals; but his stone (which was newer and far more legible than either of theirs) has vanished since the summer, and as the adjacent cardinal's is La Marche, I probably confusedly remembered that. Hardly a word but this name is decipherable; and on the other cardinal's stone, which has a very Italian-like escutcheon, supported by two angels, not a trace of either arms or inscription remains.

E. L. G.

CONQUER.—How should it be pronounced? I wonder how many clergyman—or laymen—reading the second lesson on the fourth Sunday in Advent, said "He went forth conquering and to conquer" (Rev. vi. 2) as "*conker*ing and to *conker*," or "*conk*uering and to *conk*wer." Many years ago, when I was a grammar-school boy, I as taught by the head master (afterwards examining chaplain to a bishop) to pronounce *conquer* as *uk*ver, and ever since I have adhered to the rule. Although I sometimes hear others pronounce the word and its cognates in the same way, yet I think quite as often I hear the harsher pronunciation *conker*, and recently I heard Mrs. Langtry pronounce the word in 'She Stoops to Conquer.'

CUTHBERT BURN.

ORNER.—The panorama of London was, says Ingham, sketched by Mr. Horner, a land surveyor, and finished by Mr. E. T. Parria. The map of "London by Day and Night" was, I think, said (ii. 227), painted by Dan-aldon, the singer and clever composer.

'Literary Dustman,' used to paint with him all day and sing his songs at the Eagle, City Road, at night. Are there two panoramas by different hands; and, if not, is Cunningham right or Mr. Walford?

C. A. WARD.  
Haverstock Hill.

ASHTON WERDEN, curate of Lytham, in Lancashire, in 1741, afterwards curate of Bispham, in the same county, where he died in 1767. His name does not appear in the Oxford or Cambridge lists of graduates. Information about him is wanted.

H. FISHWICK, F.S.A.  
The Heights, Rochdale.

HERALDIC.—Quarterly, 1 and 4, a chevron between three escallops; 2 and 3, a sword. These arms on a lozenge appear on some silver, dated 1691, in the possession of Sir Thomas White, Bart., of Wallingwells, Notts. I am unable to discover to whom they belong, and shall be glad of assistance.

M. H. WHITE.  
17, Clarendon Crescent, Edinburgh.

GENERAL ARMSTRONG, DIED 1742.—Information as to following will oblige. 1. There is a painting by Kneller, at Blenheim, of General Armstrong showing a plan of Bouchain to the Duke of Marlborough. Is it a full-length or three-quarters? 2. Are there in any London church mural tablets to the memory of General Armstrong and his daughters Mary and Priscilla?

M. H. WHITE.  
17, Clarendon Crescent, Edinburgh.

A DUMB BARGE.—In the *Times* of December 3, 1885, p. 3, col. 4, there is a report of an action brought by the owners of the dumb barge Kate against the owners of the steamship Odiel, in respect of a collision in the lower pool of the Thames. What is a dumb barge; and why is it so called?

W. E. BUCKLEY.  
[A dumb barge used to signify a barge used as a pier, and not for the conveyance of merchandise.]

BAMBOO.—Can any of your readers tell me who is the author of a poem in pidgin English on the bamboo tree? Each verse ends with the word "Bamboo." The last verse is as follows:—

And now, man man, my talkee done,  
And so my say chin chin to you,  
My hope you think this number one—  
Bamboo.

W. M. M.

DEVIL-NAMES.—In 'The Toilers of the Sea' Victor Hugo, mentioning Satanic ambassadors, says Belphegor was sent to France, Hutgin to Italy, Belial to Turkey, Tharung to Spain, and Martinet to Switzerland. He adds that Satan's grand almoner is Dagon; Succor Benoth, the chief of the eunuchs; Asmodeus, gambling banker; Kobal, theatrical manager; Verdelet, master of ceremonies; and Nybbas, court-fool. Is it to be

believed that these names are Hugo's invention? If they are older than his time, where did he find them? What do the words mean? In what work can I read the best account of the diabolical hierarchy? Bayle (vol. v. p. 511) alludes to such an infernal nobility as existent, and mentions the names of eleven devils who possessed the nuns of Loudun in 1632, none of which corresponds with the list in Victor Hugo. JAMES D. BUTLER.  
Madison, Wis., U.S.

[Belphegor is, of course, mentioned by Machiavelli. Dagon and Belial are classed among the supporters of Satan in 'Paradise Lost.' Asmodeus is the name, taken from Tobit, assigned a fief by Lesage. Many of these names are from the Bible, the Apocrypha, and the Talmud.]

AUTHOR OF VERSES.—The verses a specimen of which I subjoin seem to have been commonly repeated about forty years ago. I should be glad to know who was the author of them, and where I can find the piece entire. It begins in the character of one Lady Doubtful issuing her orders to the footman thus:—

If Ensign Charles Sinclair should come,  
Remember, John, I'm not at home;  
For though first cousin to a lord,  
He does not yet best our board.

In course of time "despised Sinclair became a lord" and a "lion" of fashion. He is asked to Lady Doubtful's to dine; but though the dinner-hour is long past, still "no Earl Clare" makes his appearance. "John" is summoned, and assures his mistress that no lord has been to the house, only "Mister Sinclair, that ensign chap," had the audacity to present himself, but had been summarily ejected, according to her ladyship's orders:

He'll never come no more to tease you,  
I hope, my lady, now I've pleased you!

I do not know whether the piece has been published in any collection of poems; it may possibly have appeared in some magazine or annual, and not have been reprinted separately.

C. S. JERRAM.

Farnborough, Hants.

ADMIRAL SIR CHARLES KNOWLES, BART., AND RUSSIA.—Has this officer—who was appointed by the Empress Catharine II. of Russia Chief President of Her Imperial Majesty's Admiralty, with a seat in the Russian Council, a post which he filled for some years—left any memoirs concerning his residence at the Imperial Court of Russia; and, if so, have such documents ever been published?

W.

THOMAS PRINGLE.—Mr. Ruskin, in part v. of his 'Præterita,' refers to this man as editor of 'Friendship's Offering,' in which his early poetic essays appeared. He gives a few details about him, but doubtless more is known concerning history. Can any correspondent give a full



account of his birthplace, writings, and other matters?  
T. CANN-HUGHES, B.A.  
Chester.

LUDGATE.—The statues of King Lud and his two sons, when the gates were taken down in 1761-2, were given by the City to Sir Francis Gosling, to set up at the east end of St. Dunstan's Church; but this never got done, and the stones were deposited in the parish bone-house. Where are they now; at Guildhall, or lost? C. A. WARD.  
Haverstock Hill.

MINOR WORKS OF SIR WALTER SCOTT.—I have a copy of the *Keepsake* for 1829. It contains, *inter alia*, two stories, both professing to be "by the author of 'Waverley.'" Are they generally printed among the acknowledged miscellaneous works of Sir Walter Scott?  
E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

SIR FERDINANDO GORGES.—Can any reader of 'N. & Q.' inform me if any letters of or documents relating to Sir Ferdinando Gorges not printed or mentioned in the reports of the Royal Manuscripts Commissioners are in existence? Is any portrait of him known? JAMES P. BAXTER.

CHURCHWARDENS.—Both churchwardens for the parish of Ealing are chosen by the vestry. Many years ago the then vicar attempted to establish his right to choose one of them before a court of law, and lost his suit. Is not this a very uncommon state of things; and does it obtain in any other parish?  
H. DELEVINGNE.  
Ealing.

ILLUSTRATIONS TO 'DON QUIXOTE.'—In the notice on Mr. John Ormsby's translation of 'Don Quixote' in the *Times* of Dec. 25, we read: "The most effective illustrations of 'Don Quixote' we ever saw were designed by a Spanish artist on a set of Sèvres china." What is the name of the artist in question? Have these designs ever been engraved and reproduced on paper? Is the set of Sèvres china to be seen in England? If not, is it preserved in the museum of the factory at Sèvres? I was there some months ago, but did not notice it.  
H. S. A.

SURNAME OF BUNCH.—Can any of your readers give information regarding the origin, derivation, and localization of the above surname? I cannot find it mentioned in 'Debrett,' Walford's 'County Families,' Foster's 'Peerage,' &c., or 'Clergy List.' What are the crest and arms?  
S. B. BERESFORD.

33, Upper Bedford Place, W.C.

"PRECES PAULINE."—If any reader of 'N. & Q.' is aware of the existence of a copy, of earlier date than 1705, of the little book entitled 'Preces,

Catechismus et Hymni, in usum antiquæ et celebris Scholæ juxta Divi Pauli Templum apud Londinates,' I should be much obliged by a communication from him. The copy of an edition of 1655, referred to in the 'Sacra Academica' of the Rev. J. W. Hewett (see 'N. & Q.' 5th S. ix. 228), cannot now be found. J. H. LUPTON.  
St. Paul's School, West Kensington, W.

WOLDICHE.—Ricardus Shakspeare is mentioned as dwelling at Woldiche, a place no doubt either in or near Warwickshire, in or about A.D. 1460. This fact is gathered from the Knolle register, now at Birmingham; but where was Woldiche? It is not mentioned by Dugdale nor in any of my numerous Warwickshire books.

J. O. HALLIWELL-PHILLIPS.

ROTHERHAM CHURCH.—I have seen in 'N. & Q.' (though not at a very recent date) a reference to Rotherham Church. Can the writer or any of your readers state what has become of the old canopy or cover for the font?—which I believe has been replaced with modern work. I have a sketch of the ancient font and cover, a beautiful and elaborate piece of carving, black with age. The pulpit, which was doubtless of the same age, black as ebony, has been scraped or modernized, so that on visiting the church a year ago I could not recognize it. The galleries, likewise black oak, which are now done away with, were sufficient to repew the entire church. I have a special interest in this fine old structure.  
A. G. DANVERS TAYLOR.

Barnes.

[We know of no reference to Rotherham Church. The chapel on Rotherham Bridge is discussed 6th S. xi. 325, 412.]

GARTER BRASSES.—I have seen it stated that the celebrated memorial (A.D. 1413) in Felbrigge Church, Norfolk, of Sir Symon Felbrigge, K.G., standard-bearer to King Richard II., is one of the five Garter brasses in England. Will any of your correspondents kindly say where are to be found the other four?  
JOHN ALT PORTER.

Blackheath.

MUGWUMP.—In the *Daily News*, November 27, a *mugwump* is defined as a "superior person, who commonly holds aloof from politics." The *Pall Mall Gazette* of the same date stigmatizes this definition as egregiously mistaken, and says, "The truth is exactly the opposite. The *mugwump* is a person who presumes to introduce into politics considerations higher than mere party success." I should like to know (a) the true meaning of *mugwump*; (b) whence derived; (c) when, where, and under what circumstances it originated.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

NEWPORT, ISLE OF WIGHT.—Where can I see any representation of the Bogle Inn and of the



George Inn, both in the High Street of this town, as they were in the time of Charles I., during his imprisonment in the island—1647-8?

C. A. J. M.

#### AUTHORS OF QUOTATIONS WANTED.—

"Like the madman in *Le Sage*, some libellers scatter their firebrands in sport."

EDWARD MALAN.

To catch the eel of science by the tail.

I find the verse quoted in an article in the *Archæological Journal*, vol. iv. p. 165, 1847. Is it known whence the poet took the expression, and if he attached a particular meaning to it? Of course it calls to my mind the "salmon of knowledge" of Irish legends. H. GAIDDOZ.

#### Replies.

##### BED-STAFF.

(6th S. xii. 496.)

My query on this having been written and ready to post, I may be allowed a word or two. Most certainly the bed-staves quoted by Nares from Armin's will were bed-rungs, or bed-laths. Their number, six to each bedstead, proves this. But the reverse reason as certainly proves that Bobadill's bedstaff ('Every Man in his Humour,' I. iv.) was not a bed-rung, for his bed had but one, and he was obliged to call to his hostess to bring another before he could show his fencing feat. This intention also shows that the Johnson-Nares bed-staff, if it ever existed, was not his bed-staff, for he could not show an opponent a fencing feat when both had clumsily stout poles, each six feet, or at the least over five feet and a half long; broom handles would have been far more easily managed and as easily obtainable. Besides, our ancestors must have known the easy process of "tucking in," and neither Bobadill nor Cob, his landlord, was likely to go in for luxuries. Hence Miss Emma Phipson's suggestion seems most probable, that Bobadill's bed-staff was a stick, used when in bed to summon attendance, instead of the modern bell. Invalids still use such a staff, and I, though no invalid, have so used a poker or hearth-brush handle. A passage in Reg. Scot's 'Witchcraft,' p. 79, seems to me to confirm this. A pretty wench, wishing to get rid of her incubus-devil, went to St. Bernard, "who took hir his staffe, and bad hir laie it in the bed beside hir. And indeed the divell, fearing the bed-staffe or that S. Bernard laie there himselfe, durst not approach." Here a walking or pastoral staff, by mere position and by laying in the bed (not under it like a bed-rung), became a bed-staff. It has been suggested to me that Scot here used bed-staff by way of joke. Doubtless he jocularly named it a bed-staff, either from its being able to summon assistance or because there may have been an undercurrent reference to its being used as a cudgel, as a bed-staff, *that could be used in fencing*, very likely was at fit or

unfit times; yet the word staff, if the word had not the meaning I would assign it, would have been sufficient; and it is, I think, an insult to Scot, and wholly at variance with his excellent manner and style, to suppose that he could have made so miserable, so senseless a joke—one that cannot even be dignified with that name—as to liken a pastoral staff to a flat four-foot or three-foot bed-rung.

Again, in 'Albumazar,' II. iii., Trinculo says—

Now do I feel the calf of my right leg

Twingle and dwindle to th' smallness of a bed-staff.

It is not his leg, but the calf of his leg; and surely a broad bed-stave is not a telling or appropriate simile, though a stick for knocking on the floor would be humorously exaggerative, appropriate, and likely to tell. So in 'A Match at Midnight,' II. i., old Ear-lack is described as "the old man; a foot like a bear, a leg like a bed-staff, a hand like a hatchet, an eye like a pig, and a face like a winter pigmie." And here I would remark, notwithstanding the next quotations, that, in accordance with Bobadill's one bed-staff, the sentences are so framed in the last two quotations as to allow of the singular, bed-staff—a leg, not two legs, being spoken of. Lastly, in Middleton's 'A Trick to Catch the Old One,' IV. v., we have Dampit the usurer in bed, of whom Lamprey and Spichecock thus speak immediately on their entry—

"*Lam.* Look you: did I not tell you he lay like the devil in chains, when he was bound for a thousand year?

"*Spi.* But I think the devil had no steel bed-staffs; he goes beyond him for that."

And afterwards Gulf says—

"What, hung alive in chains? O spectacle! Bed-staffs of steel? O monstrum [&c.].....here's a just judgment shown upon usury, extortion, and trampling villany!"

What caused Dampit to be in chains and steel bed-staffs, and how they were affixed to him is beyond me; but this at least is evident,—that the bed and bedding did not conceal these bed-staffs, as they must have done had they been bed-rungs, bed-laths, or bed-staves.

I have since been told that a gentleman has published his belief—though I know not on what authority—that the bed-staff was a staff for beating up the bed.

BR. NICHOLSON.

This word seems to have two meanings. There cannot be a doubt, I think, that sometimes it signifies the pieces of wood—commonly, though not always, I understand, flat—which support a bed, and which fit into holes prepared for them in the bed-frame, or "bed-stocks" as we call them here. The more common meaning of the word was a stick, like a long walking-stick, used by servants in making beds. They used to be very common, and are, I believe, still in use. Their modern name is bed-stick. They are needed more especially when one side of a bed is close to a wall, or when the bed stands in a recess.

EDWARD PEACOCK.



My reply to this query is offered with some diffidence—not because I doubt its accuracy, but because I am not able to give authority for it. When the bedstead was a mere box filled with straw, this straw required to be turned over and worked about every day; and the use of the bed-staff was to rake up and turn the straw. The bed-staff, therefore, was an article in constant use, and had to be always at hand: hence its convenience as an offensive or defensive weapon.

HERMENTRUDE.

As to the precise manner in which the bed-staves were "stuck" I cannot say, but Dr. Johnson's description of them seems to be correct. To judge from the following passages, the bed-staff can scarcely have been "a weapon of mickle might," with which (*vide* 'Ingoldsby Legends') Lady Rohesia punished her faithless husband. In Halliwell and Wright's edition of Nares's 'Glossary' the following quotation is made from 'Alley's Will,' 1626:—"All the furniture in the twelve poor scholars chamber, that is to say, six bed-steads, six matts, six mattresses, six feather beds, six feather bolsters.....three dozen of bed-staves, &c." Apparently there were six bed-staves for each bed, three for each side. In Ben Jonson's 'Staple of News,' V. i., Pennyboy, the uncle, is represented as almost having killed his maid by "throwing bed-staves at her." In 'Albumazar,' 1615, Trinculo says:—

Now do I feel the calf of my right leg  
Twingle and dwindle to th' smallness of a bed-staff."  
'O. Eng. Plays' (ed. Hazlitt), vol. xi. p. 337.

Of. also, "But I say, Master Ear-lack, the old man! a foot like a bear, a leg like a bed-staff."—  
'A Match at Midnight,' 1633, *ibid.*, vol. xiii. p. 35.  
F. C. BIRKBECK TERRY.

Frequently the ancient bedstead was provided with a bed-staff, which was a round wooden pin inserted in the sides of bedsteads to keep the clothes from slipping out; but whether it was placed horizontally or upright does not appear. If horizontally, it must have been about six feet long. It seems to have been used as a weapon sometimes, for Chaucer tells us that the "scolere Johan," although a stranger in the bedroom, tried to find a staff by moonlight, and the miller's wife, finding one, unwittingly knocked her husband down with it:—

This Johan stert up as fast as ever he might,  
And grasped by the walleis to and fro,  
To find a staf; and sche sturt up also,  
And knewe the estres bet them than dede you,  
And by the wal sche took a staf anon.

In the reign of Edward I. (1272-1307) Sir John Chichester, as he was playing with his man-servant, killed him in the following way: Sir John made a pass at him with a sword in the scabbard, and the servant parried it with a bed-staff, but in so doing struck off the chape of the scabbard, whereby the end of the sword came out of the

scabbard, and the thrust not being effectually broken, the servant was killed by the point of the sword. The frontispiece of a work entitled 'Juniper Lecture, with the description of all sorts of Women, good and bad,' published in 1639, represents a woman entering a bedroom to punish her husband, who is in bed, and who grasps the bed-staff as a foil to protect himself. In a woodcut in Wright's 'Domestic Manners, &c., in the Middle Ages,' we see a chambermaid of the seventeenth century using a bed-staff to beat up the bedding in the process of making the bed. The staff must have been a light and portable article, for we find its rapid movements passing into a proverb, "the twinkling of a bed-staff" or bed-post. Shadwell, in his 'Virtuoso,' 1676, makes Sir Samuel Harty to say, "Gad, I'll do it instantly, in the twinkling of a bed-staff." Rabelais also says, "He would have cut him down in the twinkling of a bed-staff." Colman puts similar words into the mouth of Lord Duberly in the 'Heir-at-Law.' And Bobadill, in 'Every Man in his Humour,' uses the same phrase to illustrate his skill with the rapier. ('Concerning Beds and Bedsteads,' *St. James's Magazine*, 1866.) EVERARD HOME COLEMAN.

THE REV. ERSKINE NEALE: HIS WRITINGS (6th S. xii. 465).—As I have some interest in the late Mr. Neale and his writings, I am glad to be able to mention the following particulars, partly in the hope that the obscurities therein may be cleared up.

On Aug. 10, 1824, the Rev. Erskine Neale, described as of Magdalen College, Cambridge, married at Sculcoates, Hull, Mary, only daughter of George Fielding, M.D., surgeon, Hull (*Genl. Mag.*, 1824, ii. 272, 464). In February, 1828, the late George Hunsley Fielding, M.D., F.R.S., of Tonbridge, son of Mr. George Fielding just mentioned, dedicated his 'Observations on the Human Structure,' Hull, 1828, to his "friend," "The Reverend Erskine Neale, B.A." Now 'The Living and the Dead,' published in 1827, but dated June 10, 1825, which the Editor of 'N. & Q.' (3rd S. v. 106) and Olphar Hamst in his 'Handbook,' p. 178, unhesitatingly assign to the Rev. Erskine Neale, Vicar of Exning, and author of other known and acknowledged books, contains passages which imply that the writer knew and lived in the neighbourhood of Hull. York is mentioned, p. 11; Wilmington, p. 22, possibly stands for Sculcoates; the Rev. John Scott, of St. Mary's, Hull, p. 211; Hull and Gainsborough, the Hull Infirmary (of which Mr. George Fielding was the senior surgeon), &c., pp. 226-9. Moreover my own copy of the book is inscribed "To Miss La Marche With the cordial remembrances & best wishes of the Author, March 7th, 1827." She was the daughter of Mr. John Bernhard La Marche, a well-known Hull merchant, whose old-fashioned clerk and



counting-house, the last of their kind in Hull, remained in High Street there until a few years ago.

But in Crockford's 'Clerical Directory' it is recorded, presumably by Mr. Neale himself, that he, the Vicar of Exning, was of Emmanuel College, Cambridge, B.A. 1828, M.A. 1832, and that he was ordained deacon in 1829, and priest in 1830. Were there two Erskine Neales; or had the deacon of 1829 been a minister in some other body before entering the Church of England? If this latter supposition be true, how came he to write his experiences as "A Country Curate" early in 1827, two whole years before he was in orders? The use of such a title, as of "A Coroner's Clerk" and "A Gaol Chaplain," and others which Mr. Neale adopted, might be a mere ordinary literary expedient under which an author who was really none of these might record so-called experiences that were purely imaginary. However that may be, the person of whom I write was indisputably called "Reverend" in 1824 and 1828. Men so often changed their colleges that a migration from Magdalen to Emmanuel is not impossible; but Mr. PICKFORD removes him to St. John's.

Before he was Rector of Kirton, Suffolk, Mr. Neale was Vicar of Adlingfleet, near Howden, Yorkshire. Olphar Hamst (p. 208) says he was born in 1805 (?), and refers to 'Men of the Time.' He died at the vicarage, Exning, of which place he had been vicar twenty-nine years, on Nov. 23, 1883.

The following is a list of some of his books not mentioned by MR. PICKFORD. Some of the titles are taken from Olphar Hamst's 'Handbook for Fictitious Names,' 1868, pp. 4, 6, 139, 178, 188; those marked (\*) are acknowledged in Crockford's 'Clerical Directory,' 1870, 1879, together with 'The Life of the Duke of Kent,' 'The Life-Book of a Labourer,' and 'The Old Minor Canon,' already mentioned:—

The Living and the Dead. By A Country Curate. London (Windsor), Charles Knight, 1827. 8vo. 4 leaves, +pp. 379. Ded. to Dr. Pearson, Dean of Sarum. Second series, 1829.

The Subaltern.

The Country Curate. By the Author of 'The Subaltern.' 2 vols. 8vo. 1830. In 1 vol. 8vo., Colburn's "Standard Novels," 1834.

\*Sermons on the Dangers and Duties of a Christian. 8vo. 1830.

The Village Poor-house, an attempt to illustrate the state of feeling amidst the rural Pauper Population. By A Country Curate. 12mo. 1832.

\*The Bishop's Daughter.

\*The Closing Scene; or, Christianity and Infidelity contrasted in the last hours of remarkable persons. By the Author of 'The Bishop's Daughter.' London, 1848; 12mo. 1849; two series, 2 vols. 12mo., 1850-3.

\*The Earthly Resting Places of the Just. 8vo. 1851.

The Summer and Winter of the Soul (Sterling, Irving, &c.). 12mo. 1852.

The Riches that bring no Sorrow. 8vo. 1852. Self Sacrifice; or, the Chancellor's Chaplain. 12mo. 1854.

Sunsets and Sunshine; or, varied Aspects of Life (Lola Montes, Neild, Sterne, Hone, Cobbett, &c.). 8vo. 1862.

The Blank Book of a Small Colleger.

The Note-book of a Coroner's Clerk. Reprinted from Bentley's Miscellany.

\*Reasons for supporting the S.P.G.

\*The Landlord's Duty to the Labourer.

Many articles in magazines.

W. C. B.

SMOKING IN CHURCH (6th S. xii. 385, 415, 470).

—I must say I feel a great deal of sympathy with A. J. M. in regard to the refreshment and relief which one side of one's nature feels in the interior of a Dutch church. All is calm and restful, and one has no apprehension of any "restoration" impending. The only place I know in England where one has the same feeling is the chapel of the Foundling Hospital. If A. J. M. does not know it, I should advise him to go and see it some week-day when next in town. Last autumn I spent a few hours at Edam, one of the so called "Dead Cities of the Zuyder Zee," though, as it seemed to me, a quietly active and bustling little place, and a great centre of the Dutch cheese trade. My friend the burgomaster, being engaged on some municipal business when I arrived, put me in charge of the minister for half an hour or so, and we went to the church. The good man kept his hat on all the time that he was showing and explaining to me various matters of interest about the interior, having on entering lighted a cigar and offered me one. From what I saw of him, I should think that he was the very last person to mean any irreverence. I have never seen any smoking during service, though hats are freely worn, as they used to be in Holland during banquets, if the fine pictures by Frans Hals and others represent matter of fact.

J. T. F.

Bp. Hatfield's Hall, Durham.

I send you a copy of a note which I made nearly thirty years ago, of my own experience on this subject. It refers to the frontispiece of a little book, 'Forms of Prayers used by K. William III. at the Sacrament,' 1704:—

"The countrymen of King William, at the present day, not only walk through their churches wearing their hats, but a clergyman was lately seen smoking a cigar in one of the principal churches. The congregations in that country generally wear their hats throughout the performance of Divine Service, and it has been asserted that K. William persisted in this formality when he attended at churches in England; but this must have been a Jacobite slander, for in the frontispiece of this little book he has nothing on his head but an ample flowing wig, and the crown [called in Bowbellia "the King's best hat"] and sceptre are reverently laid upon a cushion before him."

The distinguished Baptist minister, the Rev. Robert Hall, was said to be another English example of profuse smoking in the intervals of public worship and preaching.

I saw the smoking chair of Dr. Sam. Parr, in



been engraved engaged in insensing, and gambadoes, at Hatton Rectory, of his son-in-law and successor, the , about 1845.

THOMAS KERSLAKE.

three instances of smoking in church (1) In the church of La Merced I saw reptitiously enjoying his cigar while ing on. (2) In the vestry of the same a full-robed bishop smoking before the pulpit to preach. In his case a an put a handkerchief under the n, to keep the ashes from falling er's robes. (3) In the cathedral the "Master of the Ceremonies" an) smoking a cigar. A spittoon is e stall of each cathedral dignitary. survival" of a time when smoking in t uncommon? J. M. COWPER.

LIISK (6th S. xii. 225).—In Bishop asation of Isaiah, published in 1778, אֲשֵׁרִי is translated "basilisk";— g shall play upon the hole of the aspic; ten of the basilisk shall the new-weaned s hand.—Chap. xi. 8.

ead of "cockatrice," as in the A.V., are is quite as fabulous as the other. e, according to heralds, possesses the cock with the body and tail of the t the basilisk is supposed to be an lizard, whose very look was fatal to aning, of course, of the text and con- apter is quite clear, and the passage of Oriental metaphor. In 'Zadig; of Fate,' by Voltaire, some Eastern e represented as in quest of the basilisk.

JOHN PICKFORD, M.A.  
lectory, Woodbridge.

OF ALMANACS OF THE SIXTEENTH S. xi. 221, 262, 301, 382; xii. n the above, referring to Anthony lmanac,' printed in the year 1555, my opinion that Thomas Marthe was From some interesting titles sent me spondent P. P., I find that it was illiam Powell, and I shall be glad if t this correction.

opportunity to thank P. P. for the taken, and to assure him I shall be f we can mutually assist one another ay at some future time.

H. R. PLOMER.  
d, Willesden Lane, N.W.

EASTS AND IN GAMES (6th S. xii. 513). v is not quite correct in the reference C.B. In the Talmud Pesachim (Pass-

over) the custom of giving the children nuts is referred to more than once. It was then not so much on the feast itself as on the day preceding that the nuts were used. The children had to be kept awake for the service which is performed in every Jewish home on the Passover Eve (the Holy Communion is derived therefrom), and the nuts were given for the purpose of keeping the children occupied. The nuts, I should say, were eaten rather than played with.

I. ABRAHAMS.

BARTOLOZZI AND HIS WORKS (6th S. xii. 439, 466).—Probably the finest collection in the world of Bartolozzi's prints is that in the library of the Vienna Albertina. The collection was made during the early part of the century by Bartolozzi himself, and in forty-four folio volumes contains, in addition to his first essays, specimens in various states of all his works engraved while living in London. Bartolozzi disposed of this magnificent collection to M. Vonder Nüll, of Vienna, and by him it was resold to the Archduke Albrecht, who added it to the Albertina collection of prints. There is an account of this collection, described as the property of M. Vonder Nüll, in Ackermann's 'Repository of Arts' for 1816, vol. xiii. pp. 364-5. It was only quite recently that I discovered what had become of it.

ANDREW W. TIER.  
The Leadenhall Press, E.C.

DOUT (6th S. xii. 494).—I believe that I also have heard this word in Dorset, and I well remember hearing it, many years ago, in Shropshire. So the range of its habitat must be fairly extensive. *Douse* is perhaps a commoner form. C. B. M.

To *dout* the fire or the candle is an expression in common use among the lower classes in my native county, Devonshire.

I. E. C.

*Dout* is commonly used in Devonshire.

W. H. CUMMINGS.

[In addition to the foregoing M.A.Oxon knows the word *dout*, in the sense of do out fire or candle, as a provincialism in Gloucestershire and Radnorshire; MR. GANTILLON heard it used by a housemaid from Coleford, in the Forest of Dean; ESTE says it is used by elderly unlettered people in Warwickshire and Staffordshire; W. C. B. heard recently "one of the youngest of the pensioners in a well-known Gloucestershire workhouse say 'he *douted* the gas'"; in Lancashire he has heard *don* used by working people. MR. BRIERLY quotes from Edwards, 'Damon and Pythias,' "The porters are drunk, will they not *dup* the gate to-day?" F. J. has heard *dout* in Worcestershire. M. D. knows it, and *unke*=lonely, sad, in Oxfordshire. MR. F. C. BIRKBECK TERRY says *dout* is used in Lincolnshire, Leicestershire, Northamptonshire, and the West of England, and is heard in Cardiff. ALPHA gives extracts, in which *dout* occurs, from Henryson, 'A Lytell Geste of Robyn Hood,' and from 'Henry V.' IV. ii., and says Bailey, *Eng. Dict.*, 1775, has *douter* for extinguisher, but not *dout*.]

MISLESTED (6th S. xii. 514).—A corresponding word to *mislested* is of common occurrence in our



London police courts, where a complainant will often say, "So-and-so *assaulted* me," the word being a confusion between *assaulted* and *insulted*, and generally used of threatening abuse when no blows are struck. A less happy "*ogogamy*" was perpetrated in my hearing some time ago by a man who pointed out his residence with the words, "That's my house on the hill, *envvenomed* in trees!" the word being a confusion between *envvenomed* and *embosomed*. It is a very common thing in our courts to hear a policeman say, "I saw he was the worse for drink, and I *persuaded* him to go home, but he *refused*!"

J. P.

*Mislest* is a good Lindsey word for *molest*, and as such occurs in my 'Glossary of the Dialect of the Wapentakes of Manley and Corringham.' I hear it used constantly, and am far from sure that, when occasion seems to call for it, I do not use it myself. A person said to me not long ago, "You must see that summut's done about C——'s bull, squire, he *mislests* everything. It was nobbut last Setterda's that he trod doon haaf George T——'s wheat, an' to-da' he's scared a lot o' bairns so as they dursn't goa doon th' laan to th' school."

EDWARD PEACOCK.

This is a very general dialectal word. It is invariably used in Cheshire, and on reference to the glossaries of the English Dialect Society I find it is also in use in Antrim and Down (where the form is *mislist*), in Cumberland, Leicestershire, Lincolnshire, and Yorkshire (Mid-Yorkshire, Holderness, Whitby). A. J. M. will also find the word in Halliwell (*var. dial.*).

ROBERT HOLLAND.

Frodsham, Cheshire.

*Mislest* and *mislested* were common words in the Midlands sixty and seventy years ago, and were never supposed to have any other meaning than *molest* and *molested*.

ELLCEE.

"But you have done wrong, sailor, in *mislesting* him," says one of the bigwigs" (*Bentley's Miscellany*, April, 1838). The above is taken from 'Nights at Sea,' where some curious words will be found for Dr. Murray's Dictionary, *e. g.*, "to bamboxter," "flusticated," "bamblustercated," if they are not disqualified as slang.

R. B.

[Many communications have been received subsequently to the above. MR. THOMAS RATCLIFFE refers to *mislested* as common in the Midlands, and *mislested* as occasionally heard. MR. GEORGE RAVEN refers to the special use of *mislested* in the East Riding of Yorks. ESTE has heard it and *ill-convenient* commonly in Warwickshire. MR. F. C. BIRKBECK TERRY refers to such analogous terms as *indigestion* and *digestion*. W. M. M. hears *mislested* frequently in Worcestershire. J. T. F. is familiar with it in Lincolnshire. FATHER FRANK has heard it hundreds of times in the Midlands. MR. ALFRED WALLIS has known it used in Derbyshire for forty years.]

POPE'S TRANSLATION OF THE 'ILIAD' (6th S. ii. 467, 603; 7th S. i. 13).—I thank MR. SOLLY for

his reply. It may interest him to know that I have before me a copy of the above book in quarto form, which corresponds with his description of the genuine first edition, save that it has the name of Richard Buckby, of Lincoln's Inn, Esq., among those of the subscribers.

F. D.

NAPIER'S BONES (6th S. xii. 494).—In 'The Art of Numbering by Speaking-Rods, vulgarly termed Napier's Bones,' by W. L[e]ybourne, 1732, there is a plate giving the additional piece as described by MR. RABONE. The headings C. and S. are on this plate "Cube" and "Square." It is most likely described in the text. Macmillan & Bowes, of this town, have a copy.

G. J. GRAY.

Cambridge.

ESQUIRE (6th S. xii. 495).—The following is from Edwards's 'Words, Facts, and Phrases':—

"Esquire.—This word, in the primary meaning, is 'shield bearer.' In the early Middle Ages this was called *scutifer*, from the Latin *scutum*, a shield, and *fero*, I bear. This, in the old French, became *escuyer*, from which its transition to its English form was easy and natural.

'Esquires may be divided into five classes; he who does not belong to them may or may not be a gentleman, but is no esquire.

1. Younger sons of peers, and their eldest sons.
2. Eldest sons of knights, and their eldest sons.
3. Chiefs of ancient families (by prescription).
4. Esquires by creation or office, as heralds and serjeants-at-arms, judges, justices of the peace, the higher naval and military officers, doctors in the several faculties, and barristers.
5. Each Knight of the Bath appoints *two* Esquires to attend upon him at his installation and at coronations. No estate, however large, confers this rank upon its owner.'—Wharton."

CELER ET AUDAX.

I fear that your correspondent has not read his Shakspeare recently, or he would have remembered that "Robert Shallow, *Esquire*, in the county of Gloster, was Justice of the Peace, and *coram*, and wrote himself *Armigero* in any Bill, Warrant, Quittance or Obligation, *Armigero*!" This was in Elizabethan times, and no doubt all Shallow's "Successors gone before him" did it, and "all his Ancestors that come after him may."

None are esquires *de facto* but the following: viz., all in her Majesty's Commission of the Peace; all members of and appertaining to her Majesty's Government; all officers in the navy down to a lieutenant, and all officers in the army down to a captain, both inclusive. Barristers are also esquires by "ancient usage, and also by *office*," having taken the oath and signed the roll with justices and all members of her Majesty's Government.

J. STANDISH HALY.

Temple.

Mr. Hunter's statement rests upon no less an authority than Blackstone, who mentions (book iv.):—"Esquires by virtue of their offices; as justices of the peace, and others who



bear any office of trust under the Crown, and who are named esquires in their commission or appointment." The leading case on this point is *Talbot v. Eagle*, 1 Taunt., 510.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

A justice of the peace is legally entitled to the rank of esquire. "In the fifth and last place be those ranged and taken for Esquires, whosoever have any superior publicke office in the Commonweale or serve the Prince in any worshipfull calling" (Camden, 'Britain,' ed. 1610, p. 176). Chamberlayne ('Present State of England,' twelfth ed., 1679, pt. i. p. 286) speaks of justices of the peace as "reputed esquires or equal to esquires." Blount ('Law Dictionary,' 1717, s.v. "Esquire"), commenting on Camden, *l.c.*, says that "he who is a Justice of the Peace has the title of Esquire, during the Time he is in Commission, and no longer, if not otherwise qualified to bear it."

R. BURNET MORRIS.

The following seems to answer the first part of DR. BR. NICHOLSON'S query. Of the four kinds of esquires enumerated by Camden, the fourth kind is:—"Esquires by virtue of their offices, as justices of the peace and any who bear offices of trust under the Crown, and are named esquires by the Crown in their commission or appointment." See Stephen's 'Commentaries,' vol. ii. p. 655, 1868 edition.

HARRY GREENSTED.

O'DONOVAN'S 'MERY' (6th S. xii. 516).—MR. BUTTLER has been misinformed as to the late Mr. O'Donovan's 'Mery Oasis.' I knew Mr. O'Donovan well, and saw the manuscript from under his hand. It was entirely original matter. Many times have I seen him at work upon it, consulting tiny little books containing notes made by him in lead pencil when on his travels. Messrs. Smith, Elder & Co., I happen to know, paid a very large sum for the copyright of the book, and this would hardly have been the case had it been simply "made up" from letters in so widely circulated a paper as the *Daily News*. A comparison of the letters and the book, however, would make the matter sufficiently clear. In the second edition, in one volume, Mr. O'Donovan, I believe, had no hand, but this was simply a condensation made after his departure on the expedition in which he lost his life.

F. M. THOMAS.

71, Torrington Square, W.C.

Edmund O'Donovan was not the man to do things by halves. He devoted much time and attention to his book. While writing it he secluded himself for some time in a remote Gloucestershire village, and for the remainder in a quiet little town in Brittany, where his exuberant spirits secured him the wondering attention of the local police, who could make nothing of the Irishman who amused

himself and his English friend and helpmate—Mr. Carey Taylor—by appearing in public in the striking costume of a Mervian prince.

O'Donovan's career was a romance from beginning to end. Dangers and difficulties were a joy to him, and he feared nothing so much as the humdrum life of cities. I knew him well enough to know that he was of the true chivalric breed.

JAMES HOOPER.

Oak Cottage, Streatham Place, S.W.

PRIMITIVE WEDDING PROCEEDING (6th S. xii. 492).—The description of the marriage ceremony given by your correspondent can hardly be regarded as unique. Mr. Chester Waters, in his 'Parish Registers of England,' pp. 33-4, ed. 1883, gives the following entry:—

"Chiltern All Saints, Wilts, 1714. 'John Bridmore and Anne Selwood were married, Oct. 17. The aforesaid Anne Selwood was married in her smock, without any clothes or head-gier on.'"

He remarks that "this was done from the vulgar error that a man is not liable for his wife's debts if he makes it patent to all the world, by marrying her with nothing on except her shift, that she brings no personal estate." The custom is thus commented on in Chambers's 'Book of Days,' vol. i. p. 259:—

"Some of the most remarkable marriages that have ever taken place are those in which the brides come to the altar partly, or in many cases entirely, divested of clothing. It was formerly a common notion that if a man married a woman *en chemise* he was not liable for her debts; and in *Notes and Queries* (2nd S. iv. 489) there is an account by a clergyman of the celebration of such a marriage some few years ago. He tells us that as nothing was said in the rubric about the woman's dress, he did not think it right to refuse to perform the marriage service. At Whitehaven a wedding was celebrated under the same circumstances, and there are several other instances on record."

F. C. BIRKBECK TERRY.

Compare Sir Thomas More's 'Utopia,' second book, the well-known chapter on "Bondemen, sicke persons, wedlocke, and diuers other matters."

W. M. S.

THE MEDICEAN ESCUTCHEON (6th S. xi. 488; xii. 75, 237, 313, 356, 470).—The plate charged with a plain cross gu., to which I have alluded at the last reference as sometimes appearing among the roundels of the Medicean escutcheon, was not (as I suggested it might be) derived from the city arms either of Padua or Genoa. An examination of some of my Florentine heraldic notes makes it clear that this roundel was temporarily assumed, as an addition to their arms, by several noble families of Florence as an indication of their sympathy with the common people, or of their derivation from them. "Ella comunemente significa chi la porta essere fatti di popolo."

In no place were political sympathies so frequently marked by heraldic assumptions or muta-



tions as in Florence, and I may hereafter be able to supply some curious notes on this subject.

JOHN WOODWARD.

Montrose.

'MEMOIRS OF GRIMALDI' (6th S. xii. 427, 500).

—G. F. R. B. states at the last reference that in the edition of Grimaldi's 'Memoirs' published in 1846 "all Cruikshank's plates are reproduced, but another portrait of Grimaldi.....is substituted for the one which appeared in the original edition." This is somewhat misleading, as it seems to imply that the portrait which embellished the edition of 1838 is not in that of 1846. As a matter of fact the new portrait (which is coloured, and represents Grimaldi in character) faces the title of the 1846 edition, and the original portrait is also given; but instead of facing the title of vol. i., as in the original edition, it is removed to p. 1 of part ii., and the plate of "Grimaldi's Kindness to the Giants," which in the first edition formed the frontispiece of vol. ii., is in the 1846 edition transferred to face p. 150 of part ii.

As I am on the subject of the illustrations to Grimaldi's life, I would like to put a query through your columns. Mr. Dexter, in his 'Hints to Dickens Collectors' (p. 18), says that the grotesque border which in some copies of the first edition appears round the plate of "The Last Song" is not by Cruikshank. What authority exists for this statement? And if the border is not by Cruikshank, who is the designer?

J. M. M.

SIMULATION v. REPRESENTATION IN ART (6th S. xii. 441, 524).—In the private chapel at Lartington Hall, Yorkshire, on the banks of the Tees, the seat of the Rev. Thomas Witham, the last male of the ancient line of Witham of Cliffe, is a very fine representation of the Saviour on the Cross. It is in imitation of sculpture, and was painted by Le Brun. The illusion is so perfect that it stands out apparently from the wall above the altar. Perhaps it may be worth remarking that much scenery on the stage is painted in a similar manner. Going back to a very remote period, the practice would seem to be of great antiquity, for we read of Zeuxis deceiving the birds by the natural manner in which he painted the grapes, and he, in turn, being deceived by Parrhasius, who painted the curtain which Zeuxis vainly attempted to draw aside.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I have, in common, I dare say, with many readers of 'N. & Q.' read with much interest the note with this heading. Will Miss BUSK refer me to the legend of the "Madonna of Toledo," to which she alludes? I think it cannot be generally known. At all events I, for one, do not recognize it.

L. R. W.

SCOTTISH FAST DAYS (6th S. xii. 517).—The best work for reference is 'Collections and Observations, Methodized, concerning the Worship, Discipline, and Government of the Church of Scotland,' published, Edinburgh, 1709, by Walter Stewart. See p. 161, "On Observing Fast and Thanksgiving Days." Should your correspondent wish for any special information I shall be happy to supply it in case he is unable to consult this book; but the subject is scarcely suitable for 'N. & Q.'

W. FRAZER, F.R.C.S.I.

20, Harcourt Street, Dublin.

BLOODY HAND (6th S. xii. 514).—Living, as I do, far away from a great library, I cannot turn to the original authorities, but I am pretty sure that there is no trustworthy evidence that when Constantinople fell into the hands of the children of Islam the mosque of St. Sophia was defiled with a hideous slaughter such as Mr. Robinson describes. What did take place there is described by Gibbon (vol. viii. p. 173, ed. 1862). It is horrible enough, without importing fabulous crimes into the narrative. It may be useful to quote a few lines from the historian of 'The Decline and Fall' (p. 175):—

"Amidst the vague exclamations of bigotry and hatred, the Turks are not accused of a wanton or immoderate effusion of Christian blood; but according to their maxims (the maxims of antiquity), the lives of the vanquished were forfeited; and the legitimate reward of the conqueror was derived from the service, the sale, or the ransom of his captives of both sexes."

Long centuries of hate have so embittered Christians against the Moslem that it is never safe to receive evidence against the followers of the great prophet of Arabia which falls short of proof. From the earliest wars waged by the prophet himself down to the days of the "Bulgarian atrocities" a systematic course of misrepresentation has been pursued, for which it would not be easy elsewhere to find a parallel.

EDWARD PEACOCK.

I have lately seen the mark of the bloody hand on the wall of St. Sophia at Constantinople. It is not a painted representation, but just such a mark as a man's hand dipped in blood would make. As to blood having flowed up to any such a height, it is, of course, a physical impossibility. For blood, though metaphorically thicker than water, is still liquid; and however many people were killed at the terrible massacre, their blood certainly ran out through the doors and other openings in the huge building. What we were told was that the conqueror rode on horseback over the piled-up heaps of the slain, and dabbed or rested one bloody hand on the wall and with the other made a frantic blow with his scimitar at the porphyry column close by, knocking off a great splinter from it. This story is quite possible, and fairly probable.

J. C. J.



JANE CLERMONT (6th S. xii. 468, 503).—If Mr. EDGUMBE will refer to my 'Greater London,' vol. i. p. 134, he will find the date of the death of "Mary Anne Clermont" recorded, and it is quite possible that I may have been misled as to her Christian name. But whatever her Christian name may have been, I have no doubt that the sextoness at Hampton, if still alive, would tell Mr. EDGUMBE, as she told me when I was writing my account of the parish of Hampton, the place of that lady's death. I am sorry that I did not "make a note of it" at the time.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

RICHARD BAXTER'S CONNEXIONS (6th S. xii. 467).—Richard Baxter had a brother living at Llanlulan, Shropshire, whose son William was born there 1650. This nephew was educated at Harrow, and in after years became a master of the Mercers' School. He married late in life, and left two sons and three daughters. He died May 31, 1723, and was buried at Islington. William Baxter was a man of considerable learning. In 1679 he published a Latin grammar; in 1695 an edition of 'Anacreon,' with notes (this is the one Moore mentions in his 'Remarks on Anacreon,' 1804, and not the reprint in 1710, with improvements); in 1701 his first edition of Horace appeared; the second, published by his son John after his death in 1725, was held in such esteem abroad that Gesner gave a new edition in 1752 at Leipzig, with additional notes; and it has been again printed in the same place in 1772 and 1778. William Baxter appears to have kept a correspondence with most of the learned societies (see 'Glossarium Antiquitatum Romanorum' and the *Philosophical Transactions*, &c.). Prefixed to his 'Glossarium Antiquitatum Britannicarum' (1719, 8vo.) is a fine head of him by Vertue, from a picture by Highmore when Baxter was in his sixty-ninth year. He wrote his own life (its exact title I cannot give), which may have some genealogical information.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

No children resulted from Baxter's much-talked-of marriage with Margaret Charlton. He left the bulk of his property to his nephew William Baxter, who was born in Shropshire in 1650, was head master of the Mercers' Company's School, and died 1723.

EDWARD H. MARSHALL, M.A.

Hastings.

See 'Reliquiæ Baxterianæ' and the articles on Richard and his nephew William Baxter in the third volume of the 'Dictionary of National Biography.'

G. F. R. B.

COLCHESTER CASTLE, INSCRIPTION (6th S. xii. 495).—I should read it, "All that for Roger Chamberleyn + and for his wife, God give them

all good life!" There is a break where I place the cross; it would mean "pray" or invoke a blessing. I suppose in Catholic times it would be done by each person making the sign of the cross.

A. H.

CHRISTMAS AS A SURNAME (6th S. xii. 489).—Bernard Jansen and Gerard Christmas were the architects to Hy. Howard, Earl of Northampton, who built the central stonework in the façade of Northumberland House. This Christmas was a Dutchman, I suppose.

C. A. WARD.

Haverstock Hill.

[The name Christmas is now quite common.]

SEDAN CHAIRS (6th S. xii. 308, 332, 498).—I well remember how the Dowager Lady Boynton used to come to church at Winterton, in Lincolnshire, about 1840, borne in a sedan chair by two footmen. The "chair" was black, parcel-gilt, and lined with silk. Sunday school was at that time kept in the chancel, and the good old lady, who always came in very good time, would sometimes stop on her way from the priest's door (by which she entered) to her curtained and well-lined square pew, and stand by the stove to have a chat with the vicar or my father or other of the teachers, and would sometimes say a kind word to us children, for which we always looked out. The two Miss Staniforths, who lived with Lady Boynton, came on foot from the hall, not five minutes' walk. "In dem days," as Uncle Remus would say, the Christmas decorations consisted solely of green boughs and sprigs stuck about the church by Tommy Nassau, the old clerk (everybody is "Mr." nowadays), and the psalms and hymns, sung "to the praise and glory of God," were accompanied by a bassoon played by Lady Boynton's coachman, a "tramboon" (as it was called), a clarinet or hautboy, and a flute. So far as I remember—and I have a vivid recollection both of the music and of the smell of the fresh evergreens on a Christmas Day morning—the effect was extremely good.

J. T. F.

Bishop Hatfield's Hall, Durham.

[An overwhelming correspondence upon sedan chairs has reached us. Further investigation into the subject seems, however, needless.]

PYEWIPE INN (6th S. xii. 487).—CUTHBERT BEDE does not explain the word; so I ask, Does it mean the peewit or lapwing?

A. H.

"SEPELIVIT NUPTAM ET VIVESCIT" (6th S. xii. 448, 504).—The well-known English epitaph seems apposite:—

Here lies my wife, and Heaven knows  
As much for mine as her repose.

G. LAURENCE GOMME.

The book sought for, in which these words occur, is 'The Early Registers of Halifax Parish Church,' by Walter James Walker, 1885, published



by Messrs. Whitley & Booth, Crown Street,  
Halifax.  
THOS. S. PAYNE.

"HE KNOWS HOW MANY BEANS MAKE FIVE"  
(6th S. xii. 209, 313).—Writing of the Stadhuis at  
Kampen, Henry Havard says:—

"Among the archives the box of beans of the ancient  
municipality is still preserved. This box of beans is  
nothing more nor less than a small *bonbonnière* holding  
twenty-four haricot beans, six silver-gilt and eighteen  
polished silver. When it was a question of deciding  
which of the members of the council should be chosen  
for the administration, the beans were put in a hat and  
each drew one out by chance, and those who drew forth a  
silver-gilt bean immediately entered on their new func-  
tions. This custom was not confined especially to  
Kampen, as it was formerly in vogue in the province of  
Groningen (Leclerc, 'Histoire des Provinces-Unies');  
but these antique relics ought always to be very precious  
to an old town."—'The Dead Cities of the Zuyder Zee,'  
chap. xxv.

This is a "variant" of the number.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

'LOTHAIR' (7th S. i. 8).—The following key to  
Lord Beaconsfield's 'Lothair' appeared in one of  
the periodicals some few years ago:—

The Oxford Professor	...	Prof. Goldwin Smith.
Grandison	...	Cardinals Manning and Wiseman.
Lothair	...	Marquis of Bute.
Catesby	...	Monsieur Capel.
The Duke and Duchess	...	The Duke and Duchess of Abercorn.
The Bishop	...	Bishop Wilberforce.
Corisande	...	Either of the Ladies Hamilton.

JOHN CHURCHILL SIKES.

21, Endwell Road, Brockley, S.E.

TRINITY MONDAY (6th S. xii. 167, 234, 523).—  
The fair at South Cave, in East Yorkshire, is held  
on this day, which is so called in Best's 'Farming-  
Book,' 1641 (Surt. Soc.), p. 113; in Storr's 'Re-  
marks,' 1711; *Yorksh. Archæol. Jour.*, vii. 53;  
and in White's 'Directory,' 1840, p. 182. A short  
title, convenient and intelligible, would be needed  
for a day that had to be often mentioned. Thus  
the Friday after Whit Sunday has become by  
custom a popular festival in Lancashire. People  
who think to be precise sometimes print it in their  
excursion-bills "Friday in Whit Week"; but it is  
commonly known by no other name than Whit  
Friday, although the Church of England does not  
go beyond Tuesday in Whitsun Week.

W. C. B.

GODCHILDREN OF QUEEN ELIZABETH (6th S. xii.  
517).—Elizabeth, the daughter of Henry Mor-  
daunt, was baptized at Lowick, Northants, the  
parish church of Drayton, the seat of the Mor-  
daunts. "Elizab<sup>th</sup> Mordaunte filia Henr Mor-  
daunte armig' bap erat 14<sup>o</sup> Augustii anno dñi  
1594" (par. reg., Lowick). According to Hal-

stead's 'Genealogies'—which, being of  
the Earl of Peterborough, may be safe  
to be the most trustworthy account of  
daunt family—she died young and  
Collins's 'Peerage,' Sir Egerton Brydges  
under "Earl of Peterborough" (vol.  
makes her the wife of Sir Thomas N  
eldest son and heir of Henry, Lord  
who died in his father's lifetime and  
at Birling, co. Kent, on May 7, 162  
statement is made by other writers.  
'Peerage,' however, under "Lord Alb  
(vol. v. p. 169), states that it was F  
daunt, her sister, who married Sir Th  
and this, which is confirmed by Edmo  
'Peerage,' both under "Peterborough"  
gavenny," seems to be the correct  
There is no entry of her burial in  
registers, neither is the date of her de  
any of the Peerages which I have co  
in Halstead's 'Genealogies.'

In the register of Petworth, Sussex,  
ing entry:—

"1596.—Mem. that on the 20<sup>th</sup> of Ju  
Henry L. Percie, who was baptized on  
July in the private chappell in my L. hi  
witnesses were first for the Queen's Mat<sup>ty</sup> th  
hurst, then the Earl of Shrewsburie, las  
Treasurer (Lord Burleigh) the Earl de la  
Further particulars may be found in  
*Coll.*, xxvii. 230. My inquiry as to  
Sussex godchild of the queen has prov  
F. H. ARNO

MOLINOS (6th S. xii. 496).—The fol  
on Molinos may possibly be of service  
Burnet (Gilbert, Bp.) Three Letters c  
Present [1687] State of Italy. N.p., 1688.  
Benzenberg (J. F.) Nachrichten von d  
Dusseldorf, 1844.

Bigelow (J.). Molinos the Quietist. N  
Golden Thoughts from 'The Spiritu  
Miguel Molinos the Quietist, with F  
Henry Shorthouse. Glasgow, 1883. [T  
tains a brief life of Molinos, pp. 7-25].

Hodgson (W.). Lives, Sentiments, and  
the Reformers and Martyrs. Philadelphi

JNO. CLARI

Thornton, Horncastle.

Does the lady on whose behalf G  
quiring know John Bigelow's '  
Quietist' (Charles Scribner's Sons,  
1882, 8vo.)? G

DUMPS (6th S. xii. 166, 273).—I c  
the volume, but some years ago I  
tion upon "ring dollars" and dumps  
into use in Sydney about the years 1  
the dollar then passing for five shill  
dump for one shilling and threepet  
defacement had the effect of keeping  
Australia. It is generally believed



ter were first used in the West Indies, not taking into account China and Japan, red coins have been known for centuries.  
J. McC. B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*English Dictionary, on Historical Principles*, by James A. H. Murray, LL.D. Part II., 2nd. (Clarendon Press.)

A part of the new dictionary gives an appendix of the nature of the task undertaken by the editor and his assistants. It completes the letter A nearly to the end of Ba. Under A, then, 5,123 words in all are included. Of these 1,112 combinations and compounds subordinate words and forms with syncope over 28 per cent. of these are obsolete, 44 per cent. are foreign or imperfectly

Taking A, then, as representative of one of the alphabet, as from English dictionaries appears to be, the total number of words to be in the dictionary is upwards of 240,000, of which main articles are 195,000. These figures are applied by Dr. Murray, since the task of a for an outsider would be not a little wearisome, editor points also with justifiable pride to great length and special difficulty, such as its compounds (occupying thirteen columns), its two columns), "Book" and its compounds (four columns), "Arch," "As," "At," "Ark," "Band," "Bank," "Bar." A glance at these, ed, how arduous has been the work, and how the patience of those concerned in this great g. Space and opportunity to go through the contribution now set before the public are 1, and the task of criticism is naturally aban-

tested the dictionary by means of a collection of words which represents the labour of time, and have found nothing omitted, even the case of "argling" for *arguing*, no other than that which appears in both collections had for two centuries and a half; or when, in that an obsolete form of *Fr. acier*, the instance of *se*. Faults, since human work is imperfect, rarely be found, but the task of looking for trifling and unremunerative. The work is, in claims to be, national, and will long be the highest product of English philology. Acknowledgments are made by Dr. Murray to whom he has been assisted, and his indebtedness to valued correspondents of 'N. & Q.' is noted. The publication of the work will now, be continued at the rate of one number in months.

*of National Biography*. Edited by Leslie Vol. V., Bicheno—Bottisham. (Smith, Co.)

Names of the first or the second magnitude are the new volume of the 'Dictionary of National Biography', to which many will naturally be subject of a biography by Mrs. Gilchrist, well written and adequate, though shorter than been expected. Robert Blake is treated at length, and is the subject of a vigorously written by Prof. J. K. Laughton, who also supplies Edward Boscawen. James Boswell is the only

biography of importance taken by the editor, who gives a vivacious history of his career and sums up his character favourably, asserting that "Macaulay's graphic description of his absurdities, and Carlyle's more penetrating appreciation of his higher qualities, contain all that can be said." Sir William Blackstone is the subject of an appreciative life by Mr. G. P. Macdonell. Among shorter biographies there are many interesting contributions by Mr. A. H. Bullen, Mr. S. L. Lee, and other well-known and efficient writers. Mr. W. E. A. Axon supplies a curious life—that of Joseph Boruwlawski the dwarf. Mr. E. Maunde Thompson writes of the Bigods, Earls of Norfolk; Dr. A. B. Grosart supplies lives of divines; and many interesting articles have the signatures of Mr. Thompson Cooper and Mr. Russell Barker. The work maintains its high claims to consideration, and remains the best of its class that has seen the light.

*Italian Popular Tales*. By Thomas Frederick Crane, A.M. (Macmillan & Co.)

It is remarked by Sir John Malcolm that "he who desires to be well acquainted with a people will not reject their popular tales and local superstitions." The work before us comprises, not the literary tales of Italy, but stories "which, with few exceptions, are presented for the first time in English, translated from recent Italian collections, and given exactly as they were taken down from the mouths of the people"—hence they are "popular" tales in the strictest sense of the term. As the stories are unembellished by literary art, they may be considered as faithfully reflecting the ideas, fancies, and superstitions of the Italian people. The author possesses peculiar qualifications for the laborious and important task which he has successfully executed. Mr. Crane is Professor of the Romance Languages in Cornell University, Ithaca, U.S., and has long made a special study of the folk-tales of Italy. His object in composing this book "has been simply to present to the reader unacquainted with the Italian dialects a tolerably complete collection of Italian popular tales. With theories as to the origin of popular tales in general, or of Italian tales in particular," he adds, "I have nothing to do at present." He has done wisely in not loading his book with an elaborate dissertation on a vexed question; and a mere introductory essay, in which some general features of the controversy could be only outlined, would be worse than useless, inasmuch as it might mislead readers who are ignorant of the whole question. As it is this book is precisely what is wanted by English students of comparative folk-lore; and, since "popular tradition is tough," the stories here collected may be supposed to represent, more or less accurately, fictions which have been the heritage of the people of Italy time out of mind.

An interesting introduction gives an account of the several collections which have been made of Italian tales as they are preserved by oral tradition. Then follow two chapters appropriated to fairy tales; next a very important chapter of stories of Oriental origin, and one of legends and ghost stories; next comes a chapter of nursery tales; and finally one of stories and jokes. The collection comprises stories from Bologna, Basilicata, Istria, Mantua, Milan, Naples, Otranto, Tuscany, the Tyrol, Venice, Vincenza, Sicily, &c. (The folk-lore of Rome has already been presented to English readers by Miss R. H. Busk.) A more pleasing and at the same time representative selection of fairy tales could not be desired. The reader familiar with the folk-tales of other European countries will recognize among them many old acquaintances, more especially parallel to the charming fairy tales of Germany and Scandinavia. Of stories of Eastern origin there are some the existence of which among the common people of



will probably surprise those who have not hitherto considered the close connexion there was between that country and the Levant in former ages; the most remarkable being several versions of the frame-story of the Persian 'Tûfi Nâma' ('Parrot-Book') and its Indian prototype the 'Suka Saptati,' ('Seventy Tales of a Parrot')—the only instances yet discovered in Europe. Regarding the legends and ghost stories, in the former of which the Lord and St. Peter are often the chief characters, we need merely say that they present interesting examples of popular superstition, and have their parallels in the folk-lore of Iceland, Norway, Russia, and Germany. In the selection of nursery tales we find equivalents to our own "accumulative" rhymes and stories, such as the 'Old Woman and the Crooked Sixpence'; but the majority, we should say, are altogether unknown to our nurseries. The concluding chapter contains diverting stories of foolish people, among whom Giufa, the typical noodle of Sicily, is pre-eminent. In the notes copious references are given to other collections of tales, in which analogues or variants of the stories in the text are to be found. Altogether Prof. Crane's work is a charming story-book as well as a scholarly production, and cannot fail to prove a valuable aid to all who are interested in tracing the genealogy of the popular fictions of Europe.

*The Praise of Gardens: a Prose Cento.* Collected and in part Englished by Albert F. Sieveking. (Stock.) GARDENS are abundantly treated of by prose writers as well as by poets, and a selection from what has been said in their praise cannot be otherwise than interesting. From writers so wide apart as the author of an Egyptian MS. of the nineteenth dynasty, B.C. 1300, and Mr. Ruskin, Mr. Sieveking has obtained enough praise of gardens to fill upwards of three hundred daintily printed pages. An introduction, or "a poem," by E. V. B., affixed to the volume is too ornate in style even for the subject, and is more likely to frighten the reader from the book than to attract him to it. 'The Praise of Gardens' is well suited for a gift-book.

A DOUBLE issue of Messrs. Cassell's publications comes to us with the new year. In it are comprised the following works: *The Encyclopædic Dictionary*, Parts XXIII. and XXIV., completing vol. ii. and carrying the alphabet as far as "Destructionist." More than half the space is taken up by the words compounded with "De-," such as "Deduce," "Degenerate," "Denounce," "Deride," in which the information conveyed is principally historical. In the scientific terms introduced and in such words as "Decorate," "Dean," &c., the encyclopædic character of the work is shown. A second volume of *Our Own Country* begins with Parts XI. and XII., which deal with Chester, Charnwood Forest, Bedford and John Bunyan, St. Andrew and the coast of Fife, and Durham. A steel frontispiece, giving a view of the beautiful cathedral of Lichfield, is affixed to the first number. Other illustrations include the cathedrals of Chester and Durham, the bridge over the Ouse at Bedford, and the ruins of St. Andrew's Castle. Parts V. and VI. of Mr. Walford's *Greater London* conduct the reader to Uxbridge by way of Harlington, Harmondsworth, West Drayton, &c., of all which views are given. The westernmost point being now apparently reached, the course, keeping to the north and quitting the Thames, passes by Pinner and Harrow (the latter fully illustrated) to Kingsbury, Stanmore, and so on to Edgware and Hendon. Of the country formerly part of the forest of Middlesex, but now rapidly being swallowed up in London, Mr. Walford has much that is interesting to say. The reader is left at Canons. *Egypt, Descriptive, Historical, and Picturesque*, Parts VIII. and IX., deals with

Cairo and the Island of Roda. The illustrations are numerous and elaborate. Both engravings and letterpress in the *History of India*, Parts III. and IV., are largely occupied with battle-scenes, in which may be included the duel between Francis and Warren Hastings. *Selections from Popular Authors*, Parts IV. and V., include some very miscellaneous extracts.

THE *Kendal Mercury* for January 1 supplies a full index to the local notes and queries which appeared in its columns during the last year.

THE next volume of Mr. Elliot Stock's "Popular County Histories" will be issued early in the year. It will be *The History of Devonshire*, by Mr. R. N. Worth, F.G.S., author of 'The Western Garland.'

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

T. A. ("Marks on China").—The marks you describe are those of Crown Derby porcelain. It would not be easy to ascertain the precise year to which your specimens belong. They have a certain value, only to be estimated by an expert.

F.S.A.Scot. ("Varangian Guards").—For a full account of these guards, principally Danish or English in extraction, who, with broad double-edged battle-axes on their shoulders, attended the Byzantine emperors in public and watched over them in private, see Gibbon, 'Decline and Fall,' chap. lv. vol. x. pp. 221 *et seq.*, ed. 1811; 'The Fall of Constantinople,' by Edwin Pears (Longmans, 1885), pp. 149-55; and 'N. & Q.,' 4th S. xii. and 5th S. i. and ix. *passim*.

J. D. ("Works on Pronunciation by Ellis and Sweet referred to by Prof. Skeat").—The former of these was published by Mr. Henry Frowde, Clarendon Press, London and Oxford. Mr. Ellis's work on sound appears to be privately printed. Some correspondent will doubtless inform you under what conditions.

JAMES HOOPER ("Aum or Aam").—The word *aum* is the wine merchant's equivalent for the German *ohm*, a measure of about thirty gallons, by which all Rhenish wines were formerly sold. Since the introduction into Germany, some ten or twelve years ago, of the French system of weights and measures, the hectolitre, a measure of one hundred litres, is the only one which can be legally used, so it is to be presumed that the *ohm* is now, or shortly will be, obsolete.

ERRATA.—6th S. xii. 476, col. 1, l. 3 from bottom, for "1634" read 1623; col. 2, l. 15, for "ret." read *May*. 7th S. i. 5, col. 2, l. 14 from bottom, for "R. Greene's 'Menapton'" read *R. Greene's 'Menaphon.'*

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JANUARY 16, 1886.

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## Notes.

CONTRIBUTIONS TO A HISTORY OF THE  
THAMES.

## CHAPTER III.

In the first decade of the present century British geology came to the wise conclusion that the time was not yet ripe for generalizations on the Titanic scale of Werner and Hutton. It accordingly set itself patiently to work to accumulate facts, to observe, study, and transcribe the record of the rocks, leaving its interpretation to those who should come after. Caution was the order of the day, and prompt was the snubbing inflicted on all unlicensed hawkers of cosmogonies and theories of the universe, whether of home manufacture or smuggled from abroad. This was as it should be, and, as one of the unscientific, I reverently take off my hat to those wise fathers of the Geological Society who, believing that Nature had written her gospel in a living language, through faith forbore to attempt to read it until sufficient fragments of the text had been recovered to justify conjecture as to its general scope and meaning. But the authors of self-denying ordinances are as a rule somewhat tyrannical legislators, and the lapse of a single generation is often sufficient to fossilize sound conservatism into cold obstruction of a distinctly dangerous tendency. Here is a case in point. It was not till towards the end of 1858

that any British geologist with a scientific character to lose could be induced to admit the validity of the evidence adduced in favour of the co-existence of man with the animals whose remains were found associated with his own. Yet at least five-and-twenty years earlier, in 1833, if not before, all of them were well acquainted with a long series of researches which any geologist of to-day would have considered more than enough to convert the most sceptical. MM. Marcel de Serres, Tournol, and De Christol appealed to their cavern explorations in various parts of Languedoc. English geology placed their discoveries carefully on record, but declined to accept their conclusions. Dr. Schmerling appealed to the testimony of some two score caverns near Liège. Mr. Lyell, not yet Sir Charles, at once made a special pilgrimage to Belgium to visit Schmerling's collection, duly registered Schmerling's conclusions in the next edition of the 'Principles,' and—declined to accept them. Father McEnery brought under Buckland's notice his explorations in Kent's cavern near Torquay. Mr. Buckland, not yet Doctor and Dean, was profoundly interested, encouraged McEnery to draw up a joint memoir with himself on the subject, but—induced his colleague to suppress the conclusions at which he had arrived.\* As one of the unscientific I find no difficulty in understanding this imperturbable repugnance to admitting an obvious inference. What puzzles me is that men of science should ever have thought it scientific.

It had at least one unexpected result. The first Englishman who frankly planted man face to face with the mammoth was not a geologist, but a novelist. I am not quite sure in what year Bulwer Lytton—not yet baronet, much less baron—wrote "The History of a False Religion," which appears in 'The Pilgrims of the Rhine,' but I rather think it was as early as this very year 1833. At any rate, this is how "the Author of 'Pelham'" therein discourses of Morven, the son of Osslah, the prophet of the False Religion aforesaid. Morven "heard a great noise in the forest, and.....ascended one of the loftiest pine-trees, to whose perpetual verdure the winter had not denied the shelter he sought, and, concealed by its branches, looked anxiously forth in the direction whence the noise had proceeded. And IT came [the capitals are the novelist's own]—it came with a tramp and a crash and a crushing tread upon the crunched boughs and matted leaves that strewn the soil—it came—the monster that the world now holds no more—the mighty Mammoth of the North! Slowly it moved in its huge strength along, and its burning eyes glittered through the gloomy shade; its jaws, falling apart, showed the grinders with which it snapped asunder the young oaks of the forest; and the vast tusks which curved downwards to the midst of its massive limbs glistened white and ghastly, curdling the blood of one destined hereafter to be the dreaddest ruler of the men of that distant age. The livid eyes of the monster

\* See Lyell, 'Antiquity of Man,' first ed., p. 97, note.



fastened on the form of the herdsman, even amidst the thick darkness of the pine. It paused—it glared upon him—its jaws opened, and a low deep sound, as of gathering thunder, seemed to the son of Oslah as the knell of a dreadful grave. But after glaring on him for some moments, it again, and calmly, pursued its terrible way, crashing the boughs as it marched along till the last sound of its heavy tread died away upon his ear."

To this passage the author appends a note: "The critic will perceive that this sketch of the beast whose race has perished is mainly intended to designate the remote period of the world in which the tale is cast."

Both the sketch and the note are eminently characteristic of the writer and the time; but if the latter-day reader is justified in thinking that the creature would have negotiated all its crashing and crunching much more effectively had it taken off its stilts, the naturalist has no right to find fault with its anatomical structure. Science should not have left it to literature to trace the first outline of the mammoth as the contemporary of man.

The discovery which finally drove English geology out of a position which had long been untenable was made by a fluke.\* In 1838 M. Boucher de Perthes, an antiquary and geologist—"archéogéologue" he called himself—of Abbeville, published the first volume of a work entitled 'Création, Essai sur la Progression des Êtres,' containing certain reflections which had been maturing in his mind for a dozen previous years. In this work he advances an argument which the author of 'Reliquiæ Diluvianæ' would have found it hard to answer. Reduced to its lowest terms, it runs nearly thus: The last of the great fossil mammalia whose remains have been described by Cuvier and Brongniart were destroyed by the Deluge. But man was created long before the Deluge; ergo, man was contemporary with these extinct animals. Some of the works of man, perhaps even his bones, are as durable as the bones of these other creatures; ergo, it is almost certain that some of the works of antediluvian man, and probably some portions of his skeleton, will sooner or later be found in the same geological formation as these lost quadrupeds.

Happily unconscious of any flaw in his theory, M. Boucher de Perthes set to work, accordingly, day after day, with exemplary patience to ransack the gravel-pits near Abbeville for any memorials they might contain of his antediluvian brother. "Qui cherche, trouve." The number was legion of amorphous lumps of flint in which his imaginative intuition was able to discern the first rude efforts of primeval art to imitate the shapes of birds of

the air and beasts of the field, the fishes of the deep, and creeping things innumerable; and when he came across a mass of a form too grotesquely fantastic for even his own ingenuity to detect in it the likeness of anything on earth, he bore it home in triumph as an indubitable idol of archæogeological fetish-worship. Certain marks, indeed, on the white surface of some of the flints were so obviously the relics of primal caligraphy that in one of his later works he asks, with full conviction: "Puisque nous avons eu un Champollion pour les hiéroglyphes Égyptiens, pourquoi n'y en aurait-il pas un pour les hiéroglyphes anté-diluviens?"

BROTHER FABIAN.

(To be continued.)

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\* This much-needed word has not yet, I believe, found its way from the billiard-table to the dictionary. The sooner it does so the better. Piquet gave "discard" to the language, why should billiards be forbidden to contribute "fluke," a far better word as regards form, and one absolutely without a synonym?



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JOHN TAYLOR, Librarian.

City Library, Bristol.

#### FOLIFATE OR FOLIFOOT FAMILY, CO. YORK.

Hargrove, in his 'History of Knaresborough,' says, "A family of this name anciently resided here [Folyfoot, in the parish of Spofforth] till the reign of Henry V., when the heiress, Oliva de Folifaite, married John, ancestor of the Earls of Moira." The first statement appears to be incorrect, the seat of the family having been at "Follithwaite, a division of Walton township, but in the parish of Wighill," about seven miles east of the place indicated by Hargrove. In the West Riding poll tax of 1379 these two places are distinguished as

East and West Folyfayt. In a terrier of the parish of Wighill in 1716 it is stated, "There are several hundred acres of ground known by the name of Follifoot, which was formerly a park, but now mostly arable ground, being disparked time out of mind" (Surtees Soc., vol. xlix., p. 25). I have sought somewhat widely for a pedigree or any account of the genealogy of this family, but have found none. The following collected notes may be useful to future inquirers. In the account of the Rawdons, Earls of Moira (Lodge's 'Irish Peerage'), it is stated that John de Rawdon, mentioned in deeds of 1376 and 1391, married Aliva or Alice, daughter and heir of — Folifate, and had issue John, who was living in 1450 and 1464. In the pedigree of Rawdon in 'Ducatus Leodensis' (p. 171) the first-named John is called of Brerehaugh (Brearey). Alan de Folifate is among the benefactors to Kirkstall Abbey, granting "all his meadow and arable land lying between the ditch or Foss and Wharfe in the territory of Folyfayt, reserving a right of passage to and from this fishing and the river Wharfe" (Burton, 'Mon. Ebor.', p. 293). It appears probable that there were three or more generations of this family who bore in succession the name of Alan. Alan de Folifate was a witness to the foundation grant of Helaugh Priory by Bertram Haget before A.D. 1203 ('Mon. Ang.', vol. vi. p. 438); witnesses a charter of Jeffrey Haget, son of Bertram, to the same priory (*ibid.*, p. 438), and also, circa A.D. 1218, the charter of Jordan de Sancta Maria and Alice his wife, who was granddaughter of Bertram Haget; his name also appears to the confirmatory charter by Alice in her widowhood (*ibid.*, p. 439). According to a MS. in the College of Arms Alan de Folyfayt was among the founders or benefactors buried in the church of Greyfriars at York ('Coll. Top. et Gen.', vol. iv. p. 78). Alan, son of Alan de Folifate, married Ivetta, daughter and heiress of Robert de Eskelby, and had issue Henry, who appears, as his mother's heir, to have assumed her surname. His son Alan de Eskelby, grandson of Alan and Ivetta, was living in A.D. 1278 (De Banco Roll, Easter, 6 Edw. I., m. 54). For the mother's descent see 'N. & Q.', 5th S. ix. 447. There is a grant (n.d.) by this Alan and Ivetta to the hospital of St. Peter of York of land in Eskelby and Crosby, which was witnessed by Ralph, son of Alan de Folifate (Dodsworth, Harleian MSS., 793, p. 80); and a grant by the same persons (by a transcriber's error styled De Folisedt) of land in Leeming to the abbey of St. Mary, York, is among the charters in the Bodleian Library (Cal. Chart. in Bodl. Lib., by Turner and Coxo). In Fine Roll, 23 Hen. III., m. 7 (A.D. 1239), Cambridgeshire, "Alan de Folifet gave the king 20 shillings to have four justices to take an assize of 'novel disseisen' against Alexander des Escalers and Alice his wife respecting tenements in Parva Linton." Thomas, son of



Robert Folifait, grants (n. d.) to the priory of Newburgh all his lands in Follifoot (Harl. MSS., 799, p. 60). In 1284/5 Alan de Folifayt held one-half of the manor of Folyfayt of the Mowbray fee (Kirkby's Inq., Sur. Soc., vol. xlix. p. 25), and he appears as holding the same in A.D. 1301, 1302, and 1315 (*ibid.*, pp. 290, 220, 343). In 1301 he was one of the jurors for the Ainsty at the inquiry as to knights' fees (*ibid.*, p. 206). License from the Archbishop of York was granted in 1313/14 to Alan de Folyfayt to have an oratory within his manor of Follifoot (*ibid.*, p. 25); and on Feb. 22, 1351, an Alan de Folfate was witness to the charter of Henry, Earl of Lancaster, to Kirkstall Abbey ('Mon. Ang.', vol. v. p. 538). In the Hundred Rolls, Edw. I., complaints are made against Henry de Normanton, Sheriff of York, and Henry, son of Ralph de Folyfayt, appears, and the jury say "that he detained a writ of the lord the king which is called 'quoniam vi et armis,' to attach certain persons of Wighill that they should come to the Bench, and he never could have return of the writ to the Bench from the said Sheriff, to his damage 20 shillings," and further "that he detained a writ of the lord the king to the said sheriff, to raise a certain sum of money from Robert de Eggesclayf, dwelling in the fee of Richmond, and he could not have return of the writ until he had given the sheriff half a mark." Henry Folfet and John his brother were living in 1252 (Sur. Soc., vol. lvi. p. 269); and in 1376/7 Edmund, son of Alan de Folfayt, quitclaims to his uncle Edmund Lorence, son of John Lawrence of Assheton, his right to the manor of Folfayt, near Tadcaster, and also the lands in the said manor held in dower for Elizabeth, widow of his brother John de Folfayt ('Dep. K. Rep. Pub. Rec.', xxxii. p. 361).

The family was evidently of importance at an early period, and I trust that some of your readers may be able to refer me to further information relating to it, particularly anterior to A.D. 1300. I should also be obliged for information as to the arms of the family. In Foster's 'Yorkshire Visitations' there is a charter of Ingram, or Ingelram, Falefaunt; it is undated, but there is internal evidence that it was executed about 1254. The seal of the grantor bears, On a fess, three crosses patée. These are ancient arms, which it is interesting to compare with those of Folfefait or Follifoot given by Burke ('General Armory') as quartered by Sir George Rawdon, Bart. (funeral entry A.D. 1684), Ar. a fess between two lions pass. regard., sa. These latter arms appear to have been borne by no other family.

That the family was of Norman extraction there can be no doubt. Hubert Folenfant in 1066 held Gouberville, Dainonville, and Couverville, in Normandy, from Adelais, daughter of Turstan Haldue (Hem, 'Mem. Russell,' i. 17); Ralph Folefant by knight's service in Bedford from Simon

de Beauchamp, 1165 ('Lib. Niger'); and Hugh Folenfaunt was of England 1272 ('The Norman People'). H. D. E.

EASTER DAY ON ST. MARK'S DAY.—One of the daily papers recently returned to the somewhat threadbare subject of that "singular personage" (as the 'Penny Cyclopædia,' for want of a better term, calls him) Nostradamus, who died in 1566 whilst court physician to Charles IX., of St. Bartholomew infamy, and amongst whose prophecies is one that the end of the world will take place when Easter Day falls on St. Mark's Day, as it does in the present year. The subject is discussed in 'N. & Q.', 5th S. ix. 416, where MR. SOLLY sarcastically remarks that we need not have any special anxiety on this subject for 1886, since the prophecy undoubtedly was put forth with reference to the old style of the calendar, by which, had it been still observed, Easter Day would not fall this year on St. Mark's Day. That day (April 25) is the very latest on which Easter Day, according to the complicated mode in which it is reckoned, can fall. It falls, of course, very seldom on that day, and has not hitherto done so once since the reformation of the calendar in England. It fell so, however, twice by the Gregorian style between the dates of the reformation on the Continent and in England, viz., in 1666 and 1734. The former of those years was the one called the "annus mirabilis" by Dryden, and was certainly a memorable one in the annals of London; the latter was not remarkable for any special event in this country. According to the old or Julian style (then still observed in England) Easter Day fell during that period on St. Mark's Day, in 1641 (the year after the assembling of the Long Parliament and the year before the actual outbreak of the civil war in England) and in 1736. These were all the occasions on which Easter so fell since the death of Nostradamus. After the present year, the next time on which it will fall on St. Mark's Day (unless a simpler and better rule for the observance of Easter be in the mean time adopted) will be fifty-seven years hence, in 1943. W. T. LYNN.

Blackheath.

PUBLIC MEN OF THE YEAR 1782.—The following summary of the amusements followed by the nobility and gentry in 1782 is from the *Morning Herald* of August 6 of that year. It seems to me just one of those little bits of information which historians like and know how to make use of. It is pleasant to hear of Lord North as liking a festive board; that Lord Weymouth knew a good glass of Burgundy when he came across it; that the Duke of Dorset threw off his coat to enjoy his game at cricket; that Lord Sandwich could enjoy to hear Lord Malden on the violoncello and Lord Abingdon



on the flute; whilst Lord Grosvenor stuck to the turf and Lord Berkeley to hare hunting, Sir William Draper to his tennis, and Sir John Lade to gig-driving. One can picture Lord Buckinghamshire going about town in an old coat, and turning into the Christie's of that day with Lord Besborough to look at objects of vertu. In fine, the doors of conjecture once open, the imagination expands the hints of the newspaper, and lends us some of the ingredients which go to make history.

"Amusements that y<sup>e</sup> following *Men of fashion* principally delight in, viz.

Duke of Norfolk	... ..	toping.
Duke of Dorset	... ..	cricket.
Duke of Cumberland	... ..	fresh water.
Earl Darmouth	... ..	the Tabernacle.
Earl Hillsborough	... ..	a nap.
Earl Cornwallis	... ..	military glory.
Earl Pembroke	... ..	the Menage.
— Sandwich	... ..	ancient Music.
Lord Camden	... ..	Agriculture.
— Egmont	... ..	Fox hunting.
— Montfort	... ..	Menageries.
— Orford	... ..	coursing.
— Abingdon	... ..	Flute playing.
Earl Besborough	... ..	Virtu.
Viscount Weymouth	... ..	burgundy.
Mr. Rigby	... ..	conviviality.
Earl Effingham	... ..	a dirty Scirt.
Mr. Fox	... ..	popular tumults.
Lord Malden	... ..	Violoncello.
Earl Egremont	... ..	Street Riding.
Duke of Devonshire	... ..	retirement.
Earl Berkley	... ..	hare hunting.
Lord Grosvenor	... ..	the turf.
Lord North	... ..	a festive board.
Earl Buckinghamshire	... ..	an old coat.
Lord Westcote	... ..	a parenthesis.
Lord Hamilton	... ..	skaiting.
Sir W. Draper	... ..	tennis.
Earl Aylesford	... ..	pistol shooting.
Sir J. Lade	... ..	gig driving.
Lord Townshend	... ..	caricature.
Sir W. W. Wynne	... ..	acting.
Viscount Keppel	... ..	a warm Cot.
— Howe	... ..	Naval practice.

G. B.

Upton, Slough.

JOHN KNOX'S CLOCK.—The following is a cutting from the *Toronto Weekly Globe* of December 25, 1885. Further information in regard to the clock to test its authenticity is desirable.

"John Knox's Clock.

"Mr. W. H. Woods, of Huntingdon, Pa., is the owner of a clock which he values so highly that he could not be induced even to put it on exhibition at the Philadelphia Centennial, for fear it should meet with some accident. It was made at Paisley, Scotland, by Evan Skeoch in 1560, and was owned by Knox, the great Reformer. It was handed down from generation to generation of his descendants, coming after nearly one hundred and fifty years into the possession of John Winterspoon, father of one of the signers of the Declaration of Independence. When the son left Scotland in 1768 to come to America, he brought the old clock with him. He prized it very highly, cleaning it himself at regular intervals, and taking pleasure in showing it to his friends and members

of Congress. Since his death in 1794 it has descended to the first-born of each succeeding generation. The first who held it was his daughter Marion, who married Rev. Dr. Jas. S. Woods, of Lewiston, Pa., who died in 1862. Mr. Woods died shortly afterwards, when the clock came into possession of its present owner. It is still a good time-keeper, is eight feet high, built of rose-wood, and has brass works."

A. G. REID.

Auchterarder.

"IT'S ALL VERY WELL, MR. FERGUSON; BUT YOU CAN'T LODGE HERE."—In a recent communication to the *Daily Telegraph* Mr. Sala, writing from New Zealand, says:—

"This, for a wonder, is the sunniest and balmyest of mornings in Wellington. Never mind the 'chockablock' plethora at the hotels. I forget now that for many hours I was a houseless wanderer on the Te Aro flat, disdainfully repulsed by Boniface after Boniface, and ruefully recalling that famous but inscrutably mysterious utterance of the very first year of the Victorian epoch: 'It's all very well, Mr. Ferguson; but you can't lodge here.' How strangely do these unbidden memories rise, after a long lapse of years, before us! Who was Ferguson, and where did he seek to lodge, and on what ground was he denied shelter? It were as bootless, perhaps, at this distance of time, and with so many thousands of miles between Wellington, New Zealand, and the office of *Notes and Queries*, in Wellington Street, Strand, London, as to ask who Walker was, and why, nearly fifty years ago, he was derisively connected with a certain coat, some 'tin,' and the New Penny Post. 'Coelum non animam,' &c. I shall not descend contented to the tomb until I have solved the mysteries of Ferguson and of Walker."

I should not like Mr. Sala to "descend to the tomb" until one of his queries, at least, has been solved. In case, accordingly, you have nothing better, I send the following. It is very fresh in my memory. About the time to which Mr. Sala alludes the celebrated Marquis of Waterford was in full swing, and had a friend, a Capt. Ferguson. At the end of one of their "sprees" they had become separated, and the Marquis found his way home to the house of his uncle, the Bishop or Archbishop of Armagh, a large mansion at the south corner of Charles Street, St. James's Square. The marquis had gone to bed when a thundering knock came at the door. The marquis, suspecting who was the applicant, threw up the window and said, "It is all very fine, Ferguson; but you don't lodge here." For many years the saying became popular, and the particulars took a deep hold on my memory, which still retains them.

As to "Walker" I am not clear; but I suppose it may have had something to do with letter-carriers, as an old song had it, "Walker, the Twopenny Postman."

THOS. EARWAKER.

MERIC CASAUBON'S HAUNTED PARISH.—In Meric Casaubon's preface to his remarkable folio on the intercourse between Dr. John Dee and the spirits, called 'A Relation,' published in 1659, he refers on leaf 11 (*verso*, top line) to a haunted



parish of which he was incumbent by right, though then deprived of it. His words are that he himself "had a Parish, that is, right to a Parish as good as the Laws of the land can give me, which hath been grievously haunted this many years, to the undoing of many there; but I must not come near it, nor have the benefit of the Law to recover my right, though never told why." In the margin of my copy, once Horace Walpole's, there is defectively printed what appear to be the letters "B.V. of T." I should be glad to know if these initials are clearer in any other copy, and whether the names can be extended. Casaubon was presented to Bledon, co. Somerset, by Bishop Andrews, and to Ickham, co. Kent, by Laud; and from the latter living Walker (ii. 8) says he was ejected. A note by Kennet in 'Athen. Oxon,' ed. Bliss, iii. 939, states that Casaubon was presented by Laud in 1634 to the livings of "Menstre (Minster, in the Isle of Thanet?) and Monkton; and it is also added that he was thence ejected during the troubles, but came into possession again in 1660.

JOHN E. BAILEY.

Stretford, Manchester.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

A MISSING MAZER.—Can any one tell me the whereabouts of a beautiful mazer sold at Winchester in December, 1853, which bore the legend, "Potum et nos benedicat agnos"?

W. H. ST. JOHN HOPE.

Society of Antiquaries, Burlington House,  
Piccadilly, W.

[Replies should be sent direct.]

MUST.—I have a dispute with a friend and grammarian as to the powers of our auxiliary verb *must*, and I feel compelled to appeal for information to your readers. The following, briefly stated, are the facts. Grammarians are divided in opinion as to whether *must* has a preterit tense. All are, however, agreed that it has no perfect tense, for "I have must" would be out of the question. But those grammarians who give *must* in their grammars as a preterit stop short and omit telling us why we may not say, "I must go there yesterday," or "He did not come yesterday; he must work all yesterday." Nor do they, on the other hand, tell us under what circumstances the word conveys the meaning of a past time. It must be observed that sentences like the following, "I must have done it," "He must have forgotten it," are not evidences of any preterit power of *must*, for the past is conveyed by the words "have done" and "have forgotten." This becomes evident by

substituting *can*, as "Can he have forgotten it?" Here *can*, like *must*, is a present tense. If I remember right, there are instances of *must* appearing with the powers of a past tense, but I am quite unable to call to mind where I met with them. Perhaps some of your readers will kindly ventilate the question, and oblige

### A STUDENT OF ENGLISH.

[In our opinion no idea of past time can be attached to the word *must*. The explanation is that of all the tenses of the German verb *müssen*, the present was the only one which passed into English. A German can say, "Ich müsste," "I musted," and can use the infinitive "to must," while we are restricted to the present alone. The same thing occurred with the infinitive of the verb "to can" (*können*), which is common in German, but was never employed in English.]

WESTMINSTER AND MUSIC.—Will any obliging student of musical history aid me in preparing a correct statement of all musical societies connected with the ancient city—now borough—of Westminster since about 1675—Purcell's time? Information on this subject will be much valued by

ALGERNON S. ROSE,

Sec. Westminster Orchestral Society

33, Great Pulteney Street.

ARMY LISTS.—What printed lists of the English army are there prior to 1754, when the first edition of the 'Annual Army List' was printed?

C. M.

ARMORIAL BEARINGS ON CHINA.—On a mug are these arms:—Quarterly, 1 and 4, Gules, three heads with white caps; 2, Ermine, three bars vert; 3, Sa., three swans arg., with crest a swan; all coats of Fazakerley, impaling Or, a lion statant regardant. I have carefully examined the lion, and all his four paws are resting on the ground, which, I believe, entitles him to be described as "statant." No such coat is given by Papworth. "Or, a lion passant gu.," is assigned to Gaynes of co. Brecon and to Charlton.

On a plate are the arms of Duberley, On a fess an arrow between two mullets, two garbs in chief, a reaping hook in base; and crest, a hand holding three ears of corn, impaling Gu., a swan or goose or. There is no question that the bird is "or," and this coat is not given by Papworth.

Can any of your readers give me the name of the alliance in each of these cases, and of the member of the family respectively whom they represent? Both specimens belong to the first half of the last century; the latter is Oriental china. G. L. G.

TRAPP.—In Christ Church, Newgate Street, lies Dr. Trapp, for twenty-six years vicar. He died 1747. He translated Virgil into blank verse—very blank, it is said; critics say the only value of the book is in the notes, which are copious. Cunningham says it occasioned a well-known epigram. What was it? I know of the epigram that he



himself wrote upon George I.'s sending troops to Oxford and Bishop Moore's library to Cambridge:

The king, observing with judicious eyes  
The state of both his universities,  
To Oxford sent a troop of horse; and why?  
That learned body wanted loyalty:  
To Cambridge books he sent, as well discerning  
How much that loyal body wanted learning.

This was repeated to Sir Wm. Browne, the eccentric physician of Lynn, who answered promptly (Nichols's 'Lit. An.,' viii. 439).

C. A. WARD.

Haverstock Hill.

PORTRAITS OF THE REV. JOHN LIVINGSTON AND HIS WIFE.—Can any Scottish readers of 'N. & Q.' inform me if any portraits of the above couple are still in existence? The Rev. John Livingston was minister of Ancram, and banished to Holland for nonconformity in 1663. From the following extract from 'The Ladies of the Covenant,' by the Rev. James Anderson, published by Messrs. Blackie & Son in 1851, it appears that there used to be a portrait of Mrs. Livingston (*née* Mary Fleming) at Gosford House, but I believe that it is not now to be found:—"There is a portrait of Mrs. Livingston in Gosford House, belonging to the Earl of Wemyss, as we learn from a footnote in Kirkton's 'History,' by the editor, p. 345."—P. 233, note. E. B. L., F.S.A.Scot.  
7, Orford Villas, Walthamstow.

APOSTATE NUNS.—I shall be obliged if any readers will favour me with names of works in which the practice of immuring apostate nuns is fully noticed. Its antiquity and the forms of the attendant ceremony are the points I especially want notes upon. Are there any known instances in late Anglo-Saxon times of more severe punishment than excommunication, forfeiture of dowry, &c., as Lingard relates?

THEODORE MOORE, JUN.

Whips Cross, Walthamstow, Essex.

RICKARDS: MAITLAND: YERBURY: TOWGOOD: MOGGIDGE.—I seek for the names of the two wives of Samuel Rickards (son of Thomas Rickards by Elizabeth, daughter of John Read, of Great Washbourn, Gloucestershire), of Fenchurch Street, London, merchant. He died January 18, 1771, aged seventy-two, and was buried, as was his second wife, at Bunhill Fields. By his first wife he had a daughter Hannah (died September 18, 1782), who married Alexander Maitland (died February 20, 1775), and they had a daughter Sarah, who married March 26, 1776, at St. Martin's-in-the-Fields (as his first wife) John Sinclair, of Ulster, Caithnessshire, created a baronet February 14, 1786, and had issue a daughter Janet, who married, June —, 1799, Sir James Colquhoun, Bart., and had issue. Samuel Rickards, by his second wife Susannah, daughter of —

(she died August 22, 1775, at Clapham, aged sixty-six), had Elizabeth, who married John Yerbury (son of William Yerbury, of, I believe, Bradford, Wiltshire, by his wife Ann, daughter of — Wereat), of Gracechurch Street and Clapham Common, and had issue a son John Yerbury, of Shirehampton and Clifton, both in Gloucestershire, who by his wife Mary Ann Clutterbuck had two daughters, Eliza, wife of Charles William Jebb, and Marianne, second wife of Major John Blood. John Yerbury, junior, had a sister Susannah, who married William Towgood, of London, and afterwards of Cardiff, banker (son of Matthew Towgood, of London, banker), and had issue. Yerbury, Moggridge, and Towgood intermarried. This family of Moggridge is now of Woodfield Park, near Newport, Monmouthshire. Can any correspondent give me any information as to the ancestry, &c., of the above family of Yerbury?

REGINALD STEWART BODDINGTON.

Beaconsfield Club, Pall Mall, S.W.

AN ALLEGORY.—'Seven Boys, an Allegory of the Pleiades, or Seven Stars,' by Frances Floris, a print of which appeared in the *Graphic*, December 26. Where is the original painting?

GEORGE ELLIS.

St. John's Wood.

OLD TERMS USED BY TANNERS, &c.—If any of your readers can explain any of the following terms, which occur in the Manchester Court Leet Records, 1624 to 1631, I shall be much obliged. A certain skin "called peeche hide," "half a peeche of Leather," and "the said half peeche of Leather." A piece of skin called "a butt," and two skins called "butts" (is not this the skin off the buttock of the animal?). One little skin called "peache hide," and two pairs of articles called "ossles" ("duo paria implement' vocat' oseles"). These articles called "ossles," it was returned by the jury specially empannelled to examine them, were lawfully tanned, &c. I cannot find these words in any of the ordinary books of reference. J. P. EARWAKER.

Pensarn, Abergelle, N. Wales.

C. PATCH.—Can any reader of 'N. & Q.' inform me at what date writing paper bearing this name as a water-mark was in use? I have reasons for believing that it was prior to the latter part of the seventeenth century, but do not know of any work on the manufacture of paper likely to give the desired information. E. B. L., F.S.A.Scot.  
7, Orford Villas, Walthamstow.

SOCIETY OF HATTERS.—I am anxious to identify the author of a sermon of the time of George II., which between the years 1746 and 1748 seems to have proved a useful stock one to the preacher, whose handwriting I am told resembles that of Bishop Sherlock. It is from the text Eccles. xi. 9,



and is noted as having been delivered on the following occasions:—"Before ye Society of Hatters, 8 Jan., 1746"; "M. L. (1746, Funeral of Mr. Fenton at Prestwich"; "Eccles, (1747"; "Mrs. Scholes's Sermon, (1746"; "Oldham, (1746"; "Wid. Cook's Funeral, (1747-8"; "Mr. James Wilson's Funeral, (1748." What is known of the Society of Hatters; and when did it cease to be a recognized company?

ERNEST A. EBBLEWHITE.

74, King Edward Road, Hackney.

**PROWSE FAMILY.**—In 10 Geo. III. an Act of Parliament was passed to confirm and render valid and effectual a partition of divers lands, manors, &c., in the several counties of Somerset, Wilts, Worcester, Surrey, Middlesex, and in the City of London, late the estates of Thomas Prowse, Esq., deceased, and which upon the death of George Prowse, Esq., his only son, devolved upon and vested in the two daughters and coheirresses of the said Thomas Prowse, deceased. Will one of your correspondents kindly assist me by taking a few notes from the Act, which I presume is to be found in the British Museum?

EDWARD FRY WADE.

Axbridge, Somerset.

**CHAINED BIBLES.**—In Chambers's 'Book of Days,' and under the date January 25 (vol. i. p. 164), "Authorized Version of the Bible," is the following paragraph:—

"A copy of the Authorized Version was, as before, placed in each parish church that it might be accessible to all; and usually it was chained to the place. A sketch of such a Bible, remaining in Cumnor Church, Leicester, is given in the preceding page."

Will you kindly inform me if this subject, chained Bibles, has been fully treated in 'N. & Q.' and where any list of such still remaining is to be found?

ANTIQUARY.

**PIGEONS AND SICK PEOPLE.**—I shall be glad if some reader of 'N. & Q.' will tell me the origin and meaning of the custom of putting pigeons to the feet of persons very ill. It seems to have been usual in Pepys's time ('Diary,' October 19, 1663, and January 21, 1668), and there is still a superstition in some parts of the country that a person cannot die easily if lying on a pillow containing pigeons' feathers.

H. ASTLEY ROBERTS.

**KNOXIS: WIMES: WRAT.**—Will some reader of 'N. & Q.' be good enough to help me to identify the following three names, which occur in the itinerary of Prince Lewis of Anhalt, who came to England in 1596?

(a) A "ritter Knoxis," who had probably some official connexion with Whitehall, as he showed the visitors over the palace (end of June, 1596). Not finding the name of Knoxis, I tried Knollys; but from what follows in the itinerary Knollys

cannot be right. The wife of "ritter Knoxis" was of Dutch extraction. Sir Francis Knollys died on March 22, 1596 ('N. & Q.' 2nd S. iii. 449), and Sir William Knollys's first wife (who died in 1606) was the daughter of Lord Bray.

(b) In Cambridge the prince was hospitably received by Herr Wimes, who must have been a head of a college, for the itinerary goes on to say he drew up specially well the rules of discipline, &c., and was made "freyherr" by James I. ("es ward auch dieser mann zum freyherrn drauf erhoben durch König Jacobs hand zu Sië"—Sië for Sir?). The records of Cambridge University have no notice of this visit of the prince, and a certain Ludovicus Weems, of Queen's, was S.T.B. 1621, S.T.P. (by royal mandate) 1624, and held later on one of the Corpus livings.

(c) One German mile from Ware the prince visited an Edelmänn Johann Wratt, who spoke German very well and had spent a long time in Venice. This is, I suppose, John Wroth, who was sent on the queen's special service to the Count Palatine and other princes of Germany (State Papers, 1599, July 4), and he probably belonged to the Wroth family who held in possession "the manor of Durants, now Durance, with a mansion on the high road between Ware and Edmonton, opposite Enfield" (Dan. Lysons, 'The Environs of London,' vol. ii. p. 299).

H. H.

**CURRAN'S HISTORICAL FLEAS.**—In an article on the new Parliament in the weekly edition of the *Times* it is said that the Irish electors seem to have voted "with the unanimity of Curran's historical fleas." I should be glad to know to what this refers.

JAMES HOOPER.

[Is not the reference to the assertion that the fleas were so numerous if they had been unanimous they would have pulled him out of bed?]

**KELLY.**—Where was Michael Kelly's saloon?  
C. A. WARD.

Haverstock Hill.

**GEORGE WAY, OF DORCHESTER, DORSET COUNTY.**—This man was one of the subscribers to the fund which sent the Massachusetts colony to America, and June 16, 1632, in partnership with Thomas Purchas, was granted a patent for "a Plantation at Pechipscot." Can any particulars of Way be given? Possibly some Dorset antiquary may know something of him.

JAMES P. BAXTER.

**JOHN ARMETRIDGING.**—Entered Trinity College, Cambridge, 1727; curate of Bispham, Lancashire, 1767, where he died in 1791, aged eighty-three years. His father's name was Richard, and he was a Lancashire man. Information wanted about the father and son.

H. FISHWICK, F.S.A.  
The Heights, Rochdale.



'*ANZ. DE. BERN.*'—Who wrote '*L'Histoire  
Générale de l'Ame des Bêtes*'? C. A. WARD.  
Harristown Hall.

### Replies.

#### DE COURCY PRIVILEGE.

(6th S. XII. 270, 336, 391, 415, 474, 504.)

It seems desirable that the number of times this has been asserted should be recorded; and a perfect list is nowhere more likely to be obtained than from your columns. I cannot find more than five instances, viz., (1) Almericus, Lord Kingsale, 1660-1720, "by walking to and fro with his hat on his head" in the presence chamber of William III. (no exact date is given to this exploit) is said to have attracted that king's attention, to whom he explained his conduct by stating that he did so to assert the ancient privilege of his family, "granted to John de Courci, Earl of Ulster, and his heirs, by John, King of England." (2) His successor, Gerald, Lord Kingsale, 1720-1759, executed the movement June 19, 1720, before George I., and again (3) June 22, 1727, before George II. (4) The next peer in succession, John, Lord Kingsale, 1759-1776, performed the (now fast becoming) celebrated "hat trick" September 15, 1762, before George III.; and that, too, notwithstanding the prophecy of George Montagu, in a letter to Horace Walpole, dated February 6 in the same year, that "our peers need not fear him assuming his privilege of being covered, for, till the king gives him a pension, he cannot buy the offensive Hat." See '*Eight Report of the Royal Commission on Historical MSS.*' (1881) second appendix, p. 116; and see also Archdall's edition of Lodge's '*Peerage of Ireland*' (1789) vol. vi. p. 156, &c.

After the lapse of about a century (during which period we hear from your correspondent, 6th S. xii. 136, of the non-performance of this ceremony before George IV. when in Ireland in 1821) one is somewhat surprised to find it reproduced (5) June 25, 1859, before the Queen, though apparently without effect, which, in these days of more accurate interpretation, would probably have been fatal to its performance. The exhibitor of this date was the great great grandson, and the fourth peer in succession to the (once hatless) "Hatter" of 1762.

The matter of this somewhat questionable 'right' would be greatly elucidated if answers could be furnished to the following queries, viz., (1) Is there any trustworthy documentary evidence of the granting of King John's grant (i.e., to the earl and his heirs?), or even of the existence of the great Hall? (2) Is there any evidence whatever that the first Lord Kingsale was "the heir" of the Earl of Ulster? (3) Was not "Johannes de Courci, Junior" (who was father of Milo, first

Lord Kingsale), a *bastard* son of the said earl, who is stated by Giraldus Cambrensis to have died without *lawful* issue? (4) Supposing "Young John" not to have been such son, what proof is there of his parentage being such as would entitle him and his issue to be the heirs of the said earl? (5) Can any instance be produced of any Lord Kingsale claiming this right prior to the last decade of the seventeenth century?—a somewhat modern date for the commencement of the exercise of such a mediæval privilege.

It may be observed that the pedigree of the family leads one to suppose that since 1642, and apparently since 1599, no Lord Kingsale was the heir (i.e., heir *general*, though doubtless he was heir *male*) of the first lord, and, *a fortiori*, not of the Earl of Ulster. G. E. O.

I am sorry that SOMERSET H. should imagine that I have taken an "undeserved attitude towards him," or that I have "indulged in personalities"; he should bear in mind that he commenced the attack on me in his letter of November 21, to which I have only fairly responded. So far from making any personal attack on him, I was not, nor am I now, aware that the Stephen Tucker of Henry VIII.'s time was an ancestor of his; so I cannot fairly be charged with "personality" towards SOMERSET H.; but if he will show that he is descended from that person, and feels that any of my remarks have aggrieved him, I shall be ready to make the amend.

It is refreshing to think that after John Forester and Stephen Tucker had obtained the "privilege" from Henry VIII., in feeble imitation of the "grand privilege" of the De Courcys, given them by King John, they found some other "notion of enjoyment" than attempting to claim their privilege from any sovereign since that time.

SOMERSET H. is certainly a great sceptic in such matters, if tradition, custom, and admitted claims are not enough proof for him that King John *did* accord the De Courcy privilege as stated.

In all probability the privilege was granted by word of mouth only, as that was enough in such remote times, without calling in the aid of any Herald. John Constantine, Lord Kingsale, was no doubt wise on this point, and did not think it necessary to take any counsel of members of the Heralds' College on such a very simple matter as the making his claim to his splendid family "privilege." I quite agree with SOMERSET H. that it would certainly have been better if Lord Kingsale had consulted the Lord Chamberlain before attending the *levée* on June 25, 1859, and claiming his undoubted privilege.

This correspondence has been carried on by me in the best of tempers, and I hope SOMERSET H. will permit other people to hold an opinion upon a very interesting historic question, and express



their belief in the existence of the De Courcy right to wear the hat in the royal presence without fear of any refusal of such privilege, and I hope ere long this question will be put to the test.

LAMETON YOUNG.

There is in the possession of the Rev. Henry Hill, of Buxhall, Suffolk (the present representative of the English branch of the Copinger family), the following curious grant, given to Walter Copinger, of Buxhall, by Henry VIII.:-

"Henry R.

"Henry, by the grace of God, King of England and of France, and Lord of Ireland.

"To all manner our subjects, as well of the spiritual pre-eminence and dignities, as of the temporal authority, these our Letters hearing or seeing, and to every of them greeting.

"Whereas we be credibly informed that our trusty and well beloved subject Walter Copinger is so diseased in his head that without his great danger he cannot be conveniently discovered of the same: In consideration whereof we have by these presents, licensed him to use and wear his Bonnet upon his said head, as well in our presence as elsewhere, at his liberty—Whereof we will and command you and every of you to permit and suffer him so to do, without any your challenge, disturbance, or interruption to the contrary, as ye and every of you tender our pleasure—Given under our signet, at our manor of Greenwich, the 24th day of October, in the fourth year of our reign."

L. H.

Lord Kingsale attended the *levée*, as related. He was a very tall man, and wore a deputy-lieutenant's uniform, which, in those days, exhibited a high cocked hat with a long straight feather; so that when he had his hat on he could scarcely enter the door without touching the top of it. Some of the courtiers rushed to stop him, but were prevented from interfering by those who knew him.

SEBASTIAN.

HIGHLAND KILT (7th S. i. 8).—This question has been discussed before in the pages of 'N. & Q.' See 1st S. ii. 62, 174, 470; iv. 7, 77, 107, 170, 445. According to the second edition of 'Notes to assist the Memory in Various Sciences,' quoted by one of the many correspondents, "Thomas Rawlinson, an iron-smelter and an Englishman, was the person who, about or prior to A.D. 1728 introduced the pheliebeg, or short kilt worn in the Highlands." Planché, however, in his 'Cyclopædia of Costume' (1876), vol. i. p. 396, states that "the period of the separation of the ancient feile-beag into a waistcoat and kilt is at present unknown, but I imagine about the accession of James VI. to the throne of England."

G. F. R. B.

W. A. P. will find a very good account of the origin of the kilt in Dr. James Browne's 'History of the Highlands and of the Highland Clans' (Glasgow, 1835), vol. i. p. 101. Although in its present form, as worn by our Highland regiments, the kilt is only an adaptation of the ancient dress,

still the philabeg is probably of much earlier date than the beginning of the eighteenth century. The original form was the *brecan feile*, or chequered clothing, "consisting of a plain piece of tartan from four to six yards in length and two yards broad." This "was adjusted with great nicety, and made to surround the waist in great plaits or folds, and was firmly bound round the loins with a leathern belt in such a manner that the lower side fell down to the middle of the knee joint, and then, while there were the foldings behind, the cloth was double before. The upper part was then fastened on the left shoulder with a large brooch or pin, so as to display to the utmost advantage the tastefulness of the arrangement, the two ends being sometimes suffered to hang down; but that on the right side, which was necessarily the longer, was more usually tucked under the belt."

This was the "belted plaid" out of which General Wolfe's tailors are said to have devised the military kilt and plaid as the two separate articles now worn by our Highland regiments. The modern plaid is simply an encumbrance, that of the officers being wound under the right and over the left arm, and having no connexion with the kilt below; while that of the men, worn only on full-dress parades, is a scrap of tartan brought from the waist to the left shoulder, and hanging thence in meagre folds. The plaid, both of men and officers, is dressy and picturesque, but useless; representing as it does the free end of the old belted plaid (the folded end of which made the kilt), it is a part of the dress which soldiers clad in doublets might very well dispense with. In 1884, when the feather bonnets of Highland regiments were condemned on the score of economy, I ventured to advocate in the House of Commons the discontinuance of the modern plaid, rather than the abolition of the bonnet whose feathers had waved on so many continental battle-fields. The ostrich plumes are the military development of the feathers (whether of eagle or exotic birds) which the *duine uasal* (man of gentle birth) had the right to wear. It was from this class that the Black Watch was originally composed.

The belted plaid had no pockets, so the sporan originated in the leathern pouch or purse which was suspended to the belt in front.

If W. A. P. has access to Pont's maps of Scotland in Blaeu's magnificent atlas (1662), and will turn to the chart of Aberdeen and Banff (p. 90), he will there find engraved beside the *scala miliarium* the figure of a native in belted plaid.

HERBERT MAXWELL.

I think Burton's 'History of Scotland' contains a statement that the kilt in its present form was made by Field Marshal Wade's military tailor.

SEBASTIAN.

W. A. P. may be assured that his authorities

was, at least, hasty in assertion, as there is ample evidence of the use of the kilt before 1700. A portrait of the Regent Murray at Taymouth Castle (c. 1560) represents him in the kilt and belted plaid. A good deal may be gathered on the subject from Campbell's 'Popular Tales of the West Highlands,' vol. iv. Your correspondent might also find something to the purpose in a series of letters to the *Scotsman* by Lord Archibald Campbell, either in 1882 or 1883; I think in the former year. Their dates, I see by a note made at the time, were Jan. 31, Feb. 2, 3, 19, 24, 25, 28, and April 19. But references will be found in the 'Popular Tales' to the principal authorities on the subject; see especially pp. 368 and 371-4. Browne's 'History of the Highlands' might also be consulted.

B. MONTGOMERIE RANKING.

The subject of the antiquity of the Highland dress and the reticence of historians respecting it is discussed in chap. xxiii., "On the National Costume of Scotland," in the 'History of British Costume,' by J. R. Planché (Knight's "Library of Entertaining Knowledge," Lond., 1834, pp. 332-351). The kilt is noticed at pp. 340-1.

ED. MARSHALL.

Many of the figures sculptured on Sweno's stone, near Forres, appear to wear the kilt. The stone is thought to commemorate some battle with the Danes.

G. B. LONGSTAFF.

[This subject is fully discussed by Lord Archibald Campbell in his 'Records of Argyll' (Blackwood & Sons), reviewed 6th S. xii. 79.]

EARL OF ANGUS (6th S. xii. 494).—Archibald Douglas, sixth Earl of Angus, was son of George, Master of Angus, by his wife Elizabeth, daughter of John, first Lord Drummond. The said George, Master of Angus, was son of Archibald, fifth Earl of Angus, by Elizabeth, daughter of Robert, Lord Boyd. He fell at the battle of Flodden, 1513.

CONSTANCE RUSSELL.

Swallowfield.

This is not a query concerning the history of the earls of the Red Douglas line generally, as the heading would naturally indicate. If your correspondent Mr. C. H. SANDARS is in possession of any documents by which he thinks he can establish a different parentage for Archibald, sixth Earl of Angus, from that given in the peerages, readers of 'N. & Q.' will doubtless be glad to know the nature of the documents. Otherwise I almost feel that I am taking up valuable space unwarrantably in order to state such a well-known descent. Archibald, sixth earl, grandson and heir (1514) of Archibald "Bell-the-Cat," fifth earl, was son of George, Master of Angus—who fell at Flodden, *vita patris*—by Elizabeth, second daughter of John, first Lord Drummond (cr.

1487-8). These facts are given in Burke's 'Peerage,' in Anderson's 'Scottish Nation,' and in that portion of the 'New Peerage,' by G. E. C., published in vol. i. of the new series of the *Genealogist*, for 1884. As G. E. C. mentions certain points in the earlier history of the descent of the earldom of Angus in the Douglas line which have suggested matter for doubt to the present learned Lyon in his valuable edition of the Exchequer Rolls of Scotland, it may be taken that neither authority was aware of doubts or difficulties concerning Archibald, sixth earl.

C. H. E. CARMICHAEL.  
New University Club, S.W.

The sixth Earl of Angus was eldest son of George Douglas, Master of Angus, and Elizabeth Drummond, who were married circa 1488, the year in which James, ninth and last Earl of Douglas, died at Lindores Abbey. George, the Master, was slain at Flodden a few months before the death of his father, Archibald "Bell-the-Cat," the fifth earl. His mother, Bell-the-Cat's first wife, was Elizabeth Boyd, elder daughter of Robert, first Lord Boyd (ancestor of the Earls of Kilmarnock and Erroll). His wife was Elizabeth, second daughter of Sir John Drummond, first Lord Drummond (ancestor of the Earls of Perth, of Viscount Strathallan, and of Lady Willoughby D'Eresby). Archibald Douglas, the fifth earl, having received an affront from the King of Scotland before the battle of Flodden, left the field "in tears of indignation," but his sons, George and Sir William of Glenbervie, and two hundred gentlemen of the name fell in that fratricidal struggle.

SIGMA.

Archibald, sixth earl, was the son of George, Master of Angus (killed at Flodden in the lifetime of his father, old Archibald "Bell-the-Cat"), and Margaret, daughter of John, Lord Drummond.

HERMENTRUDE.

[Similar information is supplied by F.S.A.Scot. and MR. JOHN RADCLIFFE.]

IMARY (6th S. xii. 187).—This ware is china. EBORACUM might consult 'Japanese Potteries' ("South Kensington Museum Descriptive Catalogue Series"), by A. W. Franks; 'Mémoire sur la Porcelaine du Japon,' by Dr. Hoffman, appended to Julien's 'Histoire de la Porcelaine Chinoise,' Paris, 1856; or 'Keramic Art of Japan,' by Audley and Bowen, 1881, might possibly assist him.

H. G. GRIFFINHOORN.

34, St. Petersburg Place, W.

COGERS' HALL (7th S. i. 9).—The present esteemed County Court judge of Cavan tells me that Cogers' Hall was certainly in Shoe Lane, not Bride Lane, as alleged by Cunningham. He often took part in its debates, and once invited the great pulpit orator Fr. Tom Burke to accompany him in disguise. Fr. Burke gave his old school-



fellow, Mr. J. J. Brady, C.E., Galway, an account of a visit made by him "to a debating club in London—how he quietly listened until two orators had delivered themselves of some ponderous platitudes—and then smashed them into smithereens." I find some reference to these incidents in 'The Life of Father Thomas Burke,' by your correspondent Mr. W. J. Fitzpatrick, F.S.A., lately published by Kegan Paul, Trench & Co., vol. ii. p. 263, and fully reviewed in the *Morning Post* of Dec. 25 last.

JUVERNA.

I have so many errors and blunders to answer for that I hope my good friend Mr. C. A. WARD will excuse me if I decline to be made responsible for any statement on this subject. I never wrote a line about either Cogers' Hall or Shoe Lane, and I am quite ignorant of the locality of the former. It is well to put the saddle on the right horse.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

If MR. WARD had read Mr. Parkinson's sketch of the Cogers' Hall given in the first volume of 'Old and New London,' which, I believe, was written by the late Mr. Thornbury, and not by Mr. Walford, he would have found the following paragraph:—

"'Established 1755' is inscribed on the ornamental signboard above us, and 'Instituted 1756' on another signboard near."—Vol. i. p. 125.

With regard to the locality of Cogers' Hall, the following extract from an editorial answer to a query concerning the Coachmakers' Company (3rd S. vii. 496) will probably explain the difference between Mr. Thornbury and Mr. Cunningham:—

"The Society of Cogers, founded in 1755, is nothing more or less than a political debating club, meeting sometimes in one place and sometimes in another. Its present Discussion Hall is at Mr. G. Walter's house of refreshment in Shoe Lane, Fleet Street."

This was written in June, 1865. G. F. R. B.

[MR. E. H. COLEMAN supplies the same reference as G. F. R. B., and says that the "political debating club known as Cogers' Hall met sometimes in one place and sometimes in another."]

HERALDIC (6th S. xii. 516).—In the hall at Broughton Castle, Oxfordshire, the seat of Lord Saye and Sele, is a portrait of the famous Lord Burghley, the father of Robert, Earl of Salisbury. He is represented as riding on a white ass (or mule), with short docked tail, on a side saddle, but on the off side. He wears a short robe of gold tissue, with a short cloak over it of the same material, lined and fringed with scarlet, a black cap on his head coming down over the ears, a white frill round his neck, and white cuffs round the wrists. His hands are bare; the left hand holds the reins, and in the right is a rose and a honeysuckle. Round his neck is the chain and order of the Garter. Suspended by a red ribbon

from the trunk of a tree in the left-hand corner of the picture is a shield of arms within the ribbon of the Garter, and on it six bearings, the same, doubtless, as those which T. W. W. S. mentions: 1 and 6, Cecil. 2, Per pale, gu. and az., a lion rampant, arg., supporting between the paws a tree eradicated vert (Wynston). Sir Thomas Cecil, circa Ric. II., married Margaret, daughter and heiress of Sir Gilbert Wynston, Kt. 3, Sa., three castles triple-towered, arg., in fessoint an annulet of the second (Casteleine). 4, Arg., on a bend gu. cotised or, three cinquefoils of the third (Eckington). Richard Cecil, who died May 19, 1552, married Jane, daughter and heiress of William Eckington, of Bourn, co. Lincoln. 5, Arg., a chevron between three chess-rooks ermines (Walcot or Pinchbeck). Below is the motto, "Cor unum via una."

G. L. G.

1 and 6, Cecil. 2, Per pale, gules and azure, a lion ramp. holding a tree vert (Winston). Sir Thos. Sitselt=Margaret, d. and h. of Sir Gilbert Winston. 3, Sable, a plate between three castles argent (Carleone, ? Castleton). 4, Argent, on a bend cotised gules, three cinquefoils or (Eckington). Rich. Cyssel=Eliz., d. and h. of Wm. Eckington, of Bourn, co. Lincoln. 5, Argent, a chevron between three chess-rooks ermine (Walcote). See Bray and Manning's 'Surrey,' vol. iii. p. 274; also *Misc. Gen. et Herald.*, May, 1885.

H. S. W.

The quarterings of Robert, first Earl of Salisbury, are as follows:—1 and 6, Barry of ten argent and azure, over all six escutcheons sable, on each a lion rampant of the first (Cecil); 2, Per pale gules and azure, a lion rampant argent, holding in both paws a tree eradicated vert (Winston); 3, Sable, a plate between three towers triple-towered argent (Cairleon); 4, Argent, on a bend cotised gules three cinquefoils arg. (Heckington or Eckington); 5, Argent, a chevron between three chess-rooks ermines (Wallcott).

The alliances may briefly be explained thus:—

Thomas Sitselt (Cecil) mar. Margaret, d. and h. of Gilbert Winston (2), who brought in Cairleon (3).—Vis. Glou., 1623.

Richard Sitselt, fourth in descent from the said Thomas (although the Gloucestershire Vis. makes him third), mar. Jane, d. and h. of William Heckington (4), of Bourn, Lincolnshire, who, I suppose, brought in Walcott (5).—Collins's 'Peerage,' vol. iii. This Richard was father of William Cecil, Lord Burleigh, whose arms are given quarterly of six as above in the 'Book of Knights,' by Mr. Metcalfe.

CHARLES L. BELL.

Chesterton Road, Cambridge.

The correct blazon, &c., are as follows:—1, Barry of ten arg. and az., over all six escutcheons (3, 2, 1) sa., each charged with a lion ramp. of the first (Cecil); 2, Parted per pale gu.



and az., a lion ramp. arg. sustaining a tree vert (Winston of Hereford); 3, Sable, a plate between three towers triple-towered, with ports disp. arg. (Cairleon); 4, Arg., on a bend between two cottises gu. three cinquefoils or (Heckington of Bourne, co. Lincoln); 5, Arg., a chev. between three chess-rooks ermines (Walcot of Walcot, co. Lincoln, quartered by Heckington of Bourne).

JUSTIN SIMPSON.

Stamford.

P.S.—To my query (6th S. xii. 517) I may add that Mildred Emlin proved her husband's will at Lincoln August 16, 1693.

I believe the three roses are for Carey, viz., three roses argent on a bend sable.

T. W. CAREY.

Guernsey.

If T. W. W. S. will drop me a line I will send him a rubbing of the Salisbury coat in question, which I hope to take in a few days.

J. G. BRADFORD.

157, Dalston Lane, E.

[MR. J. RADCLIFFE sends an answer corresponding with that of MR. JUSTIN SIMPSON.]

WAITS AND MUMMERS (6th S. xii. 489).—"Mummers" were inquired about recently in the 'Local Notes and Queries' of the *Birmingham Weekly Post*. Numerous answers were received, and many various versions and details given from Warwickshire, Worcestershire, Oxfordshire, Gloucestershire, &c. If J. B. S. would like to have a copy I shall be glad to send him one of nearly all that appeared in print.

ESTR.

BELL OF THE HOP (7th S. i. 7).—Surely the 'bell' is the fruit of the hop, which may be said to resemble a bell in shape. Reynolde Scot, in his 'Perfite Platforme' of a Hoppe Garden, &c. (1574), states that "the good and the kindly Hoppe beareth a great and a greene Stalke, a large and a harde bell" (p. 8); and in speaking of the wild hop says that "the fruite is eyther altogether seede, or else loose and light belles" (p. 9). In the passage quoted by DR. MURRAY from the edition of 1578, which, by the way, does not appear in the edition of 1574, I understand Scot to mean that commonly about St. Margaret's Day hops came into flower, and that about Lammas the fruit or bell appeared.

G. F. R. B.

In the beginning of the fifteenth century I have twice come upon the above as a sign for houses in London. In the Patent Rolls for the year 1400 (1 Henry IV., 8, 17) "The Bell on the Hope" is the name of a house in Friday Street. In Additional Charters (Brit. Mus.), 5313, dated

\* Another of Dr. Murray's words, used in the sense of plan or model.

February 14, 1402, a messuage called the "Belle on the Hoop," with four shops annexed, situate in the parishes of St. Marie de la Stronde and St. Clement Danes, passes into the possession of the Prioress of Kilburn. I have always thought that the sign meant the bell on the hoop, but DR. MURRAY's note makes it probable that it may mean the hop-bell.

J. H. WYLIE.

Rochdale.

SIGN OF THE SWAN (6th S. xii. 515).—Blome says:—

"As touching the antiquity of these signs which we call arms, Diodorus Siculus maketh mention that Osyris, son to Cham, as well as his sons and others, did paint certain signs upon their Shields, Bucklers, and other weapons. And we find in Homer and in Virgil that the Hero's had their Signs or Marks whereby their persons were distinctly known and discerned in Battel."

And he goes on to say that

"in the first assumption of these Signs, every man did take to himself some such Beast, Bird, Fish, Serpent, or other creature as he thought best fitted his Estate, or whose nature and quality did in some sort quadrate with his own or wished to be resembled unto."

And furthermore he says that "after long tract of time these tokens became remunerations for service, and were bestowed upon Martial men, Learned men, or such as had performed any excellent work"; and "the Heralds had to devise with discretion arms correspondent to the desert of the person." "The Swan," Blome also says, "was called by the Ancients Apollo's Bird, because those that are learned know best how to contemn this life, and to die with resolution and comfort." This, of course, is an allusion to the fable that swans sing from joy before they die.

Dr. Brewer says that the swan, like the peacock and pheasant, was an emblem of the parade of chivalry. Every knight chose one of these birds, which was associated with God, the Virgin, and his lady-love in his oath, and hence their use as public-house signs.

In the 'British Apollo,' 1710, the following lines occur:—

I'm amazed at the signs,  
As I pass thro' the town  
To see the odd mixture,  
A Magpye and Crown,  
The Whale and the Crow,  
The Razor and Hen,  
The Leg and Sev'n Stars,  
The Bible and Swan.

The last odd combination may bear the same allusion mentioned by MR. CAREY.

King Edward III. made use of a white swan as one of his badges; and, according to Ritson, the motto displayed upon his shield and wrought upon his surcoat at a celebrated tournament at Canterbury ran thus:—

Hay, hay, the wyth swan,  
By godes soule I am thy man.

Thomas of Woodstock, Edward III.'s sixth son,



adopted the swan for his cognizance, and both Henry IV. and Henry V. had it as one of their badges.

CONSTANCE RUSSELL.

Swallowfield.

The swan argent, collared and chained or, one of the badges of the house of Lancaster, is derived from the family of the De Bohuns, Henry Bolingbroke, Duke of Lancaster, afterwards Henry IV., having married Mary de Bohun, youngest daughter and coheir of Humphrey, Earl of Hereford, Essex, and Northampton. The De Bohuns derived the swan as Earls of Essex from the Mandevilles or Magnavillas, whom they through marriage succeeded in the earldom. The Mandevilles appear to have been related to Adam Fitz Swanne or Swanus (perhaps originally Sweyn or Swayn, a common Danish name), who was seised of large estates in the north of England *temp.* William the Conqueror.

The swan was also borne by the Nevils, and formed the crest of the Staffords, the Buckingham, the Beauchamps, the Bouchiers, and many other noble families.

CAROLINE FISHWICK.

A swan was one of the badges of King Henry V. It is not improbable that this bird, used as the sign of an inn, may in some cases have been taken from this royal symbol.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ETON MONTEM (6th S. xii. 494).—The last Eton Montem was in 1846.

H. S. W.

Montem was originally an annual festival, but after 1775 was only celebrated once in three years. It was finally abolished in 1847, as it interfered greatly with school work, and after the opening of the railway the crowds of sightseers became intolerable.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The Montem was last performed at Salt Hill in 1846.

C. A. WARD.

Haverstock Hill.

Haydn's 'Dictionary of Dates' says, "The Montem was discontinued in 1847," so that the last performance must have taken place in 1844.

EDWARD H. MARSHALL, M.A.

Hastings.

The last Montem was celebrated on May 28, 1844. See H. C. Maxwell Lyte's 'History of Eton College' (1875), pp. 467-73; *Annual Register*, 1844, Chron., p. 59; *ibid.*, 1847, Chron., p. 65.

G. F. R. B.

MERTONA: AKEBERGA: BELAGA (6th S. xii. 495).—Is it possible that for *Belaga* should be read "Helaga," i. e., Healaugh, near Tadcaster?

W. C. B.

William Fossard the elder gave Akeberga and Belaga to the canons of Merton, near London.

These lands the canons afterwards exchanged with the monks of Meaux, near Beverley, for others at Wharrom. Belaga, "near Lockington," was a grange built by the said William Fossard, which subsequently belonged to the nuns of Swine. As to Akeberga, no wonder J. S. was unable to find it, as the monks of Meaux themselves were uncertain about this "vaccary so called," unless the manor of Berge, near Ake, in the parish of Lockington, or a portion of the grange of Belaga in the same parish. Thus the 'Chron. Monasterii de Melsa' answers J. S.'s queries fully (vol. i. pp. 103 and 110). Lockington, Swine, and Meaux are all near Beverley.

A. S. ELLIS.

SCOTCH NAMES OF FISHES (7th S. i. 8).—My solution is certainly the right one. Scotch MSS. confuse *t* with *c*, and *e* with *o*. Hence *scur* is an error for *stuir*, sturgeon. *Pellat* is for *pollac*, i. e., a whiting, which Jamieson calls a *gwyniad*, meaning thereby the Welsh *gwyniad*. And *pran* is the correct spelling of *prawn*, not connected with either brandling or parr. WALTER W. SKEAT.

I take it that *pellat* is *pellock*, the common name amongst Scottish fishermen for the porpoise, being, in fact, its Gaelic equivalent. Can *pran* be *prawn*, the vowel being pronounced with the broad open sound, as it almost certainly would have been in Scotland at that period? *Scur* passes me. On the West Highland coast *scur* means a jelly-fish.

B. MONTGOMERIE RANKING.

*Pellat* resembles *pellock*, the name still given to the porpoise by the Scotch fishermen (Gaelic *peileag*). *Pran* suggests *prawn*, M.E. *prane* ('Prompt. Parvulorum').

HERBERT MAXWELL.

AVENUES OF TREES (6th S. xli. 495).—

"The custom of making avenues of lime trees was adopted in the time of Lewis XIV., and accordingly the approaches to the residences of the French as well as the English gentry of that date were bordered with lime-trees. It subsequently fell into disrepute for this purpose, on account of its coming late into leaf, and shedding its foliage early in autumn, and was supplanted by the Hornbeam and Elm."—Rev. C. A. Johns's 'Forest Trees of Great Britain,' i. v. "Lime."

EDWARD H. MARSHALL, M.A.

Hastings.

The querist will find the information he wants in Loudon's 'History of Gardening.' Most books on trees and arboriculture generally give historical accounts more or less extensive. W. ROBERTS.

NOSTOC (6th S. xii. 496).—The dictionaries, so far as I know them, pass over *nostoc*, *sicissimis pedibus*. In Loudon's 'Cyclopedia of Plants' it is mentioned as "a name first used by Paracelsus, without an explanation of its meaning."

EDWARD H. MARSHALL, M.A.

Hastings.



WEATHERCOCKS (6th S. xii. 515).—Brand says :

"Vanes on the tops of steeples were anciently made in the form of a cock, and put up, in Papal times, to remind the clergy of watchfulness."

"In summitate crucis, quæ companario vulgò imponitur, galli gallinacei effugi solet figura, quæ ecclesiarum rectores vigilantie admonet."—Du Cange, 'Gloss.'

In 'A Helpe to Discourse' (1633) is the following query and answer:—

"Q. Wherefore on the top of church steeples is the cocke set upon the crosse, of a long continuance?"

"A. The flocks of Jesuits will answer you. For instruction: that whilst aloft we behold the crosse and the cocke standing thereon, we may remember our sinnes, and with Peter seeke and obtaine mercy, as though without this dumbe cocke, which many will not hearken to untill he crow, the Scriptures were not a sufficient larum."

CONSTANCE RUSSELL.

Swallowfield.

Thomas Delafield left an account of weather-cocks, the manuscript of which is described briefly in 5th S. vi. 165.

W. C. B.

ICHABOD (6th S. xii. 496).—A. R.'s Bible (1 Sam. iv. 21, 22) would have enabled him to answer his query, at least as to the meaning. The word means "Where is the glory?" or "The glory is departed,"—literally "No glory,"—and it is quite easy to conceive a more or less lax interjectional use of it. As to the origin of this use, historically speaking, that is another question. I am not able to answer it; it is, perhaps, a matter for Dr. MURRAY. I can only remember that Scott puts it into the mouths of David Deans (1818) and Isaac the Jew (1819).

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

EXTEME (6th S. xii. 495).—This is, no doubt, the Latin *extimus*. The following passage, which I find in Lewis and Short, will explain both the word and its connexion:—"Novem orbes, quorum unus est celestis, extimus, qui reliquos omnes complectitur" (Cic., 'Rep.' vi. 17). "Heaven exteme" is, according to the old astronomy, the last—supercelestial—sphere; the abode of God and of the blessed.

C. B. M.

SEAL OF GRAND INQUISITOR (6th S. xii. 387, 438, 472; 7th S. i. 17).—MR. WOODWARD has blazoned quite correctly the arms of the Catholic see of Plymouth. I have the bishop's seal before me. The coat was designed shortly after the restoration of the Catholic hierarchy. It was given to the see, no doubt, in the same way, and certainly by the same authority, as those of the ancient sees of England and elsewhere. On the bishop's receiving from the Holy See the administration of the new diocese all details would be settled by him. The coat of the see would be one.

The family arms which MR. WOODWARD saw

impaled with Plymouth are the arms of Herbert, as he says. But they misled him as to the name of the bishop. The name of the bishop is not Herbert. He is a Vaughan of the ancient race of Vaughan of Courtfield, who carry Herbert first, in virtue of a Herbert descent, Vaughan (Three child's heads, each encircled with a serpent) following.

D. P.

Stuart's Lodge, Malvern Wells.

The personal arms of the Roman Catholic prelate, which are impaled on his episcopal seal with those assumed for his see of Plymouth, are those of Vaughan, not Herbert. Both these families bore the same coat—Per pale az. and gu., three lions ramp. arg.—a fact of which I was not mindful in attributing the coat to the better-known name. MR. ANGUS confirms my suspicion with regard to the assumption of arms by Roman Catholic prelates in Great Britain. Can he kindly inform me if foreign prelates do the same? Some of the episcopal seals which I have seen in Spain are wonderful compositions from a heraldic point of view.

JOHN WOODWARD.

TANGIER (6th S. xii. 447, 522).—My attention has been drawn to a passage at the second of the above references, where mention is made of "Miss Boyd, F.S.A." Will you please allow me to state that the initials F.S.A. are universally allowed to mean "Fellow of the Society of Antiquaries," and, as we have no lady fellows, Miss Boyd is not a member of our society. It is also officially notified in the *Journal of the Society of Arts* for Nov. 22, 1867, that the members of that society "neither by charter, by the by-laws, nor by custom" have any authority for placing the letters F.S.A. after their names.

W. H. ST. JOHN HOPE, Assist. Sec.

Soc. Antiq. Lond.

[Our correspondent should doubtless have put the abbreviation "Newc." after the letters F.S.A.]

TOOT HILL (6th S. xii. 491).—I fear the statement that "Toot Hill means the place of a folk-mote" will not bear critical examination. The word has no connexion, etymologically, with a folk-mote or popular assembly, such as appears in the Danish *Thing-wall* or the Saxon *Burh*. The corresponding term in Cymric is *Caer*. We must, therefore, look elsewhere for an explanation; and that is not very difficult to find. *Toot*, *Tot*, *Tut*, are very common English prefixes. We have Toot in Surrey; Toote Hill or Tuthill Fields, Westminster; Tot-hill, Lincoln; Tot-ley, Derbyshire; Tot-nes, Devon; Tot-tenham, Middlesex; Tot-teridge, Herts; Tut-bury, Stafford; *cum multis aliis*. It will be found that in the majority of cases they indicate an eminence, not rugged or precipitous, but a gentle swelling from a plain.

Ingenious persons have troubled themselves to discover far-fetched etymologies. Mr. Edward



Walford ('Old and New London,' iv. 14) derives it "from the Welsh word *Twt*, a spring or rising"; the simple answer to which is that there is no such word in the Welsh language with that meaning. There is a word *Twt*, but it signifies something quite different. Another antiquary, quoted by Mr. Walford, derives the name from *Teut*, "the chief divinity of the Druids, and the equivalent of *Thoth*, the Egyptian Mercury." The Druids and the Egyptians offer an inexhaustible source to those whose only idea of etymological inquiry is that of idle guesswork. Canon Taylor ('Words and Places') quotes Lucan for the Celtic divinity *Teutates*, or *Taith*, and considers that Tot-hill, &c., may possibly have been seats of Celtic worship.

It happens not unfrequently that inquirers roam abroad in search of information which lies at their feet if they will only stoop to pick it up.

The old English or Saxon verb *Totian* means to lift up, to elevate; "eminere, tanquam cornu in fronte." It has its equivalent in Old Ger. *Tuttel*, *Tutta*. Hence the idea of watching and surveying. *Tote-hyll* is given in the 'Catholicon in Lingua Materna,' the oldest English-Latin dictionary, with the Latin equivalent *specula*, a height, eminence, look-out. Hence the verb *to tote*, anciently to *tote*, to spy, look carefully, to pry. *Toot-hill* is the English "Look-out."

The fullest information on this subject will be found in Mr. Albert Way's notes to the edition of the 'Promptorium Parvulorum' published by the Camden Society. *Sub voc.* "Totehyll" he gives a note with an exhaustive list of quotations and references, leaving not a shadow of doubt as to the origin and application of the term Toote-hill.

J. A. PICTON.

Sandyknowe, Wavertree.

CREST-WREATHS AND MANTLES (6th S. xii. 514).—I think I am right in saying that when there is metal in the arms—and surely there generally is—the wreath should be twined of a strand of that metal and of one which is of the tincture of the field. I have the impression that not more than six alternations of metal and tincture should be shown in the representation of a wreath, and that the metal should be first in the series. Engravers, carriage-painters, and other workmen usually know so little of heraldry that we cannot wonder their performances are fertile in examples of errors which may come to be cited as precedents.

ST. SWITHIN.

In Scotland the latter are always given gules and argent.

GEORGE ANGUS.

St. Andrew's, N.B.

SIGN-PAINTING ARTISTS (6th S. xii. 494).—One the best-known signboards painted by an artist is that of "The Royal Oak," at Bettws-y-Coed, by Cox. It is now, after much stormy weather ignition, safe in the possession of the Wil-

loughby d'Eresby family. Many of the signboards were done by some "limner, who travelled the country and took likenesses for fifteen shillings a head," like the nameless wanderer whose fame lives in the pages of 'The Vicar of Wakefield.'

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

WILLIAM POWELL, THE "HIGHGATE PROPHET" (6th S. xii. 493).—Powell held a situation in the Treasury, but he was unfortunately lucky in gaining a prize of 500*l.* in a lottery, from which time he neglected his official duties and never ceased wandering after lottery speculations. He soon lost not only the 500*l.*, but his situation, which he was permitted to resign upon a very small pension. He lived in Sloane Street, at the expense of some friends, until Aug. 15, 1803, and was buried in the burying-ground, King's Road, Chelsea, at the age of sixty-four. For several years, in all seasons and weathers, he walked early in the morning from Sloane Street to the foot of Highgate Hill, then, raising his hands to heaven as in the act of devotion, would start off in a run, and never stopped or looked back till he had reached the top; but if stopped, would return to the spot whence he started, and recommence his running till he had accomplished his purpose. When asked the cause of this practice, he replied that when he ceased to ascend the hill in that manner the world would be no more. This gained him the appellation of "the prophet," by which he was known at Highgate.

EVERARD HOME COLEMAN.

71, Brecknock Road.

TUNISIA (7th S. i. 7).—The list of works on Tunis given by H. S. A. does not include 'Tunis, the Land and People,' by the Chevalier Ernest von Hesse Warteg, published by Chatto & Windus some three years ago.

J. WOODWARD.

CARISBROOK CASTLE AND NEWPORT (7th S. i. 9).—C. A. J. M. would find all the principal early engravings of places connected with the period comprised in Clarendon—and, of course, therefore, of Carisbrook and Newport—in the Sutherland collection in the Bodleian. There is a complete catalogue, in two quarto volumes, which must be in the British Museum.

ED. MARSHALL.

CAREW RALEIGH (6th S. xii. 448, 527).—Carlyle's list of Long Parliament members is probably based chiefly upon that given in the 'Parl. History,' and is far from exhaustive as to names or conclusive as to the constituencies represented. The "Recruiters" for Kellington (or Callington), brought in to replace the "disabled" members, were, as I have already shown (6th S. xii. 448) Edward, Lord Clinton, and Thomas Dacres, who were elected circa September, 1646. Conse-



quently, if Carew Raleigh represented this Cornish borough, he must have been returned later on in the place of one of these. Thomas Dacres was one of the "secluded" members in December, 1648. Lord Clinton ceased to be a member about the same time, or possibly a little earlier, but whether from death or seclusion has not been ascertained. If from the former, Raleigh may have been elected in his stead, retaining his seat—like Prynne in the case of Newport—but a few weeks till expelled by the "Purge." The date of decease of Lord Clinton (who was eldest son of Theophilus, Earl of Lincoln) would, could it correctly be ascertained, possibly help to solve the difficulty.

W. D. PINK.

INSCRIPTIONS ON WELLS AND FONTS (6th S. xii. 349, 394; 7th S. i. 15).—On a font in Catterick Church, York, is an inscription around the pedestal—the letters I. A. R. or C., in Old English, and above, in panels, are shields of arms of the local gentry. On one shield are the arms of Fairfax (f), on another the letter B, on a third the arms of Cleborn of Killerby, near Catterick, and several other shields on other panels that I cannot recall. Will some correspondent oblige me with the meaning of the inscription and date of this font? It seems to be of the fifteenth century.

F. A. DIXON.

Philadelphia.

[R. F. C. supplies an inscription which has already appeared.]

HOLBEIN (6th S. xii. 429; 7th S. i. 14).—Pilkington says:—

"It is observed by most authors that Holbein always painted with his left hand; though one modern writer objects against that tradition (what he considers as a proof) that in a portrait of Holbein painted by himself, which was in the Arundelian collection, he is represented holding the pencil in the right hand. But, with great deference to the opinion of that ingenious connoisseur, that evidence cannot be sufficient to set aside so general a testimony of the most authentic writers on this subject; because, although habit and practice might enable him to handle the pencil familiarly with his left hand, yet, as it is so unusual, it must have had but an unseemly and awkward appearance in a picture; which probably might have been his real inducement for representing himself without such a peculiarity. Besides, the writer of Holbein's life at the end of the treatise by De Piles mentions a print by Hollar, still extant, which describes Holbein drawing with his left hand."

Pilkington agrees with J. Bagford in giving the date of Holbein's death as 1554, but at the age of fifty-six.

HAROLD MALET, Colonel.

Dublin.

'MARMADUKE MULTIPLY'S MERRY METHOD' (7th S. i. 8).—A. W. R. might probably get all the information he wants from Mr. Charles Welsh, of Messrs. Griffith, Farran & Co. I am almost certain he once told me that a copy of the book was in the possession of the firm. Your corre-

spondent is quite right in his estimate of the worth of the book. It was one of the greatest delights of one's childhood, and it is a pity it has never been exactly reproduced.

B. MONTGOMERIE RANKING.

MOLINOS (6th S. xii. 496; 7th S. i. 38).—See the brief life of Molinos prefixed to "Golden Thoughts from the Spiritual Guide of Miguel Molinos, the Quietist." With Preface by J. Henry Shorthouse, Author of 'John Inglesant.' Glasgow, 1883." See also a short sketch of Molinos and his doctrine in R. A. Vaughan's 'Hours with the Mystics,' vol. ii. p. 242, third edition (undated).

A. J. M.

Temple.

VISITATION OF LONDON IN 1687 (6th S. xii. 495).—This Visitation has never been printed, nor is it likely to be, as the original is in the College of Arms, London (K. 9), and no transcript (it is believed) exists elsewhere. The pedigree of Upton, Billingsgate Ward, Love Lane Precinct, is the second therein contained, and your correspondent should apply to one of the heralds respecting the fee for a copy. I may add that the names of Henry Upton, Dukes Place; Hugh Upton, ditto; Mr. Upton, Newington Town; and Gilb. Upton, Cloak Lane, appear in the first 'London Directory of Merchants,' 1677, and that my vast collections from parish registers would doubtless furnish further information as to the family, if desired.

W. I. R. V.

ORIGIN OF PROVERBIAL PHRASE (7th S. i. 8).—Ray compares this with a Spanish proverb:—

"If the mountain will not go to Mahomet, let Mahomet go the mountain." Si no va el otero a Mahoma, vaya Mahoma el otero. Since we cannot do as we would, we must do as we can.—Bohn, 'Proverbs,' p. 117.

ED. MARSHALL.

HOKEY POKEY (6th S. xii. 366, 526).—The derivation of *hocus pocus* from "*Hoc est corpus*" is, I believe, Tillotson's. He says:—

"In all probability those common juggling words of *hocus pocus*, are nothing else but a corruption of *hoc est corpus*, by way of ridiculous imitation of the priests of the church of Rome in their trick of Transubstantiation."—'Works,' vol. i. Ser. 26.

Nares thinks that the expression is taken from the Italian jugglers, who said *Ochus Bochus*, in reference to a famous magician of those names. Is this gentleman apocryphal? If not, when did he exist? Prof. Skeat, in his 'Dictionary,' regards the expression as a reduplication. He mentions that *Hokos-Pokos* is the name of the juggler in Ben Jonson's 'Magnetic Lady,' licensed in October, 1632. Ben Jonson has the word in an earlier play, 'The Staple of News,' first acted in 1625:—"Iniquity came in like *hokos-pokos* in a jugler's jerkin, with false skirts like the knave of clubs"



(II., *sub finem*). Is there no earlier instance of the use of the word? F. C. BIRKBECK TERRY.

In the twenty-first volume of the *Mirror* I find the following origin for these words, and one would be glad to think they were not a piece of Puritan profanity:—

"Ochus Bochus was a magician and demon among the Saxons, dwelling in forests and caves, and we have his name and abode handed down to the present day in Somersetshire (viz., Wokey Hole, near Wells). Thus it appears that modern conjurors, in making use of the words, are invoking the name of their powerful predecessor."

This is taken from a note to the 'Dragon King' in Pennie's 'Historical Drama.'

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

SUICIDE OF ANIMALS, INSECTS, &c. (6th S. xi. 227, 354; xii. 295, 454).—Mr. Frederick Whymper is communicating some interesting papers on 'Travellers' Snake Stories' to *Good Words*. In the second of these papers (December, p. 786) he has this notice of a snake suicide:—

"An Australian gentleman some years ago was the cause of a venomous snake committing suicide by poisoning itself. (Communication to the *Launceston Examiner*, Tasmania, quoted in *Nature*, May 13, 1880.) He had pinned a black snake to the ground by means of a forked stick, and unintentionally by his haste in the middle of the body. No sooner had he done this than the snake got in a violent rage, and instantly buried its fangs in itself, making the spot wet either with viscid slime or the deadly poison. It had hardly unburied its fangs when its coils round the stick suddenly relaxed, a perceptible quiver ran through its body, and in much less time than it takes to write this, it lay extended and motionless, as though gasping for breath. In less than three minutes from the time it bit itself it was perfectly dead."

ED. MARSHALL.

OXFORD CATALOGUE (6th S. xii. 516).—In the English edition of Bayle (5 vols., folio, London, 1736), iii. 528, the passage queried by Mr. C. A. WARD is given thus:—"I know the Latin version only by means of the Catalogue of the Bodleian Library. It was printed in the year 1622 in 8vo., and translated by Æsch. Major." Huarte's book, to which this paragraph refers, has been translated into English by Richard Carew (with an Exeter imprint, 1596, 4to.), or, as some say, by Thomas Carew; and by Mr. Bellamy (8vo., 1698), &c.

ALFRED WALLIS.

MINOR WORKS OF SIR WALTER SCOTT (7th S. i. 29).—Can the *Keepsake* for 1829 be a slip of the pen for 1828? Because in the latter were originally published 'My Aunt Margaret's Mirror,' 'The Tapestry Chamber,' and 'The Death of the Laird's Jock.' All three of these short stories are certainly by Sir Walter Scott, and may be seen in any collected edition of his works.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Fall of Constantinople: being the Story of the Fourth Crusade.* By Edwin Pears, LL.B. (Longmans & Co.)

THE second title of Mr. Pears's volume is necessary to explain the first. What is generally known as the fall of Constantinople, that is, its subjugation beneath Moslem rule, Mr. Pears mentions incidentally as a remote consequence of agencies the working of which he describes. Less than half his very interesting and scholarly volume is, indeed, occupied with the fourth crusade and with the conquest and sack of the seat of the Eastern Empire. The first and longer portion is concerned with a description of persistent attempts at invasion of imperial territory on the part of the Turks and Tartars, which, though resisted with almost unbroken success, sapped the strength of Constantinople, and with the internal causes which led to decline and ultimate defeat. Surrounded on all sides by hostile and aggressive populations, the Byzantine empire needed for its preservation fortitude and energy on the part of rulers and people such as, unfortunately, these did not possess. Noteworthy alike for the splendour of its treasures of art and erudition and for the private wealth of its rulers and citizens, it stood an object of universal cupidity. Its destruction was brought about by the licentiousness of its rulers, by internecine feud, by luxury, effeminacy, and vice such as have ruined many empires. So quickly did emperors succeed each other in later times that a change passed almost unnoticed by the people. Mr. Pears, indeed, in some striking passages shows how something answering to the fatalism of the modern Turk existed in Constantinople in the twelfth and thirteenth centuries. Illustrations of this kind the information obtained by Mr. Pears while president of the European Bar at Constantinople enables him to make with signal gain to his work. Mr. Pears over-estimates the effect of Turkish attempts at invasion. Those countless hordes which he picturesquely describes fell off broken and beaten from the empire which was so long the bulwark of Christianity. At the period when the fourth crusade was diverted from its specific purpose and sent to the destruction of a Christian capital, he shows that the Turkish power was broken. The real causes of decline were, as has been said, luxury, vice, and effeminacy, aggravated by domestic discord. Upon these things supervened the invasion from the West, brought about by the ambition and envy of Venice, and assumably by the wrongs of Dandolo, and the doom of Constantinople was sealed and the city was weakened until it became the prey of the Moslem. Upon the manner which the leaders of the fourth crusade were led to adopt the policy of Venice, and to direct, in the face of Papal prohibition, against Constantinople a force raised for the conquest of Palestine, Mr. Pears has written some admirable chapters. Of the fidelity and service of the Varangians or Varangian guards he gives a striking picture. His book is, in short, an eminently satisfactory product of researches not only in Villehardouin and Nicetas and the Byzantine historians, but in modern French and German literature upon the subject.

*Letters and Journals of Jonathan Swift.* Selected and edited by Stanley Lane-Poole. (Kegan Paul, Trench & Co.)

As a companion volume to the selection from Swift's prose writings, included in that delightful series the "Parchment Library," has now been issued a selection from Swift's journal to Stella and from his letters. The task, far from easy, of foraging in correspondence so voluminous, has been admirably accomplished, and the



letters given are in all respects representative. In these things we see Swift at his best, and those who know the great master of English only in his imaginative works, or in the biographies of him that have been written, will do well to have the volume by their side. To those who read the passages on the death of Mrs. Johnson, pp. 168 *et seq.*, it will be difficult to believe all the evil that has been written about Swift. The whole, indeed, besides being delightful reading, is calculated to raise our estimate of the man. It is pleasant to hear that Mr. Lane-Poole has had no call to bowdlerize these letters. The editor's notes are brief and to the purpose, the prefatory matter is satisfactory in all respects, and the volume is an acceptable addition to a series that has established itself in public favour.

*Fotheringay and Mary, Queen of Scots.* By Cuthbert Bede. (Simpkin, Marshall & Co.)

OUR brilliant and versatile contributor Cuthbert Bede has collected into a volume the papers on Fotheringay which he contributed twenty years ago to the *Leisure Hour*. These interesting chapters have, however, been considerably revised and corrected, and have been adorned with fresh illustrations. Thus improved they constitute a pleasant and valuable contribution to topography, and, indeed, to history, as well as an agreeable companion to those who may visit the spot. It is needless to say that Cuthbert Bede espouses warmly the cause of Mary Stuart, of whose fortitude and resignation under the most trying circumstances he gives a graphic account. Very attractive reading is the volume, and the appendices contain much valuable matter. The illustrations, principally by the author, have a value of their own, and the book deserves the welcome it is sure to get from a large class of readers. These illustrations include a reproduction of an original portrait in the possession of the author, which goes far to justify the reputation of the unfortunate queen for beauty.

*The White Horses of the West of England, with Notices of some other Ancient Turf Monuments.* By the Rev. W. C. Plenderleath, M.A. (A. R. Smith.)

ON those curious turf monuments—of which this country possesses, so far as is known, a monopoly—the rector of Cherhill has written a brief and valuable dissertation, giving a full account of all which are known to exist, and putting forward some ingenious theories as to their origin. The work is scholarly and constitutes a desirable possession. Much information is cast upon the subject from ancient coins, engravings of which and of the monuments themselves are afforded. On p. 11 Mr. Plenderleath speaks of the authorship of the pamphlet entitled 'The Impertinence and Superstition of Modern Antiquaries displayed by Philalethes Rusticus,' being apparently assigned to Mr. Bumstead, while a copy in the Devises Museum gives the name of Esplin as author. The pamphlet in question, which consists of a letter, is by the Rev. William Asplin, M.A., vicar of Banbury, author of 'Alkibia: a Disquisition upon Worshipping towards the East.' The preface is by Bumstead, or Bumstead, to whom the letter is addressed.

*The Antiquary.* Vol. XII., July-December, 1885. (Stock.)

IN an excellent volume of the *Antiquary* a few papers stand prominently forward. Amongst these are Mr. Wheatley's review of Miss Toulmin Smith's volume 'The York Plays'; Mr. Ordish's account of the London theatres in Tudor and Stuart times; Mr. J. H. Round's paper on 'The Attack on Dover'; Mr. Price's 'Notes on London Wall'; Mr. Peacock's 'Scotter and its Manor'; 'Steele's "Christian Hero,"' by Mr. Solly; 'Extracts from Diaries of Early Travel,' by Mr. J.

Theodore Bent; and Miss Toulmin Smith's 'The House of Lords.' In a valuable contribution by Mr. Wheatley on 'The Fairies in Literature' there is no mention of the fairy poems, which are exquisite, of Sir John Mennis. In the "Antiquary's Note-Book" there is some useful information. Perhaps the funniest thing in the volume, which might almost serve to give it some day a place as a curiosity, is a memoir of W. J. Thoms in which no mention of 'N. & Q.' is made!

*The Murder of Amy Robsart: a Brief for the Prosecution.* By Walter Rye. (Elliot Stock.)

IN behalf of the view that Amy Robsart was murdered by Leicester with the cognizance of Elizabeth Mr. Walter Rye writes convincingly and well, though avowedly as an advocate. His known erudition is brought to bear in this admirable pamphlet, which brings forward much new evidence, and is full of scandal against Queen Elizabeth. A more important contribution to history has seldom been made in pamphlet form. The whole is worthy of Mr. Rye's high reputation.

It is proposed to reprint the index or 'Table Book' to the Brotherhood and Guesting of the Cinque Ports. This republication will provide a key to records of great historical importance. Two hundred and fifty copies only will be printed for subscribers by Mr. Elliot Stock.

#### NOTICES TO CORRESPONDENTS.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. J. STOCKEN ("Hamlet," II. ii. 361).—Answer, as the generic name for our domestic waterfowl, is suggested, instead of "hand-saw," in 'N. & Q.,' 3rd S. xii. 3.

A. B. G. ("La Metamorphose d'Ovide Figurée," A Lyon, par Jan de Tournes, 1557).—The designs in this are attributed to Bernard Salomon, known as "Le Petit Bernard." See a full account in the 'Manuel du Libraire' of Brunet. The book should have 90 pages in all and 176 illustrations. It sells, when perfect, for twenty to forty francs. Turreau is probably the name of a possessor.

ALICE R. ("Quotations Wanted").—1. "Cabined, cribbed, confined," 'Macbeth,' III. iv. 2. "Flown with insolence and wine," Milton's 'Paradise Lost,' book i. 3. "Bloody with spurring, fiery hot (red) with haste" we must leave to others.

REV. OSWALD BIRCHALL ("Proportion of Ulster Protestant Emigrants who return to Ireland from America").—No statistics from which such a return can be obtained are, we believe, anywhere accessible.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries.'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JANUARY 23, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER IV.

Fortunately, "*Qui cherche, trouve*" is sometimes objectively as well as subjectively true. In 1841, while examining a bed of sand at the village of Menchecourt lez Abbeville, M. de Perthes found a flint implement really chipped by the hand of man, and closely resembling the then long-forgotten weapons found by Conyers and Frere. Shortly afterwards M. L. Cordier, of the Institute, wrote to him asking for a sample of the sand in the lowest bed of the Menchecourt drift. He accordingly had a barrow filled with sand from the undisturbed soil, some eighteen feet from the surface, and, examining it to see whether it contained any fossils, found, embedded in a hard sandy concretion, another drift implement, as perfect and with its edges as sharp as when it was first chipped. These, with innumerable later finds, many of them attested by formal *procès-verbal* on oath, are duly chronicled in his *magnum opus*, '*De l'Industrie Primitive*,' the printing of which began in 1844, but was not finished till 1846. This work reappeared in the following year as vol. i. of '*An-*

tiquités Celtiques et Antédiluviennes' (Paris, Treuttel & Würtz), the second volume of which was not published till early in 1858. Unfortunately the lithographs with which the work was illustrated were on a small scale, and the outlines of the genuine works of art were accompanied by an overwhelming number of others representing purely natural forms of flints. English geology, accordingly, in taking stock of the unfinished work,\* had no difficulty in rejecting the discoveries it announced as not less unsatisfactory than the theories it propounded.

But "*Facile est addere inventis*" is a maxim of wide application. In 1854 Dr. Rigollot, of Amiens, learnt that similar implements had been found near that city, and in the following year published an account of them accompanied by good illustrations.† With the appearance of this memoir all the innumerable particles of evidence, so long held in solution in the minds of men, began to crystallize into solid and definite shape. But the process was far from instantaneous. The question raised had a special interest for the antiquary and anthropologist, but the evidence could only be satisfactorily tested by the geological expert. And, in England at least, the geological expert of the period as a rule objected to testing any evidence afforded by deposits so contemptibly modern as mere quaternary river-drifts. I am not aware that the members of the Geological Survey ever actually formulated an anathema against the Glacial Period and all its works; but, at any rate, they habitually spoke of the Boulder Clay with contumely, and cherished an inveterate animosity against all post-pliocene formations. These troublesome new-comers, it was generally felt, had no business to obtrude themselves above the heads of the "good old county family" groups of primary, secondary, and tertiary rocks, and hide them out of sight. Nor was the prejudice in any way abated when the antiquary began to assert his interest in these recent clays and gravels and sands. It was disturbing the old landmarks and breaking down the fences of geology in the interest of trespassers, who might possibly be poachers also, from the adjoining manor of archaeology. At all events, whether owing to any prejudices of the kind, or simply to the fact that the antiquary is generally a degree or two less sceptical than the geologist, the Amiens and Abbeville discoveries appear to have been carefully investigated by the former before the latter began to trouble his head about them. The names of Thomsen and Worsaae from Denmark, and of Dr. Thurnam, W. M. Wyllie, and C. Roach Smith from England were duly inscribed in M. Boucher de Perthes's visitors'

\* Mantell, '*On the Remains of Man and Works of Art imbedded in Rocks and Strata*,' 1861.

† '*Mémoire sur des Instruments en Silex Trouvés à St. Acheul près d'Amiens*,' 1855.



album considerably earlier than those of any foreign geological specialist. It was not long, however, before the evidence derived from cavern researches at home compelled English geology to reconsider its verdict as to the extremely recent origin of man, and when once it was shown that there was no antecedent absurdity in supposing him to be at least as old as the river-drift of the Somme, it was no longer possible to refuse M. Boucher de Perthes a hearing.

In 1858 a suite of bone-caves, hitherto untouched, was discovered at Brixham, near Torquay, which was thoroughly and systematically explored and examined by a committee of geologists, of which Mr. Prestwich and the late Dr. Hugh Falconer, then vice-president of the Geological Society, were members. While engaged in this work Dr. Falconer heard of the discovery of similar caverns at Mac-cagnone, near Palermo, in Sicily, and at once determined to visit that island. On his way he halted at Abbeville, and satisfied himself that the *hâches* found by the French archaeologist were indubitably the work of human hands. Unable himself to make any detailed investigation of the circumstances under which they had been discovered, Dr. Falconer wrote to his colleague Mr. Prestwich, urging him to undertake an early pilgrimage to Abbeville. Thither, accordingly, Mr. Prestwich repaired in April, 1859, and was shortly afterwards joined by Mr. John Evans. Both started on their errand as sceptics. The antiquary, Mr. Evans, who had made stone implements one of his special studies, entertained grave doubts as to the true character of the *hâches*; the geologist, Mr. Prestwich, the highest authority on all questions relating to post-pliocene formations, doubted whether the implements had been found in undisturbed soil at the depths alleged. Both returned converts on both points. No qualified observer could doubt that the marvellous series of implements collected at Abbeville were fashioned by the hand of man, and their occurrence in undisturbed strata was conclusively proved by Mr. Prestwich's picking one out of the matrix in which it was imbedded seventeen feet below the surface, in a gravel-pit near Amiens. On their return Mr. Prestwich laid the result of their investigations before the Royal Society, and Mr. Evans before the Society of Antiquaries. By a singular stroke of luck, just before he read his paper, Mr. Evans went to the rooms of the Society to invite some friends to come and see the treasures brought home from France, and while waiting for his friends to come out of the council-room, happened to look into one of the glass cases in the window-seats. There, at once to his delight and dismay, he beheld four implements of flint, the very counterparts of those he has just procured at Abbeville and Amiens. It was no dream, no optical delusion; there the things were, and there they had lain in

the museum of the Society for more than three-score years. There was no label on them, but a reference to the books showed that they came from Hoxne, and that Mr. Frere had written the letter already quoted about them. A further reference to the *Archæologia* showed that the paper had been illustrated by two admirable engravings, which, had the history not been known, might well have passed as portraits of some of the new French find. This rediscovery led to further research, in the course of which the Black Mary implement was found in the British Museum by Mr. A. W. Franks, who also unearthed the account of it given in Mr. Bagford's letter.

Thus it came to pass in 1859, a hundred and fifty years and more after John Conyers had been gathered to his fathers, that his discovery was recognized as the first link in the chain of evidence by which it was finally proved that man had inhabited the globe at a date indefinitely earlier than that which a mistaken chronology had assigned to his creation. This conclusion, implicitly assumed by Darwin in his 'Origin of Species,' first published in this year 1859, was explicitly accepted by Lyell at the meeting of the British Association, and thenceforward the *onus probandi* has rested not on the upholders, but on the impugnors of the antiquity of man.

Safe came the ship to haven  
Through billows and through gales,  
When once the Great Twin Brethren  
Sat shining on the sails.

BROTHER FABIAN.

(To be continued.)

BROTHER FABIAN is mistaken in supposing (p. 42) that *fluke* has not yet found its way into a dictionary. It is in Annandale's 'Ogilvie,' vol. ii. (1882), with a quotation from the *Times*.

JOHN RANDALL.

#### BLACK MARY'S HOLE.

The true origin of this name does not seem to be known with certainty. Pink, in his 'History of Clerkenwell,' has referred to the chief suggestions; but he was unable to decide which of them was the true one. First there is an old tradition that the well was called "the blessed Mary's well," next that it was known as "Black Mary's well," and thirdly that it was called "Black Mary's hole." It is stated that the well was leased to a black woman named Mary Woolaston, who lived in a stone house or hovel, and sold the water to the neighbouring citizens; that she died about 1685; the well was then enclosed and protected by the proprietor, Walter Baynes, Esq. Prior to this the place was known as "Black Mary's hole"; whether this name applied to the well itself or to the stone hovel in which Mrs. Woolaston lived is not clear; but after her death the name was clearly used to



designate the entire road, the continuation north of Coppice or Codpiece Row. The exact place is distinctly shown in Rocque's map of 1746 as "Black Mary's well," in the White Conduit Fields. In Pine's map, published the same year, the conduit is marked, and about ten small houses, the road being described as "Black Mary's hole." There is an account in the *Gentleman's Magazine* for 1813, ii. 557, suggesting that the name was derived from a black cow belonging to the woman who leased the well; but this is clearly "a pleasant fiction." There is great uncertainty as to dates in all the old references to this place. Thus, in 'London and its Environs Described,' 1761, i. 324, it is said that the "Blackmoor woman" called Mary lived in the circular stone hut "about thirty years ago," that is, about 1730, whereas from all other accounts she seems to have died at least forty years previously. Perhaps the most clear and distinct date is that given by Mr. Pink (p. 561); he states that in the poor-rate book for 1680 John Giles is rated for "Black Maries." This note is interesting; it seems to suggest that there was then one or more tenement so called, possibly the remains of some small religious foundation. A careful examination of the parish books might perhaps throw further light on this matter. EDWARD SOLLY.

This name, together with the "large black flint" and the tenor of the whole description, reminds me very forcibly of the black virgins, i. e., "Les Vierges Noires," in the *Encyclopédie des Sciences Religieuses*, par M. Gaidoz, from which I made the following extract:—

"Les déesses Mères (Matres ou Matræ ou Matronæ avec des épithètes généralement topiques, par exemple Matrebo Nemausico, 'aux Mères de Nîmes,' et Matribus Treveris, 'aux Mères de Trèves') semblent avoir été les 'bonnes dames' ou les 'dames blanches' de l'endroit, et sont vraisemblablement le prototype de nos fées. On les représente généralement assises, tenant un ou plusieurs enfants sur leurs genoux. Plusieurs d'entre elles ont la même attitude que plus tard la Vierge tenant l'Enfant Jésus; et les statues miraculeuses de la Vierge Marie trouvées dans la terre à diverses époques (telle est dans plus d'un cas l'origine de ce qu'on appelle les 'Vierges Noires') étaient sans doute des statues des déesses Mères gauloises ou gallo-romaines."

It is true there is no mention made of Black Mary, but since there were black virgins, why should there be no black Virgin Mary contracted Black Mary? The quotation may at least tempt some of your contributors to further researches.

GEO. A. MULLER.

Mentone.

[See 7th S. i. l.]

#### DEATHS IN 1885.

The following list includes the names of the number of eminent persons who died the past year, 1885. Divines and soldiers, eminent to some extent as literary men, are

not included; but it may not be out of place to mention that the mortality of these two classes during 1885 seems to have been very high. Scientific men, whose literary works were confined to the objects of their especial study, have also been omitted.

I should like to point out the slipshod manner in which the newspaper and magazine obituaries are written. I refer to the frequency with which a biography is printed without mentioning either date of birth or decease. Sometimes the extremely lucid (?) "last week" or "the other day" is only out-distanced by very vague references to a "ripe old age" and the like. It is highly important that these matters of birth and death should be explicitly stated, without any evasion. The *Times* and more than one other leading journal are open to considerable improvement in this matter. When the demise of any particular person is current news, it is comparatively easy to ascertain the dates of his birth and death—facts which in years to come will be difficult to obtain, if obtainable at all.

About, Edmond, author, journalist; b. Feb. 14, 1828 d. Jan. 17.  
 Ansdell, Richard. R.A., artist; b. 1815; d. April.  
 Barlow, Peter William, F.R.S., engineer; d. May 20.  
 Benedict, Sir Julius, musician; b. (Stuttgart) Nov. 27, 1804; d. June 5.  
 Bodichon, Dr. Eugene, author; b. (Nantes), 1810; d. Jan. 28.  
 Cairns, Hugh MacCalmont (Earl Cairns), statesman, philanthropist; b. 1819; d. April 2.  
 Campbell, John Francis, F.G.S., author, antiquary, b. 1821; d. Feb. 17.  
 Carpenter, Dr. W. B., author; b. 1813; d. Nov. 10.  
 Cassal, Hagues Charles Stanislas, educationalist, author; b. April 1, 1818; d. March 11.  
 Colquhoun, John, author; b. 1805; d. May 27.  
 Coote, Henry Charles, antiquary, scholar; d. Jan 4 (ætat. 70).  
 Corrie, Rev. George E., D.D., antiquary; b. April, 1793; d. Sept. 20.  
 Davies, D. C., geologist, author; d. Sept. 19.  
 Ellacombe, Rev. Henry Thomas, antiquary; d. July 30 (ætat. 96).  
 Ewing, Mrs. Juliana Horatia, authoress; d. May 13.  
 Falconer, Rev. William, scientist, linguist, author; b. 1801; d. Feb.  
 Fergus, Fred. J. ("Hugh Conway"), author; d. May 15 (ætat. 38).  
 Farley, J. Lewis, author; d. Nov. 12.  
 Flight, Walter, scholar, scientist; d. Nov. 6 (ætat. 44).  
 Györy, Wilhelm, Hungarian poet; d. April 14.  
 Haghe, Louis, artist; b. (in Belgium) 1806; d. March 9.  
 Hood, Rev. Edwin Paxton, author; b. 1820; d. June.  
 Hugo, Victor, poet; b. Feb. 26, 1802; d. May 22.  
 Jackson, Right Rev. John, Bishop of Lincoln; b. Feb., 1811; d. Jan. 6.  
 Jackson, Mrs. W. S. ("H. H."), American authoress; b. Oct. 18, 1831; d. Aug. 12.  
 Jacobsen, J. P., "the De Quincey of Danish literature"; b. April 7, 1847; d. April 30.  
 Jeffreys, Dr. Gwyn, scientist; b. Jan. 18, 1809; d. Jan. 24.  
 Kaalund, Hans Vilhelm, Danish poet; b. 1818; d. April 26.  
 Kalisch, Dr. M. M., Jewish scholar; d. Aug. 23 (ætat. 57).



- Kavyelin, Konstantin Dmitrievich, Russian scholar; b. Nov. 15, 1818; d. May 15.  
 Kingston, Alfred, antiquary; b. 1829; d. April.  
 Kostomarov, Nikolai Ivanovich, Russian historian; b. 1817; d. April.  
 Kozmian, Stanislas, translator of Shakspeare into Polish; b. April 21, 1818; d. April 23.  
 Milnes, Richard Monckton (Lord Houghton), author, poet; b. 1809; d. Aug. 11.  
 Moberley, Rev. George, Bishop of Salisbury; b. 1803; d. July 6.  
 Montefiore, Sir Moses, philanthropist; b. Oct. 24, 1784; d. July 28.  
 Munro, Hugh Andrew Johnstone, scholar, author; d. March 30.  
 Neuville, Alphonse Marie de, artist; b. (St. Omar) 1836; d. May 19.  
 Primrose, Col. Everard Henry; b. Sept. 1848; d. April 8.  
 Ralph, John, journalist; d. Dec. 5 (ætat. 62).  
 Richards, Brinley, musician; b. 1819; d. May.  
 Rigaud, Major-General Gibbs, antiquary; d. Jan. 1.  
 Rosenberg, Dr. C. F. B., Danish journalist; b. 1828; d. Dec. 3.  
 Shairp, John Campbell, poet, critic; d. Sept. 18.  
 Siebold, Carl Theodor Ernst von, scientist; b. Feb. 16, 1804; d. April 7.  
 Thoms, William John, antiquary, author, founder of 'N. & Q.'; b. 1803; d. Aug. 15.  
 Thorburn, Robert, A.R.A., artist; b. March, 1818; d. Nov. 7.  
 Trumpp, Prof. Ernst, scholar; b. (Württemberg) March 18, 1828; d. April.  
 Vaux, William Sandys Wright, antiquary, scholar; b. 1818; d. June 21.  
 Walford, Cornelius, antiquary; d. Sept.  
 Warner, Miss Susan, authoress; b. 1818; d. April.  
 Webb, Rev. Thomas William, author, scientist; d. May.  
 White, Richard Grant, American journalist, author; b. 1822; d. April (†) (ætat. 64).  
 Wordsworth, Rev. Christopher, Bishop of Lincoln, scholar, author; b. 1806; d. March 20.  
 Worsaae, Jens Jacob Asmussen, archaeologist; b. (Kjeller) March 14, 1821; d. Aug. 15.

W. ROBERTS.

#### ROBIN HOOD'S CHAPEL IN BARNSDALE.—

I built me a chapel in Barnsdale  
 That seemly is to see;  
 It is of Mary Magdalene,  
 And thereto would I be.

I have never observed comment or attempt at explanation of the very definite phrase in the third line of this verse of the 'Ballad of Robin Hood,' and yet it seems to me very deserving of both. Barnsdale is more than a geographical expression, it is the name of a distinct district in South Yorkshire, between Doncaster and Pontefract. And the question deserves consideration, What was the position of the chapel in Barnsdale, the foundation of which is thus claimed by Robin Hood as having been built by him, and dedicated or connected with St. Mary Magdalene? Now it is remarkable that all the conditions of the verse are exactly met by just such a chapel in this district (now, however, the church of a new parish), and its date corresponds, as nearly as can be ascertained, with that of Robin Hood (*temp.* Rich. I.).

The extra-parochial chapel of Skelbrook did not exist at the time of Domesday (1086), nor was it in existence when the townships of this and the neighbouring wapentakes were (about the time of Stephen or Henry II.) consolidated into parishes and allotted to the various churches then existent. But it certainly was in existence when the York Diocesan Records commence, about 1220. It was on the borders of three parishes, but belonging to none; and, moreover, although dedicated to St. Michael, it was in the patronage of the nunnery of St. Mary Magdalene at Monk Bretton; and the arms of that convent—three covered cups, formerly a part of the western window in the tower—have been but recently (at a restoration about fifteen years ago) removed and placed over the porch. In its immediate neighbourhood, behind Woodfield House, Campsalls, two hundred feet above sea-level, according to the six-inch Ordnance Survey of Yorkshire—Robin Hood's well, on the Great North Road, close by, being but eighty feet—there is a high land called to this day Sayles Wood, the view from which extends to beyond Market Weighton. It is this hill which is probably referred to in the poem at lines 76 and 830. As Robin Hood's men looked from the Sayles towards Barnsdale, the knight was coming by a dune way, just such a way as leads the traveller past the front of Woodfield House, as Sayles Wood is behind.

This topographical note will, I trust, not be without interest to many who are already interested in the Robin Hood ballads.

R. H. H.

Pontefract.

NEW WORDS IN 1808.—The following extract from the *Satirist*; or, *Monthly Meteor*, 1808, vol. iii. p. 441, may be of service to Dr. Murray, if he has not already fallen in with it. It occurs in a critique of the *Annual Review*, a publication which seems to have been the object of the *Satirist's* deadliest animosity. A large proportion of the words it objects to are amongst the most familiar in our mouths at the present day:—

"Our first specification shall consist of words new-coined, new-modelled, or employed from an affectation of singularity; and of these the leading class comprises verbs engrafted on the fruitful stock of the termination *ize*, which stands so conspicuous among 'that myriad of new words,' to quote the *Annual Review*\* itself, 'with which the French Revolution, and the French science-mongers, have inundated European literature.' Of this description we find 'liberalized, solitarized, reprobantized, peculiarized, martializing, all-barbarizing, rebarbarizing, demoralizing, Socinianizing, uniformalizing, and modernization':—'preconized,' though quite as uncouth as any of them, perhaps is not to be classed by its termination. The rest, which we shall not take much trouble in arranging, are, 'by-gone,† tiffs, tomes, based,

\* P. 660 of the volume last published (the sixth); to which, it is hardly necessary to mention, these observations are applied."

† "We beg to have it understood, that we by no means intend to point out every one of the words in these lists



motived, hatreds, apings, intercourses, proeses, stabile, driftless, obtainal, retainal, correctional, ancestral [*sic*], vaticinal, monopolous, euphonous, autonomous, autochthonous, autopsy, moratory, appendicatory, convulsory, denary, ponderosity, religiosity, paternity, senility, longanimity, consentaneity, rivalry, localities, plasticities, antagonistic, monotheistic, liturgic, micrological, neologic, etymologikon, cosmopolitical, cohabitants, circuleable, ornate, evulgate, registrators, confrontation, expatriation, regurgitation, convictive, descensive, subseque, pervasiveness, incorrigibleness, statesmanship, connoisseurship, pietists, provincialism, savagism, carnivorous, tyrannously, analogously, shrinkingly, rememberably,\* unpicturesque, unreluctant, undrying, impatriotic, imprecision, inappropriate, inter-reign, interdeal, disadvice, discountenance (as a substantive), influencing (as a mere adjective), pre-establishment (for previous religious establishment), remade, redaction, chorussed, chieftaincy, meddlesome, bepraisements, scrigglings, glossology, obsolesce, reminiscences, distribe, deccennium, mimesis, nimbus, and lacunas.' To these we may add the sesquipedalian 'uncharacteristically' and 'Constantinopolitan':—the compounds 'anti-catholics, anti-papistical, non-repeal, non-consultation, over-aborred, over-utterance, fore-ordained, all-absolving, all-involving, self-immolating, life-writing, fellow-creeds-men, tongues-men, science-mongers, torture-mongers, business-like, ill-minded, stem-tribes, branch-banks, street-banking, citizen-bankrupts, and robber-virtues';—the orthographical improvements 'philanthrophy (p. 276, 288), Westfalia, and mosts'; the comparative 'bitterer'; and the superlatives 'properest' and 'thoughtfullest.'

Of the verbs ending in *izz*, Littré observes of *démoraliser* that "Ce mot n'était pas connu avant la Révolution." The remainder, with the exception of *modernization* (also a neologism in French) hardly appear to have struck root in English.

W. F. P.

Calcutta.

#### THE WYCLIF SOCIETY'S 'DE CIVILI DOMINIO.'

—I have noticed a very curious misapprehension on p. 54 of this book, which has, oddly, escaped the careful editor. The argument is that good fame cannot be taken away from a man by slander, because the good fame, or good name, is laid up safely in the presence of God. The Latin is:—

as essentially vicious. Our only object is, to expose the coxcombical pedantry of raking together, within such a compass, so many words distinguished by their singularity alone from multitudes of others that would have been at least equally well adapted for the particular purpose."

\* "A ce trait-là je te reconnois, Santillane!" cries Fabricio to Gil Blas on a very different occasion; and this single word would have effectually served, if anything had here been wanting, to recall to our mind a grotesque genius whom we first noticed four or five years ago, figuring in the *Critical Review* at that time; particularly in translations from Klopstock and Wieland, in those numbers appropriated to foreign works. We have since undeviatingly tracked him (for he always leaves a strong trail) in various periodical publications; but the last time we were led more peculiarly to notice him, was in the article on Mr. Southey's 'Madoc,' in a volume of the *Annual Review*, where rememberable and unforgettable stood conspicuous among much other trash of the same sort."

"Quarto patet quod non est possibile diffamare justum nisi peccando exidat a virtute. Patet sic: Omnis fama creature servatur apud Deum proportionaliter ad virtutem; sed non est possibile creaturam famam istam a Deo tollere, stante dignitate; ergo conclusio. Unde falsum est quod mencies denigrant famam constantis, cum inscripta sit libro vite, qui est *speculum sine macula* (Sapientie vii. 26): sed, ad proprium modum loquendi Verbi veritatis (Math. v. 11), *mencies* scandalizati sunt in justo, et secundum Aristotelem † sicut tetragonus sive vituperio."

The editor has used the obelus according to his rule, p. xviii, as marking a "passage which appears to be corrupt, but in which he has been unable to propose any satisfactory emendation." And he gives a foot-note thus, "Tetragonus.—Can Wycliffe mean *κακήγοπος*?"

The needful emendation is simple; the passage is a reference to Aristotle, 'Nicomachean Ethics,' i. (10) 11, § 11, ὁ γ' ὡς ἀληθῶς ἀγαθὸς καὶ τετράγωνος ἀπὲν ψόγου, the truly good man and "faultless cube"; which some one rendered "a regular brick." The text should be emended so as to read "tetragonus sine vituperio," a square without a fault, which I have no doubt may be found in some Latin Aristotle. *Tetragonus* or *tetragonum* is found in late Latin, and *vituperium* may be seen in Scapula as a rendering of ψόγος, and in return in Faccioli *vituperium* is glossed by ψόγος. The editor has read *vituperio*, a nominative, hence *κακήγοπος*, which I fancy is not a very good guess for Aristotle. Possibly the writer of the MS. misunderstood the expression, as others, cf. p. x; but I have no doubt Wiclif was struck by the likeness to "speculum sine macula," the unspotted mirror, and he was very well acquainted with Aristotle, and constantly quotes him. The last sentence, then, reads thus:—

"It is untrue, therefore, that men, when they speak falsely, blacken the fame of a consistently good man, for that fame is written in the book of life, and the good man is 'a mirror unspotted' (Wisdom vii. 26), but to use his manner of speaking who is the word of truth (Matt. v. 11), speaking falsely they speak evil against the man who is just, and, in the words of Aristotle, 'as it were a faultless cube.'"

O. W. TANCOCK.

EARLY MENTION OF ENGLISH BOOK-PLATES.—I hope this early mention of book-plates in England (the thing, at least, if not the name) may be interesting to collectors. I do not know an earlier:—

"I was led into this Comparison from the *Curiosa Felicitas* of those, whose Way it is to paste their Arms and Titles of Honour on the Reverse of Title Pages, which shews the Affinity of the two."—"The Right of Precedence, &c.," written by Dr. Swift, printed at Dublin in the year 1720.

T. W. CARSON.

CURIOUS SURNAMES.—In 1753 administration was granted (P. C. Chester) to the effects of "John Brasskettle of Bowden, husbandman, deceased," which name is doubtless a corruption of *Brace-*



girdle, spelt also Brassgirdle. Among the licences issued from the Vicar General's Office was one for the marriage of "Jeremiah Eightshilling and Susannah Aryier," dated July 25, 1666.

ERNEST A. EBBLEWHITE.

#### BURNING FOR HERESY UNDER ELIZABETH.—

"Mm, the xii Day of Apl Ano 1587, were brent at Smithfeld fyve Persons for Heresy & all of sondry Opynyons: One, holdyng that Chryst was not yet cum: Another, that He was not yet ascended: Another, that He was not equall with the Father in godhead. The fourth, that a child begotten betwene a christen man and woman was christened in the Mother's Bely & ought no otherwise to be christened: and the vth held that all men's wyves ought to be comon to all men & no man to have a wyfe sevrall."—Add. MS. (Cole) 5860, p. 284.

If this note be historically accurate, there are other cases of burning for heresy since the Reformation than those mentioned in Tomlin's 'Law Dict.,' vol. i., sub "Heresy": "There are instances of the writ *de heretico comburendo* being put in execution upon two Anabaptists in the seventeenth of Elizabeth and two Arians in the ninth of James I."

J. MASKELL.

#### BIRD LORE.—

When I went away at Michaelmas day,  
The barns were full of corn and hay;  
When I came back at Ladyday,  
'Twas winnow-winnow-winnowed all away.

This is the interpretation of the song of the "hay-bird," as given to it in Sussex fifty and more years ago, according to the information of a native of the county. On hearing it I was struck with the close resemblance of the words to those of the swallow's song, as current in Western and Central Germany (and probably in other provinces of the Fatherland), and made immortal by Rückert in one of his best-known songs:—

Als ich Abschied nahm, als ich Abschied nahm,  
Waren Kisten und Kasten schwer;  
Als ich wiederkam, als ich wiederkam,  
War Alles, Alles leer.

It is remarkable that the close resemblance of the words is accompanied by a difference of sound, strikingly characteristic of the notes of the songsters to which these words are respectively attributed; for whilst the English lines, with their rise of an octave on the accented words, are extremely mellifluous, those of the German version of the swallow's song excellently imitate the twitter of that bird. It would be interesting if any of your readers could tell us if one of the above versions is an adaptation of the other, or whether we must assume that both, much changed, it may be, form part of the common stock of Saxon speech, and date back to a time previous to the settlement of the "South Saxons" in England; for an independent development of the same idea in almost identical words seems highly improbable.

W. B.

Finchley Road.

JOHANNES ADAMUS TRANSYLVANUS.—He was author of a Latin poem entitled 'Londinum Heroico Carmine Perlustratum,' which in Allibone's 'Dictionary of English Literature' is erroneously ascribed to John Adams, the topographer and author of 'Index Villaris.' The few biographical particulars we possess about him are contained in a letter of Dr. Basire to Dr. Barlow, dated July 10, 1670. The writer recommends the "bearer, Mr. Joannes Adami, an Hungarian, once my boy, when I had the Divinity Chaire in Transylvania for seven years," to his friend's "wonted φιλοξενία." Dr. Basire also informs us that he has procured his *protégé* "a place among the King's guards, till it please God to open to him a door of hope for an honest post-liminium into his own country, Transylvania, harassed by Turks and Tartars." Lowndes, too, calls our author "John Adams"; it should be "A'dámi," with two acute accents. I am glad to see that the new 'Dictionary of National Biography' has not copied the blunder. L. L. K. Hull.

PARLIAMENTARY TRAINS IN ENGLAND AND FRANCE.—Parliamentary trains exist, so it seems, in France as well as in England, but the meaning is very different. In England a parliamentary train is a train established by Act of Parliament for the benefit of third-class passengers, and by which they can travel at the rate of a penny a mile (I say this for the benefit of future generations, as the expression is sure to lapse). In France a parliamentary train (*traine parlementaire*) is a train specially reserved for the use of members of both houses of Parliament, or chiefly used by them. Thus, in the *Figaro* of December 29 I find the special trains reserved for the use of those deputies and senators who went down on the 28th to Versailles to take part in the congress convoked for the purpose of electing a new president, called "*trains parlementaires spéciaux*."

F. CHANCE.

Sydenham Hill.

JAW.—Prof. Skeat, in his article on the word *jaw* in the 'Etym. Dict.,' gives the weight of his authority to the view that the word is of English origin, and that it is a development of the word *chaw* (spelt also *chece*), which he derives from the verb *chaw* or *chew*. This account of the relation of the form *jaw* to the form *chaw* appears to me to be in conflict with the evidence furnished by the history of the words. So far as I know, *chaw*, *mandibula*, is a word unknown to Middle English; it is not to be found in Mätzner; the dictionaries give no earlier citation for the form than a passage from Udall's 'Erasmus,' written about the middle of the sixteenth century. See Wright's 'Bible Word Book.' The M.E. forms of *jaw* are *iowe*, *jauce*, also *geowe*; see



Skeat (*l.c.*), where citations are given from the 'Prompt. Parv.,' Chaucer, and Trevisa. How can these early M.E. forms be held to be later developments of the Tudor *chaw*? I believe that the word *jaw* is not of English, but of French origin, and that it is identical with the mod. F. *joue*. Two very common forms of this word in O.F. were *joe*—as in the 'Chanson de Roland,' in 'Aucassin,' and in the Metz Psalter—and *iowe*; cp. Ps. cxviii. 103 of the same Psalter. From the form *joe* would come the M.E. *jawe* (found in Trevisa), just as *paw* comes from an O.F. *poë*. The O.F. *iowe* occurs in M.E.—in the 'Prompt. Parv.' and in Chaucer's 'Boethius.' For the etymology of O.F. *joe* see Brachet's 'Dictionary.'

A. L. MAYHEW.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

COLLEGIUM GRASSINÆUM.—What, and where, and when was this institution? The name is found stamped on the back of a copy of the 'Noctes Atticæ' of Aulus Gellius (belonging to my father), printed "Apud Seb. Gryphum, Lugduni, 1555." On the title-page is written, by an eighteenth century hand, "Tho. Stratton." The book is a small octavo, bound in brown leather, stamped with fleurs-de-lys within a floriated border. In the centre of either face is an oval device (occupying about a third of the area) consisting of a shield bearing three branches of lily; over the shield is a label, with the words "Lilium inter spinos"; and below it is another label bearing the words "Collegium Grassinæum." Round the shield and outside the labels is a crown of thorns. I should be glad to know what is the explanation of this device as illustrating the history of the volume.

A. F. HERFORD.

Macclesfield.

ORDINANCE FOR THE SUPPRESSION OF STAGE PLAYS.—I have an eight-page pamphlet (sm. 4to.), 'A Declaration of the Lords and Commons.....for the appeasing and quietting Unlawfull Tumults and Insurrections in the Severall Counties of England and in Wales. Also An Ordinance of Both Houses for the suppressing of Stage Plays,' signed by John Brown, Clerk Parliament, dated Sept. 3, 1642. Donne gives the date as 1641. Can any of your readers inform me if this was issued and printed as an Order of Parliament before 1642; or is my copy the first form in which it was printed?

J. W. JARVIS.

Avon House, Manor Road, Holloway.

'CHOICE NOTES.'—In 1858 'Choice Notes from Notes and Queries,' on 'History,' and in the

following year a companion volume on 'Folk-lore,' were published by Bell & Daldy, similar volumes on biography, literature, proverbs, ballads, &c., being stated to be "in preparation." Were any of these latter volumes ever issued; and, if not, why was the publishing of them discontinued? The two above-mentioned volumes were selected from, and on the completion of, the first series of 'N. & Q.,' and are convenient for reference.

ALPHA.

[The issue was confined to two volumes.]

STOCK.—Can anything be learned relative to John Stock, a painter at the Royal Dockyard? He died 1781, and has a tablet in Christ Church, Newgate Street.

C. A. WARD.

Haverstock Hill.

AUTHORSHIP OF STORY.—A troop of cavalry was charging through a village street, and there was a little child in the way, who would have been ridden over but that one of the foremost soldiers stooped down, caught him up, placed him before him, and went through the engagement unhurt. I have read of the incident somewhere, but cannot remember where.

A. P. D.

24, Penn Road Villas, N.

[We fancy we read this in a poem concerning the American Civil War.]

CAFFLING.—I find this word, which is new to me, in a letter to a Lincolnshire newspaper, having reference to some squabble at an election meeting. The phrase in which it occurs is as follows:—"Mr. W.—, after some *caffling*, declared he did not say" so and so. I presume that it is used in the sense of "evasion," or (colloquially) "shuffling." Probably some of your readers may know more about it.

C. B. S.

DESCENDANTS OF DR. RICHARD MEAD AND JOHN WILKES.—Information is wanted concerning the daughter of Dr. Richard Mead, who married the celebrated John Wilkes. There was one daughter of that marriage. Did she marry, and whom did she marry? Had she a family, and to whom did she leave her property?

S. W. H.

Bedford.

WELSH, OR GOOSEBERRY FAIR, held near the Spa Fields, is mentioned, according to Mr. Thornbury (ii. 302)—quoting Pink, 'Camberwell,' p. 152, I suppose, though he does not say so—as early as 1744, "about which time," he adds, "it was removed to Barnet." Now in what way was it removed? What kind of fair was Welsh Fair? There ought to be some mention of it long before 1744, when it was on the point of removal to Barnet. There was a fair at Chipping Barnet granted to the abbots of St. Alban's by Henry II., which is to this day a great cattle and horse fair. Was the Welsh Fair a horse fair? Has Pink any



authority for saying it went to Barnet? Suffice it to say he gives none.  
C. A. WARD.  
Haverstock Hill.

WILLIAM WOOLLETT.—This famous engraver is said to have been born at Maidstone in 1735. Is this certain? I ask the question because in the registers of St. Dunstan's, Canterbury, I find the following entry: "1736. William, son of William & Eliz. Woollett, was baptised May 2." If there is any record in the Maidstone registers relating to him, I have no more to say; but if there is no record, I should feel inclined to claim him as a Canterbury man.  
J. M. COWPER.

THE "TABARD" INN.—I should like to put a question to some of your readers concerning the view of the "Tabard," in Southwark, prefixed to Urry's 'Chaucer.' I think it can scarcely be received as a picture of the inn of 1721. Urry, however, makes no mention of the source whence he had it. My supposition—it is nothing more—is that perhaps he saw some sketch of the "Tabard" as it existed before the fire of 1676, and adopted it for his 'Chaucer.' It can scarcely be a mere fancy sketch.  
WM. RENDLE.

WENTWORTH OF GOSFIELD.—Sir John Wentworth, Bart., of Gosfield, co. Essex, died in 1631, *s.p.m.*, having dissipated his estate. He is not buried in the Wentworth Chapel of Gosfield Church. Does any reader know where he died, and where buried?  
W. L. R.

MARRIAGE DINNERS AT TOWN HALLS.—On looking over some corporation records, I found it stated that towards the end of the reign of Queen Elizabeth it was resolved that marriage dinners should not in future be held at the Moot Hall without the special licence of the bailiffs and the majority of the portmen. Was it usual in other towns to celebrate marriage festivals at the Town Hall; and, if so, where can I see an account of such a custom?  
G. J. H.

STANGNI.—May I ask an explanation and the derivation of this term? It occurs in a charter, *circa* 1260: "Et de dono meo ut capiant terram ad reparationem *stangni* molendini inter viam de Buttriscote et molendinum usque ad pontem de Thame." I should be glad also to know the probable derivation of the first part of the name Buttriscote. In 1218 it was styled Budescote, in 1524 Bitturscote, and has now become Bitterscote.  
H. N.

[Is not this for *stagni*=pool. See Ducange, *s.v.* "Stangnum."]

STANDING AT PRAYERS.—In our parish church, Sunday morning, January 10, the congregation all with one accord stood up during the reading of

the Lord's Prayer in the second lesson. It occurred to me it would have been more reverent had we all knelt down, as we do when the prayer occurs in the service. There must be some reason for this. Is it a relic of the old days of the Commonwealth, when the Liturgy now in use was suspended?

EDMUND DURRANT.

BROWNE.—In what museum is the skull of Sir Thomas Browne to be seen, since the desecration of 1840?

C. A. WARD.

Haverstock Hill.

FICTITIOUS NAMES.—Mr. Edward Denham, of Massachusetts, U.S., has asked me to insert in 'N. & Q.' the following question:—"In the 'New Republic,' by W. H. Mallock, what are the real names of the fictitious characters introduced?" If any correspondent will answer this question, he will greatly oblige Mr. Denham, who is a member of fourteen or fifteen historical societies.

E. COBHAM BREWER.

SCOTCH RELIGIOUS HOUSES.—Can any correspondent inform me whether Paisley was one of the Scotch Benedictine cells, and if it was suppressed at the time of John Knox?

W.

DESCENDANTS OF DR. HENRY KING, BISHOP OF CHICHESTER.—Are there any now existing? He was son of John King, Bishop of London. Henry King's sister, Elizabeth, became wife of Edward Holte, of Aston (see 'Extinct Baronetage'). Dr. Henry King was executor to John Donne, Dean of St. Paul's *tempo* James I.  
C. COITMORE.  
The Lodge, Yarpole, Leominster.

MANORS IN ENGLAND.—Is there any printed book or MS. which gives a complete list of them, showing also the parish, hundred, and county in which they are situated?

C. M.

COMPANY OF MINES, ROYAL MINERAL, AND BATTERY WORK.—Can any of your readers say where the ancient records of this company now are?

X. Y. Z.

A "SHEPSTER" IN 1552.—An indenture of apprenticeship, dated 1552, is thus worded:—"Hæc Indentura testatur qd franciscus D—, filius Richardi D—, armigeri, posuit se ipsam Apprent' Rogero Myners, civi et Cloth worker Lond' et Johanna uxor' eius shepst' ad artem ejusdem Johanna qua utit' erud', &c., from the Feast of St. James the Apostle (July 25) to Edward VI. (1552), for the term of seven years. Does "shepater" here mean "a sheep-shearer," as given by Halliwell; or does it mean "a worker in wool"? and is it not unusual for a man to bind himself apprentice to a woman? Can other instances of "shepster" be given?

J. P. E.

MRS. PARSONS.—In 1798 a novel in three volumes was published by Longman, Paternoster



Row, entitled "Anecdotes of Two well-known Families," Written by a Descendant, and Dedicated to the First Female Pen in England. Prepared for the Press by Mrs. Parsons, Author of 'An Old Friend with a New Face,' &c. The principal feature of the story is that a nobleman of large property, having no male heir, and having two children born to him at the same time—one, a son, illegitimate, and the other a daughter, by his own wife—by bribery and influence effected an exchange of the infants. The son, however, dying before the father, the daughter was restored to her proper rights and position. Does any reader of 'N. & Q.' happen to know what families are referred to? The scene appears to be in Scotland. And who was Mrs. Parsons? J. E. J.

BRISTOL POTTERY, including Stoneware. When and by whom first introduced?

F. P. H. HUGHES.

SYMONDS: HAKLUYT: PURCHAS: PECKARD.—Where shall I most probably find the literary remains (manuscripts, &c.) of the Rev. Wm. Symonds (died 1613?), Rev. Richard Hakluyt (1616), Rev. Samuel Purchas (1628), and of the Rev. Peter Peckard, D.D., Master of Magdalen College, Cambridge, in 1790? If any of their remains are still in existence I shall be glad to correspond with the present owner, or owners, with especial reference to early Virginia data.

ALEXANDER BROWN.

Norwood P.O., Nelson County, Virginia, U.S.

VOLUME OF SERMONS.—In the library of Harvard College, in Cambridge, Massachusetts, there is a volume containing farewell sermons preached by Nonconformists after the passing of the Act of Uniformity in 1662. Only a fragment of the title-page remains, on which can be made out the following:—".....[b]ein[g] collect[on] of farewell sermo[ns] preached by divers non-conformi[sts] in the count[ry]....." The names of the writers have been filled in in MS. They are Whitlock, Barrett, Hieron, Cross, Shaw, and others. In Calamy's 'Nonconformists' Memorial' the book is referred to as the "Country Collection"; but the full title is not given, and I have not been able to find it in bibliographical sources, though the titles of similar collections are given in several catalogues. I shall be much obliged to any one who can furnish the full title, with imprint.

W. C. LANE.

Harvard College Library, Cambridge, Mass., U.S.

DUNSTANBOROUGH CASTLE, NORTHUMBERLAND.—Can any reader of 'N. & Q.' give me information regarding the following extract from the *Universal Magazine* of October, 1754?—"Dunstan Borough Castle.....now in ruins. The soil is not remarkably fruitful, nor are any diamonds found there, as has been lately asserted." It is

quoted in the *Gentleman's Magazine* of February, 1756.

E. R. W.

Bradford, Yorks.

HOOD'S 'BRIDGE OF SIGHS'.—Can you kindly inform me, through the medium of your journal, in what magazine or periodical Hood's 'Bridge of Sighs' first appeared, and the date of the year and the month?

A BOOK LOVER.

BECKFORD'S 'VATHEK'.—The author of this most remarkable book says, in the preface to his (French) edition, published in June, 1815, that the translation (in English), as we know, appeared before the original; that it is easy to believe that this had not been his intention; and that it was brought about by "circumstances of little interest to the public." What were those circumstances? I think it would be now very interesting to know their nature. In the case of a wealthy author like Beckford, it is not probable that the pressure of a publisher's influence or obstinacy can have been the cause of such a departure from his original plan. The English translation appeared in London, 1786. I have a copy of the French (original) edition, Paris, 1787, 8vo. Beckford says, in the 1815 preface quoted above, that the editions of Paris and Lausanne were (already) extremely rare. Is the Lausanne edition the same book as that of Paris, with a different title; or in what respects does it differ? JULIAN MARSHALL.

ARCHIBALD COLQUHOUN, LORD CLERK REGISTER.—Will any reader of 'N. & Q.' kindly tell me (1) the date of Colquhoun's birth; (2) the date when he assumed the name of Colquhoun in lieu of Campbell; (3) the place of his burial?

G. F. R. B.

"LEAPS AND BOUNDS".—Mr. Green, in his 'Short History of the English People' (chap. x. section iv.), speaking of Pitt's administration, says, "The public debt rose by leaps and bounds." Is not this mere tautology? Is there any difference between a leap and a bound? J. DIXON.

CASTLES.—Can any reader of 'N. & Q.' give me a list of the forty-eight castles built in England by William the Conqueror? Direct answers will greatly oblige.

C. H. SANDERS.

H.M.S. Sultan, Channel Squadron.

SIR THOMAS CORNWALLIS, COMPTROLLER OF THE HOUSEHOLD TO QUEEN MARY.—I am anxious to know the date of his birth and when he was admitted to the Privy Council. On this latter point there seems to be a considerable difference of opinion amongst the authorities. Where is his "portrait when at the age of 74, in 1590," which, according to 'Excursions through Suffolk,' used to hang in the dining-room of old Brome Hall?

G. F. R. B.



ORIGIN OF SAYING.—What is the rationale of the clause, "If the worst come to the worst," meaning, If the worst thing possible should happen? **LESLIE WAAGENER**, Prof. of Eng. University of Texas.

THE PRAYER OF MARY, QUEEN OF SCOTS.—This prayer is well known, and runs as follows:—

O Domine Deus, speravi in Te.  
O care mi Jesu nunc libera me.  
In dura catena, in misera pena,  
Desidero Te.  
Languendo, gemendo, et genuflectendo  
Adoro, imploro, ut liberes me.

Which may be translated:—

O Lord! O my God! I have trusted in Thee.  
O Jesu! Beloved! deliver Thou me.  
A prisoner friendless,  
In misery endless,  
I weary for Thee.  
In sighing, in crying, before Thy throne lying  
Adoring, imploring—Deliver Thou me!

My query is, Where is the Latin prayer first found; and what ground is there for believing that it was written by Queen Mary?

**HENRY H. GIBBS.**

St. Dunstan's, Regent's Park.

THE MEMOIRS OF DANIEL O'CONNELL, M.P.—Has this distinguished Irishman left any correspondence; and, if so, in whose possession is it? The several lives of O'Connell are mere compilations from Hansard and newspapers. Your contributor Mr. Ross O'Connell may be able to give information concerning his relative. **W. T.**

ALMANAC. Who and what was the Murphy who published an almanac in 1838, and made a decided hit in foretelling the very cold day on January 29, 1838? Did he continue his almanac? I remember that his successful prophecy was celebrated in a song of the day, "Murphy has a weather eye," a parody, I suppose, on "Leasia has a beaming eye." **T. W. R.**

PENTAMETERS. It is Ovid, I think, who describes Cupid as stealing one foot from the hexameter line, and pentameter verses as thus originating. But where in Ovid can I find this arch story of a witty invention?

**JAMES D. BUTLER.**

Madison, Wis., U.S.

'VALOR ECCLESIASTICUS.'—In what county histories or other works are portions of the above printed with explanations and "extended"? **J. T. F.**

Bp. Hatfield's Hall, Durham.

AUTHORS OF QUOTATIONS WANTED.—

Suspense, dire torturer of the human breast;  
Compared with thee reality were rest.

**A. E. KEATY.**

## Replies.

### PRIMITIVE WEDDING PROCEEDING.

(6th S. xii. 492; 7th S. i. 35.)

The incident alluded to by your correspondent is thus described by Brand ('Popular Antiquities,' Bohn's ed., iii. 380) in his list of "Vulgar Errors":

"When a man designs to marry a woman who is in debt, if he take her from the hands of the priest, clothed only in her shift, it is supposed he will not be liable to her engagements."

This belief appears to have been generally prevalent during the past century, and examples are occasionally met with in old newspapers, e.g.—

"At Ashton Church, in Lancashire, a short time ago, a woman was persuaded that if she went to church naked, her intended husband would not be burthened with her debts, and she actually went as a bride like mother Eve, but, to the honour of the clergyman, he refused the damsel the honours of wedlock."—*Cheshire Courier*, June 24, 1800.

The following early example shows a slight modification of the general practice:—

"An extraordinary method was adopted by a brewer's servant, in February, 1723, to prevent his liability for the payment of the debts of a Mrs. Brittain, whom he intended to marry. The lady made her appearance at the door of St. Clement Danes habited in her shift; hence her enamorado conveyed the modest fair to a neighbouring apothecary's, where she was completely equipped with clothing purchased by him; and in these Mrs. Brittain changed her name at the church."—*J. P. Malcolm, 'Anecdotes, &c., of London, Eighteenth Century,' p. 233.*

The next example is remarkable, as it illustrates a reversal of the ordinary vulgar error, the bride presenting herself in a nude condition to prevent her liability for the debts of her new husband:—

[1766] "June. A few days ago a handsome and well-dressed young woman came to a church in Whitehaven to be married to a man who was attending there with the clergyman. When she had advanced a little into the church, a nymph, her bride-maid, began to undress her, and by degrees stript her to her shift; thus was she led blooming and unadorned to the altar, where the marriage ceremony was performed. It seems this droll wedding was occasioned by an embarrassment in the affairs of the intended husband, upon which account the girl was advised to do this, that he might be entitled to no other marriage portion than her smock."—*'Annual Register' for 1766, p. 106.*

The subject has been noticed in the First Series of 'N. & Q.' under the titles of "Smock-Mariages" and "Mariages en Chemise" (vi. 485, 561, vii. 17, 84), and is remarked upon in Jeaffreson's 'Brides and Bridals,' ii. 93-4.

**T. N. BRUSHFIELD, M.D.**

Salterton, Devon.

The reference to 2nd S. iv. 489 in Chambers's 'Book of Days,' i. 259, is not correct, inasmuch as it concerns the marriage of a deaf man. The



vague reference lower in the page to 'N. & Q.' is, I presume, to 1<sup>st</sup> S. vi. 485, 561; vii. 17, 84.

P. J. F. GANTILLON.

"IFS AND ANDS" (7th S. i. 5).—The use of this is much older than Mr. TERRY appears to be aware of. It occurs in the famous account of the 'Beheading of Lord Hastings' by Sir T. More. See his 'Works,' 1577, pp. 53-55.

"Thē said the protectour: ye shal also in what wise that sorceres and that other witch of her counsel shoris wife w<sup>t</sup> their affynite, haue by their sorcery & witchcraft wasted my body. And ther w<sup>t</sup> he plucked vp hys doublet alose to his elbow vpon his left arme, where he shewed a werish withered arme and small, as it was neuer other. And thereupon euery mānes mind sore misgaue thē, well perceiuing that this matter was but a quarel. For wel thei wist, that y<sup>e</sup> quene was to wise to go aboute any such folye. And also if she would, yet wold she of all folke leste make Shoris wife of counsaile, whō of al women she most hated, as that cōcubine whō the king her husbād had most loued. And also no mā was there presēt, but wel knew that his harme was euer such since his birth. Natheles the lorde Chamberlen (which fro y<sup>e</sup> death of king Edward kept Shoris wife, on whō he sōwhat doted in the kinge's life, sauing as it is sayd he that while forbore her of reuerence towards hys king, or els of a certaine kinde of fidelite to hys frende) answered & sayd: certainly my lorde if they haue so heinously done, thei be worthy heinous punishment. What quod the protectour thou seruest me I wene w<sup>t</sup> ifes & with andes, I tel the thei haue so done, & that I will make good on thy body traitour. And therw<sup>t</sup> as in a great anger, he clapped his fist vpon y<sup>e</sup> borde a great rappe. At which token giuen, one cried treason without the cabre. Therwith a dore clapped, and in come there rushing men in harneys as many as y<sup>e</sup> chambre might hold."

This account is supposed to have been written about 1513, and describes incidents which took place in 1432. It is one of the best-known and most graphic descriptions in the English language, and has been copied times innumerable. See Hall, 1550, 'Kyng Edward The fyft,' f 14; Grafton, 1569, p. 779; Holinshed, 1577, vol. ii. pp. 1372-3; Fox, various editions, *in loco*. When Richard III. used it it was evidently a familiar saying, perhaps old even then. There is also the old doggerel—

If ifs and ands  
Were pots and pans  
Where would be the work for Tinkers' hands?

R. R.

Boston, Lincolnshire.

MUST (7th S. i. 47).—See "Must" in my 'Etym. Dictionary.' The true answer to this question would fill many pages of 'N. & Q.' It should be sought in the historical use of the M.E. *mot* and *moste* in old authors. Such an expression as "Can he have forgotten it" is unknown in our oldest writers. The gradual rise of this idiom depends on the historical form of such sentences, and requires profound acquaintance old authors and immense research. Of course,

the M.E. *moste* can be found as a past tense, for the simple reason that it *never was anything else* in the earliest period. It is a great pity that *musted* never came into use. The word *ought* has likewise lost its old present form *ouē*; and the invention of a new past tense *oughted* would have been a great boon. Such forms are not more anomalous than the familiar *wonted* (for *won-ed-ed*). The infinitive of *can*, viz., *connen*, is extremely common in M.E., and is used both by Chaucer and Langland. It is worth remembering, too, that English has nothing whatever to do with modern High German, except that the languages happen to be cognate. English often preserves old forms that are lost in German. WALTER W. SKEAT.

"SEPELIVIT NUPTAM," &c. (6th S. xii. 448, 504; 7th S. i. 37).—Mr. E. J. Walker has done so much for the history of Halifax in publishing, week after week, for many years, his contributions in the local newspaper, that I am sorry they have not been reprinted under a competent editor. Unfortunately his knowledge of Latin was so scanty that his extracts from the parish registers are full of the grossest blunders. I do not remember having seen in his collections the quotation some correspondent has brought forward, but I happen to know that it is so inaccurately quoted that there is no ground for the inference drawn from it. Though difficult to read, it is, "—uielmus Scolefeild sepelevit nuptā et Virginē 3 Octob. 1572." On referring to the burial entries just above, the reader would find, under Oct. 3, that there were buried on that day a "Sibella uxor," and a "Sibella filia." This accounts for the statement, which is in itself, like many others, but idle scribble. A remarkable instance of "Parturiunt montes," &c. After this I have nothing to do with the translation. T. C.

GOLDEN BOTTLE (6th S. xii. 365).—Is there not the sign of a peddler's pack over the entrance of Hoare's bank in Fleet Street, London? Old Mr. Hoare, the founder of the bank, was said to have been originally a peddler, and to have adopted the sign.

In Ireland the sign of a golden bottle (spherical) was used by druggists who bought and sold drugs without compounding or preparing. A leathern bottle is said to have been adopted by a London bank as the type of a secure, safe bank—it *will not break*. E. H.

Beau Street, Waterford.

CONQUER (7th S. i. 27).—I am glad to see CUTHBERT BEDE's question as to the correct pronunciation of this word. My experience is the same as his; and I have often seen a well-earned rap on the knuckles administered by my old dominie to boys who pronounced, or mispronounced, the word as *conker*. In those days "the punish-



ment fitted the crime" very promptly, and pain inflicted on the teacher's sensitive ear was very rapidly followed by pain distributed over tender parts of the scholar. But I fear that the pronunciation which was thirty years ago a misdemeanour has now become the most ordinary and prevailing. Stormonth gives it boldly, *kōng'-ker*, as the only possible pronunciation. Why, then, if this be right, is not *conquest* to be pronounced *kōng'-kest*? We shall be told, I doubt not, that the change is due to natural causes, which infallibly bring about the softening of language, here as elsewhere. This, however, is poor consolation. We can only note the change with sorrow, and try to think of something else.

JULIAN MARSHALL.

COLCHESTER CASTLE: INSCRIPTION IN GATE HOUSE (6th S. xii. 495; 7th S. i. 37).—This seeming puzzle was doubtless intended as an inscription, similar to those found on early sepulchral brasses, the parties mentioned therein having probably died within the castle walls and been buried near the stone on which it is cut; and it should, I think, read thus: "Al[l] that [pray] for Roger | Chambyrleyn | & for hys wyf God | gef 'hem al[l] go[o]de | lyf."

W. I. R. V.

BELL OF THE HOP (7th S. i. 7, 54).—Please let me point out that the expression "Belle on the Hoop" is certainly "bell on the hoop (or garland)"; see Larwood's 'History of Signs.' It has nothing whatever to do with "bell (or fruit) of the hop." Such confusion may be avoided by noticing that old English spelling is *phonetic*, so that the *oo* in *hoop* or *hope* must be long, and totally unlike the *o* in *hoppe* (old spelling of *hop*). A knowledge of old English vowels would save hundreds of mistakes; but I suppose there is no subject so generally neglected.

WALTER W. SKEAT.

FREEMASONRY (6th S. xii. 494).—The book referred to by your correspondent is complete in itself, and was the first Book of Constitutions issued after the "Union" of December, 1814. An edition in octavo, with a similar title, was issued in 1827. The first part alluded to was never issued, if printed. Query: as the compiler probably had a quantity of material collected, what became of it?

T. F.

Havant.

DUNCAN I. AND DUNCAN II. (6th S. v. 408; vi. 17, 218, 376; vii. 377).—MR. CARMICHAEL seems to forget that those who ask queries about the ancient royal and noble houses are not always able to consult the "trustworthy and scholarly histories of Scotland," and must depend upon the courtesy of those who, like himself, are familiar with historical and genealogical facts. What the reader of 'N. & Q.' wants to know is—if it be authoritatively settled—the names of Malcolm II.'s wife or wives, and the names of his children and

their husbands or wives, and a positive statement about the legitimacy of Duncan II. It would be a great satisfaction to know that the best authorities agree that Beatrix, daughter of Malcolm II., married Crinan or Cronan, Abbot of Dunkeld, not Grima nor Albanach, Lord of the Isles, and that Beatrix had by Crinan, Duncan and Maldred. The average reader cares nothing for opinions or probabilities based upon grounds he cannot understand; all he wants is the result of the latest evidence upon disputed genealogical points.

J. Philadelphia.

LYM: STORTH: SNAITHING (6th S. xii. 267, 377).—It may interest MR. ADDY to know that at Snaith, in Yorkshire, there was formerly a chantry dedicated to Seta, Scythia (S. Osyth), evidently a play upon the connexion of the words *snaith* and *scythe*, to which the above reference has regard.

R. H. H.

Pontefract.

BOOKS DEDICATED TO THE PRINCESS VICTORIA (6th S. xii. 466).—"Modern Accomplishments, on the March of Intellect." By Catherine Sinclair. 1836.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ARMS OF OXFORD HALLS (6th S. xii. 445, 520).—Is MR. PICKFORD correct in saying that ecclesiastics should not use mottoes? Some very old English families have never used these, e.g., Plowden of Plowden, co. Salop, and Stanley of Hooton, co. Chester.

GEORGE ANGUS.

St. Andrew's, N.B.

VELVET AND FUSTIAN (6th S. xii. 406, 523).—No doubt BETULA is correct as to his governess at school wearing generally a cotton print bedgown over an outer petticoat of black or brown fustian; but I doubt if anybody else wore so extraordinary a dress about the year 1840.

P. P.

'THE TEMPEST' SHAKESPEARE'S LAST DRAMA (6th S. xii. 367, 499).—Will the absurd Bermudean theory never become a thing of the past? How thoughtful minds can accept such a glaring misapprehension of the controverted passage has always been a puzzle to me. A less obscure meaning rarely occurs in Shakespeare. Ariel reports to Prospero that the king's ship lies securely in the rocky nook of his island, whence he once called him up at midnight and despatched him to

Fetch dew

From the still-vexed Bermoothes.

Can anything establish more clearly a difference of locality between the two isles? Moore's adhesion to the once common but erroneous opinion is quite in harmony with a poet's topographical inaccuracy. With regard to the site of Prospero's island, the drift of the story—of essentially Italian mould—leads us to look for it in the Mediterranean



in preference to any other waters. Hunter's suggestion as to Lampedusa being the island in the poet's mind must commend itself to every careful student of Shakspeare. Lying midway between Sicily and the African coast, its shores indented by a number of troglodytic caves and grottoes, Lampedusa is the most likely scene of "The Tempest," apart from its enchanted reputation.

Touching the date of this play, I am inclined, from its apparent immaturity, to ascribe it to its author's earlier years. Though printed for the first time in 1623, it was probably written about 1596, and was thus one of Shakspeare's first dramatic compositions. Campbell's theory as to 'The Tempest' being "the last work of the mighty workman," and Montégut's appellation of "testament dramatique" are more poetic than exact.

J. B. S.

Manchester.

SCOTCH NAMES OF FISHES (7th S. i. 8, 55).—Please let me make a correction in my last communication (7th S. i. 55). My suggestion that *pellat* is for *pollack*, a whiting, is possible; but the suggestion that it is for *pellock*, a porpoise, is, of course, far better. The new edition of Jamieson has "*sture*, a sturgeon." As to *pellock*, the word was known to me, but I had forgotten it. It occurs in Duncan's 'Appendix Etymologiæ,' 1595, reprinted in my 'Reprinted Glossaries,' Eng. Dial. Soc., 1874. At p. 68 is the entry: "*Delphin*, a pellock." In the index (made by myself), at p. 81, is: "*Pellock*, a dolphin (rather a porpoise)." WALTER W. SKEAT.

WHARTON (6th S. xii. 447; 7th S. i. 15).—Perhaps the following extracts from the Caius College admission book may interest your correspondent:—

"Jan. 17, 1595-6. George Wharton; son of Philip, Baron Wharton. Born at Brougham Castle. Educated at Wharton. Age 12. Admitted fellow-commoner."

"April 28, 1602. Thomas Wharton; son of Philip, Baron Wharton. Born at Wharton. Educated at Well, Yorkshire, under Mr. Anderson. Age 14. Admitted fellow-commoner."

In modern spelling "Wharton" is, I presume, Whorlton; and "Well" Wells. J. VENN.  
Caius College, Cambridge.

"OUR FRIEND THE ENEMY" (6th S. xii. 167, 233).—

"Paris, April 1st [1814]. 'C'est un fait accompli,' my dear mother. We are here at last; have entered in triumph, and are in possession. The entrance of the conquerors into their capital was turned by the Parisians into a great fête..... Deafening were their acclamations; the *vivas* for 'l'Empereur Alexandre' were shouted far more vociferously and frequently than for 'le Roi de Prusse.'..... As a specimen of Parisian wit I heard passed along a *viva* for 'nos amis, nos ennemis.'—Sir George Jackson, in 'The Bath Archives,' edited by Lady Jackson, 1873, vol. ii.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

TWO QUAIN EPITAPHS (6th S. xii. 490).—I copied the former of the two epitaphs some years ago from a stone in the chancel of Herne Church, Kent, with an alteration and addition to that given by your correspondent, viz., instead of "Shall feast the just," it was "Shall feed the just"; and to this was added—

Approved by all, & lov'd so well,

Though young, like fruit that's ripe, he fell.

The last two lines might be added to suit the person here interred only; they have not the ring of the other lines. H. E. WILKINSON.

Anerley, S.E.

HIGHLAND KILT (7th S. i. 8, 51).—*Apropos* of SIR HERBERT MAXWELL's letter *re* the Highland kilt and plaid, in which he refers to a suggestion of his made some time ago, namely, that the scrap of plaid worn by those in the army who wear the belted plaid be abolished, I would like to make a few remarks.

The belted plaid as worn by the regulars is not ample enough. It comes nearer to the pocket-handkerchief than the plaid. Again, it is far from useless if justice is done to it and sufficient cloth allowed (*vide* Logan's 'Gael' for proper allowance). Any of the volunteers using this plaid, as do the London Scottish, know the value of the same in rain or stormy weather, for it not only serves to protect the rifle, but acts like a cloak.

And now for an attack on the men in the army who wear the long plaid. I may safely say that not an officer—not one in fifty—knows the old rule for putting on the plaid. Decidedly the pipers of the Scots Guards do not adhere to the old rules—if, indeed, they know them, which is scarcely possible. Though it may appear strange that a civilian should suggest such a thing, I fancy I know more than one Highlander in London who would in two minutes instruct the men in the wearing of the plaid, and drill them by the ancient Highland rule into wearing this part of their equipment. Logan does not give instructions as to this most beautiful portion of the dress—the completing portion, which ought to hang in beautiful folds, and not be put on in a wild bundle.

ARCHIBALD CAMPBELL.

P.S.—I beg the officers' pardons if I have maligned them. There may be exceptions to what I state; but I state what I see.

WHEN WAS BURNS BORN? (6th S. xii. 387, 473; 7th S. i. 15).—My attention has just been called to the recent correspondence in your columns on this subject. In the "big ha' Bible" which belonged to the poet's father, and which was first shown to me at Cheltenham by Col. Burns, the first entry on the "birth-leaf" is: "Had a son..... Robert..... 25th January 1759." Such an entry by the male parent is the highest testimony to the



authenticity of the universally accepted date of the poet's birth, even had not the latter endorsed the same by his reference thereto in "There was a lad was born in Kyle."

COLIN RAE BROWN, President.

London Burns Club.

If any doubt remains on this, let me call attention to the centenary celebration of the birth of Robert Burns, which was held at the Crystal Palace on January 25, 1859, when a prize poem in honour of Burns was recited by the late Mr. Phelps.

WALTER HAMILTON.

Clapham.

#### GARTER BRASSES (7th S. i. 29).—

"Five brasses only remain of knights belonging to the order of the Garter: Sir Peter Courtenay, 1409, much defaced, Exeter Cathedral; Sir Simon de Felbrigg, 1416, Felbrigg, Norfolk; and Sir Thomas Camoys, 1424, Trotton, Sussex: who wear the garter simply, Henry Bouchier, Earl of Essex, 1483, Little Easton, Essex, who has also the mantle; and Sir Thomas Bullen, 1538, Hever, who is attired in the full insignia of the order. The effigy of Thomas de Woodstock, 1397, formerly at Westminster Abbey, resembled the last, but was not in armour. It is engraved in Sandford's 'Genealogical History of England,' p. 230."—Haines's 'Manual of Monumental Brasses,' p. cxvii.

C. R. MANNING.

Diss Rectory.

Haines gives the following:—

1. Sir Peter Courtenay, 1409 (almost defaced), Exeter Cathedral, Devon. Engraved in Hewett's 'Exeter Cath.,' and *Trans. of Exeter Soc.*, vol. iii.
2. Sir Simon Felbrigg, 1416, Felbrigg, Norfolk. Engraved in Boutell's Series; Gough, ii. pl. xlvii.; Cotman, i. pl. xv.
3. Sir Thomas Camoys, 1424, Trotton, Sussex. Engraved in Boutell's 'Mon. Br.:' Dallaway, i. 224.
4. Henry Bouchier, Earl of Essex, 1483, Little Easton, Essex. Engraved in Waller, pt. xiv.
5. Sir Thomas Bullen, "earl of Wiltcher & Ormunde," 1538, Hever, Kent. Engraved in Waller, pt. xii.; Thorpe's 'Cust. Roff.,' pl. xix. p. 115.

The first three have the garter simply, 4 has the garter and mantle, and 5 the full insignia.

M. STEPHENSON.

3, Plowden Buildings, Temple.

Four garter-bearing effigies on brass plates (not statues) in England are (1) that of Sir Simon de Felbrigg, 1413, at Felbrigg, Norfolk; (2) Thomas, Baron Camoys, 1424, at Trotton, Sussex; (3) Margaret, Lady Harcourt, 1471, at Stanton-Harcourt, Oxfordshire; and (4) Sir Thomas Bullen, 1538, at Hever, Kent. The lady, whose husband was the 196th K.G., wears his Garter round her left arm ensigned with the motto of the order. F. G. S.

GENERAL ARMSTRONG (7th S. i. 28).—The group by Kneller representing John, Duke of Marl-

borough, and General John Armstrong, which the late Duke of Marlborough lent to the National Portrait Exhibition of 1867, No. 87, consists of full-length, life-size figures, on a canvas measuring 95 in. by 79 in. MR. M. H. WHITE knows, of course, the mezzotint portrait of this commander which was executed by McArdell in 1753 (J. C. Smith's 'McArdell,' No. 3). F. G. S.

WASHINGTONS ANCESTORS (6th S. vii. 368).—Who is "Albert Welles (1879), President of the American College of Arms," and where is this college situated? If its authority for pedigrees is no better than Phillipe and others of that ilk, its work in that line will soon cease. London is famous for bogus pedigrees and pedigree-makers. The plan of the latter appears to be this: Genealogical publications are searched for the names of families desiring information, and suitable pedigrees are constructed for them out of the visitations and county histories, and are duplicated by photography or the "blue print" process. Copies of these are sent to the interested parties, and there is just enough *truth* in them to excite ambition or an interest in further research, which, of course, is undertaken for a consideration. The late Col. Chester possessed one of these "blue pedigrees," and the way in which the Seymours and Danbys, Fitz-Hughs and others are tacked on to royal and baronial houses (of whom even the best of our genealogists know but little) would be amusing were it less costly and aggravating to the victims.

F. C. WRAY.

Philadelphia.

AUTHOR OF POEM WANTED (6th S. xii. 403).—A reference to Poole's 'Index of Periodical Literature,' reveals the fact that 'The Greenwood Shrift' appeared in *Blackwood's Magazine*, vol. xlii. p. 208, and that its author was C. Bowles.

WILLIAM E. A. AXON.

ESQUIRE (6th S. xii. 495; 7th S. i. 34).—Thanking your correspondents—and among them MR. J. STANDISH HALY—for setting my mind at rest, and this I do most heartily, I would say also to that gentleman that though I have, I believe, carefully read my Shakespeare, I am obliged to confess that he has read it more intelligently, since he has concluded, as I had thought no one could have concluded, viz., that Robert Shallow owed his title of *esquire* to his being a justice of the peace. I confess, also, that I am still unable to connect this conclusion with the premises, but this may be due to my want of genealogical knowledge.

BR. NICHOLSON.

Surely MR. E. H. MARSHALL cannot have referred to the case which he cites from 1 Taunt., 510, on this question. If Talbot v. Eagle be the *leading* case on the point, then the authorities on the subject are meagre indeed, for all that was there



decided was that "A commission of captain of volunteers, signed by the lord-lieutenant of a county, does not confer the degree of *esquire*," even though such commission style the gentleman an *esquire*, and the *Gazette* announcing the appointment follow suit. This is an important modification of the assumed rule; but the judicial or legislative statement of the rule itself has not yet (so far as I have seen) been vouched. Q. V.

The late J. F. MacLennan, author of 'Primitive Marriage,' told me many years ago, that Masters of Arts of Aberdeen University are *esquires* by charter of one of the Scottish kings. T.

PEERAGES OF SCALES AND BARDOLF (6th S. xii. 426; 7th S. i. 11).—Can any reader inform me if the Lords Scales owned property in the Furness district; and whether any of their descendants or immediate kinsmen are known to have taken up their residence in the north about 1600 or 1650? I am most anxious to connect several branches of this interesting family; but the links are rather unapproachable. I am convinced, however, that the aforesaid information, if forthcoming, will go a long way towards the removal of the difficulties. I should also be very pleased to learn the origin the word "Scales" in personal nomenclature. It is a place-name, and I may point out two words to which it forms the suffix, viz., Winscales and Seascale, two Cumbrian villages. JOHN WALKER.  
Bury.

DOCKET: DOQUET: DOCQUET (6th S. xii. 515).—The first of these spellings seems to be the correct form. The word is spelt *docket*, as also *docked*, in Minshew's 'Ductor in Linguas,' 1617. He says:—"Docket is a breife in writing ¶ anno 2 & 3 Phil. et Mariae, c. 6. ¶ West: writeth it (*dogget*) by whom it seemeth to be some small piece of *paper*, or *parchment* containing the effect of a large writing." His derivation of the word, *suo more*, is from L. *documentum*. Wedgwood and Skeat suggest W. *tocyn*, a small piece, ticket, &c. Richardson quotes Clarendon's 'Civil War,' where the word is spelt *docquet*; also 'State Trials,' 1640, where it is *docket*. On the analogy of *pocketed*, the p. participle ought to be spelt *docketed*. F. C. BIRKBECK TERRY.

All three forms of the word will be found in the 'Encyclopædic Dictionary,' where *docketed* is given as the past participle or adjective. The first spelling is given both in Blount's 'Law Dictionary and Glossary' (1717) and in Cowel's 'Law Dictionary' (1727). G. F. R. B.

"SPEECH IS SILVER" (6th S. xii. 515).—The first appearance of this saying in Carlyle's writings was in 1837, in 'Sartor Resartus,' ch. iii. :—

"Speech too is great, but not the greatest. As the wis Inscripſion ſays: Sprechen iſt ſilbern, Schweigen

iſt golden (Speech is ſilvern, Silence is golden); or as I might rather expreſs it: Speech is of Time, Silence is of Eternity."

EDWARD H. MARSHALL, M.A.

Hastings.

This is met with as a quotation in Carlyle's essay on Boswell's 'Life of Johnson' in the 'Miscellaneous Essays,' vol. iii. p. 66. It is given thus: "Speech is silvern, Silence is golden; Speech is human, Silence is divine." GEORGE RAVEN.  
Hull.

This is found in the following form in Herder's 'Zerstreute Blätter,' Vierte Sammlung, whence most likely Carlyle borrowed it:—

Lerne ſchweigen O Freund. Dem Silber gleicht die Rede.

Aber zu rechter Zeit ſchweigen iſt lauter Gold.

In his preface the author thus describes the contents of this part of his work:—

"Zuerſt finden Sie abermals eine Blumenleſe aus morgenländiſchen Dichtern. Der Titel wird Ihnen keine Ziererei ſcheinen, wenn Ich bemerke, daß ein groſſer Theil dieſer Lehrſprüche aus Sadi's Blumen-garten oder Roſenthal und ähnlichen Sammlungen genommen iſt."

W. B.

This proverb corresponds to the German "Reden iſt Silber, Schweigen aber Gold." It is said to be of Persian origin. W. E. F.

[It is well understood in Germany that the above saying is of Oriental, and not German origin. It is, we believe, popularly aſcribed to Haſiz.]

STILT=CRUTCH (6th S. xii. 490).—Crutches are commonly called stilts in this part of Kent, and have been for many years. In 1668 the overseers of Holy Cross, Canterbury, paid threepence "For a paire of Stilts for the Tanner."

J. M. COWPER.

Canterbury.

Prof. Skeat, in his 'Etymological Dictionary,' remarks that "the original sense of *stilt* is a high post or upright pole; hence a stilt, a crutch, or a prop, according to the use to which it is put." Forby's 'Vocabulary of East Anglia' gives, "*Stills*, s. pl. crutches. A lame man is said to walk with *stilts*, which, in the general sense of this word, must be dreadfully dangerous, if it be at all practicable. But that sense is not the original one." Jamieson's 'Scottish Dictionary,' has *stilt*, to go on crutches, and *stilts*=crutches.

F. C. BIRKBECK TERRY.

CORONATION STONE (6th S. xii. 449; 7th S. i. 9).—There has always been a great and needless expenditure of time and research on this Stone of Tara, especially as to whether it was carried to Argyllshire and Perthshire, thence to Westminster. This is owing to European inquirers not knowing, or forgetting, that every ancient tribe used to carry away their Palla-diums with them to



their new home, which, of course, was a mere fiction of their priests and leaders. No people would part with their Pallas, Lingam, sacred fire, &c., but a new one was set up in the centre of the new home, and the tribe were told that it was the original, or a part thereof. As when the Parsis, Pur-sis, or fire-worshippers, left their Persian home, they set up their sacred fire near Surât, and said it was lighted from the highland home of their fathers, so Arkites travelled about with their holy fire, their "Testimony" or Eduth, which they averred they got from the home of their first god—their Il, Ilius, Al, Allah, or Ollâ, as Syrians usually call him. Meka lost its Al for, it is said, four hundred years, and the present "Black stone" is believed to be a fragment of it—always as holy, and often more revered than the original. India yields hundreds of such instances, as mentioned in 'Rivers of Life,' where every detail will be found regarding the Lia Fial, Fe-al, F'Al, Falan, and St. Fillan's Palla-dium, and other Fa-las, and, if I may be excused a truthful pun, some other fallacies concerning these. There is no reasonable doubt that the Westminster stone is a fragment of the Lingam of "the Mut hill of Skone," but not necessarily of that which Dalrydian Skots brought over from Ireland to either Iona or Dunstaffnage, though the leaders would tell their tribe that such came from Târa, nay, said some, from Egypt and Palestine.

All such stones are symbols of the "God of Fate," the Father-Creator and support of his creatures. He is the "Om mani padmi hun," or the Om, the gem, or germ of the Padmi—the lotus, or receptive principle, the Hebrew *Ruch*, or Spirit, of Gen. i. 2, which lies on the waters, and represents the nymphean or watery principle on which the Om broods. J. G. R. FORLONG.

I am particularly anxious to know why Earl Russell objected to excavation under the Hill of Tara. F.S.A.Scot.

TOUCHE (6th S. xii. 407, 519).—Although, no doubt, all those who now bear the name of La Touche are descended from Huguenot refugees, it was not unknown in England long before the Revocation of the Edict of Nantes. Roger, son of Sir Roger Touche (so, and not De Touche) gave, "on the day I tooke my journey towards the Holy Land with king Richard," lands in Over Shilling-ton, co. York, with Maud, his daughter, in frank marriage to Roger de Birkin, &c. The original deed was, of course, in Latin, but Mr. Tillotson, the compiler of Harl. MS. 803, translated his notes from Dodsworth's 'Collections' (*Yorks. Archæol. Journal*, vol. viii. p. 26). A. S. ELLIS.

The family of De la Touche is of very ancient descent, and came originally from the neighbourhood of Blois. At the revocation of the Edict of

Nantes, the La Touches—they dropped the nobiliary title—fled to Holland, and thence, about 1740, emigrated to Ireland. I knew very well Mr. G. Dignes de la Touche, who became a Catholic at the time of the Tractarian movement, resumed the "de," although remaining an English subject, and died at St. Symphorien, near Tours, about a year since. EDWARD R. VIVIAN.

JANE CLERMONT (6th S. xii. 468, 503; 7th S. i. 37).—While thanking MR. WALFORD for his courteous reply, I am persuaded that he is mistaken in supposing that the mother of Allegra died in London. According to the *Athenæum*, published at the time, Jane Clermont died at Florence, "after some years of complete retirement," on March 19, 1879, aged about eighty-one. As regards the name, we have it on the authority of Col. Chester that at the baptism of Allegra the mother's names were given as "Clara Mary Jane." A statement to that effect was made in the *Athenæum* at the period of Claire's death. Since I began this inquiry I have spoken to Edward Trelawny's daughter on this subject, and, although we are still in want of data, we are both persuaded that Jane Clermont did not die in England. A strange old lady died, about two years ago, at Geneva, the details of whose life were wrapt in mystery. This old lady left behind her a large bundle of Byron letters. Many people supposed her to have been Jane Clermont, but I feel tolerably certain that she was not the mother of Allegra. RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

"FILIIUS POPULI" (7th S. i. 6).—MR. Chester Waters, in his 'Parish Registers' (p. 38, ed. 1883), has this entry:—"Petersham, Surrey. '1633. Nicolas the sonne of Rebecca Cock, *filiius populi*, bapt. 28 Jan.'" On p. 37 he has:—"Croydon. '1567. Alice, *filia vulgi*, bapt. Aug. 14'; and "1582. William, *filiius terræ*, christened May 4.'" These designations are for illegitimate children.

F. C. BIRKBECK TERRY.

Mention has recently been made in 'N. & Q.' of this expression as applied to an illegitimate child. A few weeks ago I saw it in the register of the parish church of Wednesbury in the following form: "A. B., filius C. D. [the mother's name] et populi." W. D. L.

VENETIAN GLASS IN ENGLAND (6th S. xii. 88, 138, 311; 7th S. i. 11).—If R. P. will look into the introduction to the 'Catalogue of Glass in the South Kensington Museum,' he will find that a party of Murano glass-workers had been brought over to England before 1550, and that from this period until about 1670 attempts were made in this or that place to manufacture glass in imitation of Venetian. Many of the pieces made at this time are no doubt still in existence, but it



is difficult or impossible to distinguish between those made in England and those produced in the Low Countries or elsewhere. This pseudo-Venetian manufacture was in England apparently extinguished by the invention, or perhaps rather the bringing to a very high pitch of excellence, of the so-called "flint glass" (the French *cristal*). This took place about 1670.

N.

"HE KEPT THROWING THE THIRTEENS" (6th S. xii. 386, 452).—F. A. M. is doubtless chronologically correct as to the shilling in Ireland having been worth thirteen pence previous to 1825-6, but colloquially it continued to be called a "thirteen" to a considerably later period—so late as 1835 to my knowledge. I have in mind the Leinster counties particularly.

As to "throwing the thirteens about," the practice of chairing the successful candidate at parliamentary elections was very much more usual in Ireland in the first quarter of the century than it has been since, and on such occasions it was not unusual for the member-elect to throw handfuls of silver to the crowd over whose heads he was being triumphantly carried aloft. I well remember, when I was a boy, hearing the country folk tell of the chairing of Sir Henry Parnell, and of his lavish scattering of the coins right and left from the great bag he carried with him in the chair. The event was then still fresh in the minds of the narrators, and was probably the last occasion of their seeing the thirteens flung about in that fashion. The Sir Henry Parnell of the story (created Lord Congleton in 1840) represented the Queen's County in the House of Commons, and the election in which his liberality with the thirteens left so vivid an impression on the beneficiaries would probably have taken place between the years 1820 and 1824.

W. SHANLY.

Montreal.

THE ACT OF UNION (6th S. xii. 468; 7th S. i. 17).—I beg to draw attention to the following note by the late Mr. Joseph Robertson, to be found at p. 93 of the 'History of the Town and Palace of Linlithgow,' by George Waldie (and sold at the palace):—

"There is no stipulation in the Treaty of Union as to the maintenance of any fortresses. How the popular belief to the contrary arose I cannot say, but it is universal although quite groundless."

Perhaps MR. TAYLOR and A. W. B. will look up the Act and let us know from actual personal inspection what we are to believe on this subject.

THOMAS ROSS.

THE IRISH PARLIAMENT (7th S. i. 8).—With the exception of the period of the Commonwealth, neither Scotland nor Ireland sent representatives to the English Parliament before the union of the respective kingdoms with England. The second

Parliament of Anne was, by proclamation dated April 29, 1707, declared to be the first Parliament of Great Britain, and the seventh Parliament of George III. was, by a similar proclamation, dated Nov. 5, 1800, declared to be the first Parliament of the United Kingdom of Great Britain and Ireland.

G. F. R. B.

With reference to the query in your issue of the 2nd inst., Did members of the Irish House of Commons ever sit in the English House of Commons? the answer is that they did not. The following extract from a speech by Mr. Thomas Sheridan, quoted from the 'Irish Debates' of last century, vol. xiii., in Mr. J. Swift Macneill's 'Irish Parliament,' shows the extent of the privilege accorded Irish members by the English House of Commons:—

"By a courtesy of the House of Commons in England members of the Irish Parliament are admitted to hear the debates. A friend of mine, then a member, wishing to avail himself of the privilege, desired admittance. The doorkeeper desired to know what place he represented. 'What place? Why, I am an Irish member.' 'O, dear, sir, we are obliged to be extremely cautious, for a few days ago Barrington, the pickpocket, passed in as an Irish member.' 'Why, then, upon my soul I forget the borough I represent, but if you get me Watson's almanac I will find it for you.'"

F. J. EWING.

Warwick.

COMMONPLACE BOOK (7th S. i. 26).—The poem entitled 'Off ane Contented Mind' is undoubtedly Sir Edward Dyer's well-known lyric, the usual heading of which is identical with the first line, "My mind to me a kingdom is." See Ward's 'English Poets,' i. 377.

THOMAS BAYNE.

Helensburgh, N.B.

AN OMITTED REFERENCE IN GIFFORD'S 'JONSON' (6th S. xii. 466).—After a long and fruitless search for the notes referred to by M. K. M., I made the fortunate discovery that by "Cunningham's reprint of Gifford's 'Jonson'" he meant the cheap three-volume edition, whereas I was searching in the nine-volume edition, the one usually consulted and employed by scholars. How easy it would have been for M. K. M. to add "n. d.," or to prefix the word "smaller" to "reprint," and so to save a waste of valuable time. To save others a like waste I beg to add the equivalents:—

1875, 9 vols.	N.D., 3 vols.
'The Devil is an Ass,' II. i.,	} Vol. ii, p. 230.
vol. v. p. 47.	
'The Case is Altered,' II. i.,	} Vol. ii, p. 527.
vol. vi. p. 328.	

I ought to explain that the search in the nine-volume edition was complicated by there being two sets of notes to each play, viz., foot-notes and supplementary notes.

I have a vast collection of like "omitted references" and omitted poems—mostly made



Cunningham, some by myself; but I greatly doubt if the Editor of 'N. & Q.' would thank me for throwing so large a mass of MS. into his hands.

C. M. I.

Athenæum Club.

ST. ALKELDA (6th S. xii. 269, 293, 338, 396, 473).—See also 'N. & Q.' 4th S. iv. 297, 349, 420; v. 52; xi. 28; 5th S. vi. 449; vii. 17.

L. L. K.

Hull.

JOHN THURLOE, SECRETARY OF STATE UNDER CROMWELL (7th S. i. 9).—Thurloe married twice. His first wife was "a lady of the family of Peyton, who lived with him but three or four years, and had two sons by him, who died before her." His second wife was Anne, the third daughter of Sir John Lytcott, of East Moulsey, and niece of Sir Thomas Overbury. She was born August 31, 1620. There were six children of the second marriage, viz. (1) John, admitted to Lincoln's Inn, 1665; (2) Oliver; (3) Thomas, born 1650-1, "Governor of James Island in the river Gambia"; (4) Nicholas; (5) Mary, who married Thomas Ligoe, of Burcott, co. Bucks; and (6) Anne, who married Francis Brace, of Bedford. Thurloe died at his chambers in Lincoln's Inn February 21, 1667/8. He was buried under the chapel of the Inn, where the body of his grandson Francis Brace also lies. See Birch's 'Life of Thurloe,' prefixed to the 'Collection of State Papers' (1742).

G. F. R. B.

CHURCH IN DANGER (6th S. xii. 409, 525).—It may be worth while to note that, on Dec. 6, 1705, the House of Lords, by 61 Noes to 30 Yeas, answered in the negative the question "whether the Church of England was in danger or not." On the 7th the Commons agreed to the resolution, after a debate, by 212 to 160. An address was accordingly presented to the Queen on the 19th, and a royal proclamation issued on the following day. Several lords, fearing for the Protestant succession to the throne, entered protests against the resolution.

EDWARD H. MARSHALL, M.A.

Hastings.

BRIAN WALTON (6th S. xii. 517).—There is a fairly long account of him and of his labours upon the Polyglot Bible in Chalmers's 'Biographical Dictionary.' References are there given to 'Biographia Britannica,' Wood's 'Athenæ,' Lloyd's 'Memoirs,' and Walker's 'Sufferings of the Clergy.'

EDWARD H. MARSHALL, M.A.

Hastings.

CAMPLESHON FAMILY (6th S. xii. 428, 505).—Thomas Campleson, tailor, of York, was one of the City chamberlains in 1612. In 1624 either he or another of like name sold a house in "Plox-waingate, otherwise called Blossom Gate [and now

Blossom Street], without Micklegate Bar." Campleson Lane was a means of communication between Bishopthorpe Road and Knave until five years ago, and "if it's not gone, there still." I gather these particulars from Davies's 'Walks through the City of York,' p. 10.

ST. SWITH

HORNER (7th S. i. 27).—I have before me 'Brief Account of the Colosseum in the Regent Park, London,' &c., printed for the proprietor sold at the Exhibition and by all booksellers, 1829," by J. B. (John Britton?), with a plan of the panorama of London, which says: "Horner, the projector of this work, finished sketches for its execution in 1824. From 1824 to the present time the buildings, picture, and designs have been in progress." And in 'A Catalogue of the Several Departments of the Colosseum,' &c., 1840, the same statement is repeated. In the 'Grand Panorama of London painted by Mr. E. T. Parris' is a footnote: "This is an extraordinary and, in its peculiar style, unequalled effort of human ingenuity and perseverance projected and commenced by Mr. Horner, completed by Mr. E. T. Parris and assisted under the latter gentleman's direction." 'Illustrated London News,' May 3, 1845, 'Regarding the Colosseum, Regent's Park,' says, "We have only space to mention that the grand panorama of the metropolis, which covers the interior walls of the great polygonal building, has almost entirely repainted by Mr. Parris, who in 1829 completed the picture projected by Horner." In 'A Description of the Royal Colosseum, reopened in M.D.CCCXLV.,' &c., is an account of "The Moving Cyclorama of Lisbon, designed and produced under the direction of Mr. W. W. W. well, and painted by Messrs. Danson and Scott."

AMERSON H.

Amédée Villa, Crouch End.

In 'Old and New London,' vol. v. p. 27, Walford states that Mr. Horner's panorama "retained its popularity so long that in 1845 it was repainted by Mr. Parris, when a second exhibition of the same, of course, *mutatis mutandis*—London by London—was exhibited in front of the other. In 1845 the panorama of Paris, painted by Danson, of the same size as the night view of London, was exhibited there. This Danson was probably the same artist with Telbin, painted "the grand pictorial of London in the olden time previous to the Fire in 1666," which was exhibited at the Surrey Zoological Gardens.

G. F. R.

FOURTEENTH CENTURY LEASE (6th S. xi. 355).—MR. PEACOCK speaks of *lepe* as "a word for basket." I have heard the word used by labourers in Oxfordshire for the basket in which the sower carries his seed.

HENRY H. G.



OF A SEA COOTE (6th S. xii. 493).—This is possibly not be a clerical error, as Admiral in his 'Sailor's Word Book' (1867), s. n. remarks that "the name is sometimes used guillemot (*Uria troile*), and often applied to a pid person." G. F. R. B.

EVERARD HOME COLEMAN supplies the same [c.]

DEI (6th S. xii. 308, 335, 416, 502).—To send you another instance of a name of this time very quaint and of the type referred to. Upon a Cheshire signature to a Dulwich College, John Godsendhimus, 'arner, 'Cat,' p. xlix, remarks, "Perhaps euphemistically called a love-child."

W. RENDLE.

HOURS OF QUOTATIONS WANTED (6th S. xi. 19).—

The gardener said, &c. respondent of the *Literary World* of January 8 the following, from the 'Memorials of Caroline (1882), p. 182:—"Went to Budock Churchyard. I saw a grave with a pretty, simple epitaph on it. It was: 'And he asked, "Who gathered this flower?" The gardener answered, "The Master!" And his servant held his peace.'"

My correspondent gives the following epitaph on a grave in the churchyard of Cottingham, Cambridgeshire:—

"Luck'd these flowers?" the careful gardener cried;  
"Lovely flowers, which graced the border side?"  
"Friendship," said the labourer, at the door—  
The gardener silent bowed, and said no more.

GEO. H. BRIERLEY.

(6th S. xii. 517.)

Rocking on a lazy willow, &c.

The edition of Lord Iddesleigh's address on 'Desultory Reading,' published by Kegan Paul, Trench & Co., contains a note stating that the above quotation is from Stuart Blackie.

N. H. HUNTER.

Lines beginning—

She who comes to me and pleadeth,  
Written by Longfellow in a private album. So far as I am aware, the only reference to them in print is in the *Century Illustrated Magazine*, vol. xxv. p. 160.

JOHN S. PARKIN.

(7th S. i. 30.)

To catch the eel of science by the tail.  
being only assigned to a "poet," and being also lately quoted, I presume that the lines from the 'ad' may be cited:—

How index-learning turns no student pale,  
Yet holds the eel of science by the tail.—i. 275-6.  
is a Latin and Greek proverb, "Cauda tenes am," which Erasmus explains:—

π' οὐράς τήν ἐγγέλων ἔχει, id est, Cauda tenes am. In eos apte dicitur, quibus res est cum bus lubrica fide, perfidisque, aut qui rem fugitivam incertam aliquam habent, quam tueri diu non possunt. Adagia, typ. Wechel, fol. 1629, p. 324.

Valentinus (l. 19, p. 273c of his 'Hieroglyphica') notices the emblematic character of the eel. But it is so familiar that Pope may well have had it come into his mind spontaneously in reference to an idea which he intended to express.

ED. MARSHALL.

(7th S. i. 60.)

"Bloody with spurring, fiery-red with haste."

Richard II., II. iii.  
W. H.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Initials and Pseudonyms: a Dictionary of Literary Disguises.* By W. Cushing, B.A. (Sampson Low & Co.)

In a handsome volume of six hundred pages, containing, in double columns, on a rough estimate, eighteen thousand references, Mr. Cushing supplies what he calls a 'Dictionary of Literary Disguises,' and what might, with equal appropriateness, be called a catalogue of literary revelations. A work of this class, intended to supply a list of all the initials and pseudonyms borne by English and American writers since the year 1700, can never be complete. That this is the case a mere glance at the columns of 'N. & Q.' will suffice to prove, since therein may be found as many pseudonyms and initials, the secrecy of which is not likely to be violated, as would in themselves constitute an important supplement. In newspapers, again, a signature once adopted is often employed by several writers in succession, and, strictly speaking, belongs to none. Mr. Cushing is an American, and was for some years in the Harvard University Library. American newspaper-writers occupy, accordingly, a considerable share, while English journalism is less amply represented. This was, of course, to be expected, and the mention of the fact is not intended as censure. It would be easy, however, to supply instantaneously a large number of pseudonyms employed on the London press which have an interest fully equal to most of those which are mentioned. In the case of a work of this kind criticism is scarcely challenged. Mr. Cushing's book appeals to two classes: to the scholar first, whose duty it is in editorial work to trace every line of a deceased writer, and to that portion of the general public which is curious to be behind the scenes of literary life. Here is a large constituency to which to appeal, and there is little doubt that the new volume will have a good circulation. Attention is called, with justifiable pride, to the article on Junius by Mr. Albert R. Frey, whose collections have come into Mr. Cushing's possession. In many cases the information supplied extends far beyond the mere name of an author. The volume is divided into two portions. The earlier gives the initial or pseudonym first, and then supplies the name of the bearer, as: "Owen Meredith, the Right Hon. Edward Robert Bulwer Lytton, Earl Lytton"; the later the name of a writer, followed by all his known aliases, as: "Buchanan, Robert, Caliban, Thomas Maitland." To some names a long list is appended. Sir Walter Scott is one of these. Surely, however, the author of 'Waverley' should appear in both parts of the volume. The same name is, of course, borne by many people. How difficult it is to keep up to the day is shown in the fact that the name "Friend of the People," which four individuals have assumed, is now to be seen on the portrait of a lady prominently known in connexion with the law courts. Mr. Cushing has accomplished assiduously and well an arduous task. He will be able to make large additions in a second edition. The work, however, will be warmly welcomed, and must form a portion of every library of reference.

*The Dawn of the Nineteenth Century in England.* By John Ashton. 2 vols. (Fisher Unwin.)

MR. ASHTON'S sketches of social life rapidly multiply. In the latest of these he gives from various sources—the principal among which are newspapers and caricatures—a series of pictures of English life in the first decade



of the present century. Leaving to the historian the task of showing the graver side of politics, Mr. Ashton contents himself with describing changing fashions of dress and manners, the events by which the people were temporarily stirred, the "sensations" of the day, and the picturesque aspects of street and road. For a task so unambitious Mr. Ashton has shown previously his qualification. His letterpress may be easily skimmed in a few hours, and the chief entertainment of the reader is derived from the abundant illustrations with which it is accompanied. To collectors these plates are doubtless familiar. There is a world, however, which likes to blend with its amusement a certain measure, far from oppressive, of information. To this world these volumes appeal. In the early years of the century the English people was occupied with the scare of a French invasion. Mr. Ashton supplies, accordingly, pictorial designs, with accompanying letterpress, of the volunteers with which the country swarmed. He shows also the funeral car of Nelson drawn by sailors, the watchmen going on duty, Vauxhall Gardens, the condemned sermon at Newgate, and reproduces a number of caricatures, social and political. His volumes are gossiping and entertaining. That they contain much information new to students of 'N. & Q.' cannot be said. In an unpretentious way, however, they supply pictures of the life of our grandfathers, and they may be read without fear of weariness.

*The Golden Gates and Silver Steps.* By Shirley Hibberd. (E. W. Allen.)

LIKE many other books expressly designed for children, 'The Golden Gates' of Mr. Shirley Hibberd will find its warmest admirers among readers of riper growth. In the wild and fantastic stories and sketches which are supplied much curious information is given, and there is a vein of gentle satire which is not unworthy of Andersen. This book constitutes, so far as we know, a new departure of Mr. Hibberd. The line he adopts in his less occupied moments is worth continuing.

*The English Historical Review.* No. I. (Longmans & Co.)

UNDER the editorship of Dr. Creighton this new candidate for the favour of the literary world makes a promising start. Its object, briefly stated in an opening address, is to supply historical articles written in a philosophical spirit, including the last results of modern discovery, avoiding "personal controversy," and appealing directly to the professional student of history, but making also some appeal to the general reader. Dr. Freeman's essay on 'The Tyrants of Britain, Gaul, and Spain,' which gives an animated account of some of the difficulties of the Western Empire during a period of barbarian aggression, is perhaps typical of the best kind of work the *Review* is likely to obtain. The Provost of Oriel sends also a valuable contribution on 'Homer and the Early History of Greece,' Lord Acton has a thoughtful and suggestive paper on 'German Schools of History,' and Prof. Seeley writes on 'The House of Bourbon.' Notes and documents, some of much interest, and a large number of reviews of books are included in the number.

*Le Livre* for January 10, 1886, will have to be included in all Dickens collections pretending to completeness. Its opening article consists of 'Charles Dickens à Paris: d'après sa Correspondance et des Documents Inédits.' There are, as might have been expected, some mistakes in the notes, as when the name Sampson Brass, applied to one of his children by Dickens, is said to be that of a giant in a fairy tale; but the article has abundant interest. It deals only with the life in the Rue de Courcelles, 1846-7, and has two full-page portraits of the novelist. A further instal-

ment will deal with Paris revisited by Dickens. A portrait of Alexandre Dumas is also affixed to a notice of 'La Tour de Nesle.' M. Octave Uzanne's 'Caverie de Nouvel An' gives an interesting account of the establishment of *Le Livre*.

THE February number of *Walford's Antiquarian* will contain the first of a series of papers on 'Our Early Antiquaries.' It deals with Elias Ashmole. Mr. H. R. Forrest will give an account of how his Shakspearian collection arose, and Mr. Greenstreet will contribute further instalment of 'The Ordinary from Mr. Thomas Jenyns's "Booke of Armes."'

MR. ROUND has at press a critical essay on 'The Early Life of Anne Boleyn,' dealing with the points in the controversy between Mr. Friedmann, Mr. Gairdner, and Mr. Brewer. Mr. Elliot Stock will be the publisher.

FRANCIS CAPPER BROOKE, of Ufford Place, Suffolk, under the initials F. C. B. one of the earliest contributors to 'N. & Q.' died suddenly on Wednesday, the 13th inst. Born in 1810, he was educated at Harrow and Christ Church, Oxford, where he graduated in classical honours in 1831. He subsequently held a commission in the Grenadier Guards, serving also the office of high sheriff of his native county in 1869. A glance at an old *Oxford Calendar* shows amongst his undergraduate contemporaries who were at that date students on the foundation of the house the honoured names of W. K. Hamilton, Sutherland, W. E. Gladstone, the Hon. C. J. Canning, H. G. Liddell, Montagu Villiers, and Robert Scott; whilst amongst independent members are Ramsay and Bruce, afterwards Lords Dalhousie and Elgin. For a number of years Mr. Brooke devoted much time and money to the collection of a noble library at Ufford, numbering more than twenty thousand volumes. In this he took great delight, knowing intimately its treasures. In fact, it was said he could find any book in it in the dark. One of its chief features was the collection of pamphlets and leaflets. The library is strictly entitled as an heirloom, and will not, therefore, meet with the usual fate of fine collections in the auction-room.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

B. B. ("Bannerman Family").—By referring to the notice to correspondents at the head of our queries, you will see it is impossible for us to insert your communication.

M. H. WHITE ("General Armstrong").—Your first query on this subject has been inserted, *ante*, p. 28, and a second has been sent with no mark of being a duplicate.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JANUARY 30, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER V.

In the foregoing "contributions" I observe that I have shot a martyr with arrows in the valley of the East Anglian Waveney, stalked down a mammoth on stilts in the valley of the Rhine, and lassoed a magnificent antiquarian hobby-horse in the valley of the Somme. But if the benevolent reader thinks that in so doing I have in any wise gone astray from my subject, the history of the Thames, he labours under a mistake. At the time when the flint which John Conyers found opposite Black Mary's was chipped into its present shape the Waveney, the Rhine, the Somme, and fifty other rivers, great and small, on both sides of the Channel, were all of them tributaries of the Thames. It may perhaps be objected that if the Thames and the Rhine were ever united, the Thames ought rather to be considered as a tributary of the Rhine than the Rhine of the Thames. I notice this objection merely to set it aside. In spite of all temptations to belong to other nations, I am a son of the English mother-country, and object on principle to allowing the German fatherland any superiority, even in the matter of rivers. Drayton was of the same way of thinking:—

The Scheld, the goodly Meuse, the rich and viny Rhine,  
Shall come to meet the Thames in Neptune's wat'ry  
plain,  
And all the Belgian streams and neighbouring floods of  
Gaul

Of him shall stand in awe, his tributaries all.

'Pol.,' xv.

And here I note that both Spenser and Drayton have something to say about a time when the British Isles still formed part of the European mainland—

For Albion the son of Neptune was,  
Who for the proof of his great puissance  
Out of his Albion did on dry-foot pass  
Into old Gaul that now is clefted France  
To fight with Hercules.—'P. Q.,' iv. ii. 16.

The later poet enters into further details, which place the domestic character of Albion in an amiable light. The Isle of Thanet, it seems, was his eldest daughter, and her present geographical position is due to the fact that she was there

By mighty Albion plac'd till his return again  
From Gaul, where after he by Hercules was slain.  
For earth-born Albion, then great Neptune's eldest son,  
Ambitious of the fame by stern Alcides won,  
Would over, needs, to Gaul, with him to hazard fight.

When her papa was just starting on this ill-omened enterprise, Thanet, like a loving and dutiful daughter, "raught" at him to embrace him, a circumstance, fortunately,

Which was perceiv'd by chance.

The loving isle would else have followed him to France.  
To make the channel wide that then he forced was  
Whereas, some say, before he us'd on foot to pass.

Drayton, 'Pol.,' xviii.

I do not know whence the poets derived that part of the myth which refers to Albion's crossing the Channel dry-shod; but obviously it cannot belong to the original story, because if Albion had not been geographically an island it would never have figured allegorically as a son of Neptune. The immediate source from which Spenser drew the rest of the legend was probably William Harrison's introduction to Holinshed's 'Chronicle,' where it is thus given (ed. 1577, p. 5), on the authority of "Nicholaus Perottus, Rigmanus Philesius, Aristotle, and Humfrey Llhuyd, with diuers other." Albion the Giant, it seems, was the fourth son of Neptune, sixth son of Osiris, and brother of Hercules, by a lady called Amphitrita, and was put by his father in possession of the Isle of Britain, where he speedily subdued the Samotheans, the first inhabitants.

"As Albion held Britayn in subiection, so his brother Bergion kepte Irelande and the Orkenys under his rule and dominion, and hearing that their cousin Hercules Libicus, hauing finished his Conquestes in Spayne, ment to passe through Gallia into Italye, against their brother Lestrigo, that oppressed Italy, under subiection of him and other of his brethren: the sons also of Neptune, as well Albion as Bergion, assembling their powers together, passed ouer into Gallia, to stoppe the passage of Hercules."

Hercules, "whome Moyse calleth Laabin," had



sworn revenge against the children of Neptune for having killed his father Osiris, and after having slain Tryphon and Busyris in Egypt, Anteus in Mauritania, and "the Gerions in Spayne" led his army towards Italy, "and by the way passeth through a part of Gallia, where Albion and Bergion having united their powers together, were ready to receyue him with bataile, and so nere to the mouth of the riuer called Rhosne, in latin Rhodanus, they met and fought." At first victory "beganne outrighte to turne unto Albion and to his brother Bergion," and Hercules, seeing that he was being worsted,

"specially for that his men had wasted their weapons, caused those that stood stil and were not otherwyse occupied, to stoupe down and to gather up stones wherof in that place there was plentie, whyche by his commaundements they bestowed so freely upon theyre enemies that in the ende hee obtayned the victorie,"

slaying Albion and Bergion with most of their men.

This, then, is the legend in its latest form, rustling in Elizabethan farthingale and ruff, radiant in roses of paint and lilies of powder. Who would have dreamed that two thousand years before, the same tradition, even then of immemorial antiquity, had swept across the stage of Attic tragedy at the bidding of Æschylus? Yet so it is. The costume is changed. The myth wears chiton and peplos instead of hoop and buckram, but it is the same myth. "The 'Prometheus Unbound' of Æschylus," says Shelley, in the preface to his own poem under the same title,

"supposed the reconciliation of Jupiter with his victim as the price of the disclosure of the danger threatened to his empire by the consummation of his marriage with Thetis. Thetis, according to this view of the subject, was given in marriage to Peleus, and Prometheus, by the permission of Jupiter, delivered from his captivity by Hercules."\*

Unhappily, although the outline of the plot is preserved, the drama itself only survives in a few fragments, embedded, like fossils, in the works of later authors. Among these extracts the longest and most important is given by Strabo in describing what is now the plain of La Crau, between Marseilles and the mouths of the Rhone. Here, says the geographer, about a hundred furlongs from the sea and about the same distance in diameter, is a waste called the Stony, from the number of loose stones there; and after stating sundry theories which had been broached to account for their origin, he proceeds:—

"But Æschylus, evidently puzzled to account for the phenomenon, either invented or adopted a myth to explain it. For, according to him, when Prometheus was telling Hercules the line of travel he would have to take to get from Caucasus to the Hesperides, he said:—

\* "I," he adds, in justification of his own departure from the precedent laid down by Æschylus, "was averse from a catastrophe so feeble as that of reconciling the champion with the Oppressor of mankind."

Thence to the Ligians' dauntless host thou 'lt come,  
When, puissant as thou art, full well I wot  
Thou 'lt 'plain thee of the fight, for 'tis ordained  
Thy shafts shall there be spent, and not a stone  
Shall earth afford, for all the soil is loam.  
But Zeus shall see thee weaponless, and send  
In pity a cloud that shall make dark the earth  
With hail-storm of round stones, hurling the which  
With ease thou 'lt bring to naught the Ligyian host."

Here, then, is evidently the same tradition, associated not with the names of Albion and Bergios, but with a certain Ligyian (=Ligurian) host, in a play of Æschylus which, together with the others making up the Promethean trilogy, was acted at Athens some time between B.C. 472 and B.C. 458. It is quite possible, moreover, and indeed probable, that if the context of this tantalizing fragment were still in existence, the names of the giants would be found mentioned in it. At all events, Pomponius Mela, early in the first century A.D., in describing the same "Stony Waste," speaks of it as the spot "where Hercules fought Albion and Bergios, the sons of Neptune."† The connexion between the giant children of Poseidon and the "Ligyian host" is still further proved by the name Ligys being substituted for that of Bergios in the version of the story preserved by Isaac Tzetzes, or whoever else the scholiast on Lycophron may have been.

BROTHER FABIAN.

(To be continued.)

#### 'DICTIONARY OF NATIONAL BIOGRAPHY,' NOTES AND CORRECTIONS.

(See 6th S. xi. 105, 443; xii. 321.)

Vol. V.

P. 20, John Bigland. This article is lamentably imperfect, chiefly because the writer of it was unaware of Bigland's 'Memoirs written by Himself,' an 8vo. vol. of 255 pp., published at Doncaster, 1830. He died at Finningley; Poulson does not say that he died at Aldbrough, but that he was born there, which is equally wrong.

P. 22 a, for "for Grace" read *of Grace*.

P. 34, John Billingsley, senior. Fox's 'Mystery of the great Whore' was a reply to many writers besides B.; Smith, 'Bibl. Anti-Quak.,' 1872, pp. 74-5; 'Life of John Hierom,' 1691, p. 52. Heywood says he died in 1683, aged fifty-six, and was buried at Mansfield May 29, 'Nonconf. Reg.,' by Heywood and Dickinson, 1881, p. 68; Heywood's 'Diaries,' 1881, ii. 147.

P. 35, John Billingsley, junior. "He does not appear to have published anything." Yet at the end of Harris's 'Funeral Sermon' (named as one of the works consulted) is a list of ten things published by him, beginning with 'The Believer's

\* Strabo, iv. 1; Dionysius Halic., i. 41. Cf. also Diod. Sic., iv. 19.

† 'De Situ Orbis,' ii. 5. Apollodorus, ii. 5, § 10, calls Bergios, Dercynus.



Daily Exercise,' 1690, which is here, 35 a, given to his father. Moreover this list is not complete. He became a pupil of Richard Frankland, Sept. 1, 1679, and was "ordained" at Mansfield, Sept. 28, 1681, by his father and others. He married Dorcas Jordan, of Mansfield, Aug. 22, 1682, who died Dec. 29, 1717, Dr. Harris preaching her funeral sermon. He was one of those who signed 'An Authentick Account of Things agreed upon by the Dissenting Ministers,' 8vo. Lond., 1719. 'Nonconf. Reg.' by Heywood and Dickinson, 1881, p. 45; Heywood's 'Diaries,' 1881, ii. 10, 201; 'Hist. of Chesterfield,' 1839, p. 115 n.; Miall, 'Congreg. in Yorksh.,' 1868, p. 291; Thoresby, 'Corresp.,' i. 152. A pedigree of the issue of John Billingsley, jun., is given in Dr. Howard's 'Misc. Gen. et Her.,' 1868, i. 299, and see 'N. & Q.,' 6th S. xi. 513-4.

P. 36 b, for "Belshanger" read *Betteshanger*.

P. 37 a, for "Lantmartine" read *Leintwardine*; for "Baynes" read *Reyner*.

P. 37 b, for "nonjurist" read *nonjuror* (I).

P. 43 b, for "sacramentaries" read *sacramentarians* (I).

P. 46, Francis Bindon. Accounts of him in Nichols, 'Lit. Anecd.,' viii. 1814, p. 2 n.; Nichols, 'Illust. Lit. Hist.,' v. 1828, p. 384-6, with a poem upon him by Deane Swift, Esq., printed by Faulkner of Dublin in 1744. His portrait of Abp. Boulter has been engraved by Brooks, *Gent. Mag.*, 1786, p. 420, 1787, p. 593, and it was the subject of a poem addressed to the painter by Delamayne, *Gent. Mag.*, 1742, p. 664; 'N. & Q.,' 6th S. viii. 105, 337.

P. 46 b, for "Chicheliana" read *Chicheleana*.

P. 71 b, l. 18, for "1634" read 1635.

Pp. 71, 72, Mr. Bird's 'Autobiog.' should have been more precisely mentioned.

P. 72 a, l. 29, for "Bell" read *Bird*.

P. 89 b. One of the latest writers on the Acts, the Rev. W. Denton, 1874, i. 2, places Biscoe first in a list of eight English commentators from whose writings the student of Holy Scripture will learn far more than he will gather from the pages of all the writers of the critical school of Germany.

P. 96 a, On the popularity of some of Bishop's verses see 'N. & Q.,' 3rd S. xi. 247; 'Elegant Extracts,' bk. iv. § 196.

P. 98 b, 'Remarks upon a small Treatise, entitled, "The Beauty of Holiness in the Common Prayer," written and published by Dr. Bisse, 1732.'

P. 100 b, Bisset of Birmingham. Many details in 'N. & Q.,' 4th S. iii. v. vi.

P. 126 b, for "Tunstill" read *Tunstall*.

P. 157 a, A description of Blagrove's 'Mathematical Jewel' is one of the treatises comprised in Blundeville's 'Exercises,' third edition, 1606. John Palmer's 'Description' of the same, 4to., 1658, mentioned under Joseph Blagrove (158 a), should have been noticed here.

P. 169, Charles Blake. He was born Oct. 31. The dates of his degrees do not tally with those printed in 'Catal. Grad.,' 1772. He did not hold the living of St. Mary's, Hull. Gent's 'Ripon,' ii. 3; Gent's 'Hull,' 63-5; Wilson's 'Merch. Taylors' Sch.,' his MSS., &c., Robinson's 'Snaith,' 1861, pp. 99, 100.

P. 169 b, for "Hessy" read *Hessey*.

P. 181 a, for "Wollett" read *Woollett*.

P. 198 b. Mrs. Bland was born at Caen, Normandy; her husband's name was George; Maunder's 'Biog. Treas.,' third edition, 1841, p. 844.

P. 236-7, Robert Bloomfield. Much has been collected about him and his writings in 'N. & Q.,' 4th S. vi.; see also Brayley's 'Views Illust. of Bloomfield, with Memoir,' 1806; *People's Mag.*, 1867, i. pp. 9, 272. In an advertisement to the eighth edition of the 'Farmer's Boy,' 1805, dated March 2, 1805, the author corrects some of the dates in Mr. Lofft's preface. His first appearances in print were in Say's 'Gazetteer,' and in Almon's *Gen. Advert.*, May-Nov., 1786, and not at an earlier date in the *Lond. Mag.*, as stated 236 b.

P. 243 a. John Owen has a characteristic epigram, "In obitum Caroli Blunt Comitiss Deuonise, 1606." First collection, lib. iii. n. 206.

P. 244, Charles Blount. Notice should, in fairness, be taken of what Christians thought of his 'Apollonius' and of his suicide; see Leslie's 'Short Method,' edition 1815, p. 52.

P. 256 a. The pref. to 'Les Termes de la Ley,' 1667, is signed "T. B., Inner Temple, April 23, 1667"; for "Chancy" read *Chauncy*.

Pp. 273-4, J. H. Blunt. Both his degrees of M.A. and D.D. were honorary; he was elected F.S.A. 1866. A detailed account of his life was given by a friend in the *Church Times*, April 18, 1884, p. 303.

P. 276 a, for "Kynnesley" read *Kynnersley*.

P. 286, Bobart, jun. In a copy of *Lonicerus*, 'De Hist. Nat.,' fol. 1551 (in my possession), "Liber Jacobi Bobart. Ex dono Doctissimi Viri D. Doctoris Hudson, Proto-bibliothecarij Oxoniensis, Clarissimi." Much about the Bobarts in 'N. & Q.,' see the general indexes.

P. 291 a, J. E. Bode. Memoir in Miller, 'Singers and Songs,' second edition, 1863, p. 513.

P. 350 a, for "T. Gregory Smith," read *I. Gregory Smith*.

P. 354 a. A Series of Subjects from the Works of R. P. Bonington, drawn on stone by J. D. Harding, port., and twenty plates, fol. 1829. His port. by Mrs. Carpenter was exhibited at S. Kensington, 1868, No. 344 in the 'Catal. Nat. Port. Exhib. III.,' where is a brief biography, slightly differing.

P. 357 a, for "Lechmore" read *Lechmore*; Bledon may more naturally represent *Bledon*, which joins Ripple.

P. 357 b, Bonner's pref. to *Bp. Gifford's*



was reprinted in 1832 in a 'Mem. of John Bradford,' by Wm. Stevens.

P. 359 b. Bale's 'Declaration of Edmonde Bonner's Articles' was published at London, 1561; he had previously written under the name of Johan Harryson 'Yet a Course at the Romyse Fox,' Zurik, 1543, another attack on Bonner. Hannah More wrote a poem, 'Bishop Bonner's Ghost.'

P. 389 b, for "Oxendon" read *Oxenden*.

P. 392 b, for "North Howram" read *North Owham*.

P. 392, Boothroyd. See Miall, 'Congreg. in Yorksh.,' 1868, pp. 193-4.

P. 402 a, for "Berwick" [in list of authorities] read *Ripon*.

P. 427, Bosville. Gunthwaite is in the parish of Penistone, Yorkshire. Bosville also had a seat (now belonging to the family of Lord Macdonald) at Thorpe, in the parish of Rudstone, in the East Riding of Yorkshire, where Boswell visited him in May, 1778, and whence he wrote to Dr. Johnson; see the 'Life,' under that year.

P. 442. Edward Boteler belonged to the Botelers of Sudeley, Gloucestershire, and was Rector of Winttingham from 1650 to his death in 1669. Much has been collected about him in the notes to the three editions of John Shawe's 'Memoirs,' Broadley, 1824, pp. 100-5, Surtees Soc., vol. lxx., pp. 437-9; Boyle, 1882, pp. 276-80. See also Calamy, 'Account,' 85; Kennet's 'Register'; Hadley's 'Hull,' 887; Andrew's 'Winterton,' 107; Westoby, 'Life of T. Adam,' 169; Wilford's 'Memorials,' 1741, pp. 183, 237.

The notice of Bp. Bilson (pp. 43, 44) is very inadequate and most disappointing. Surely the editor would act more wisely if he gave to English churchmen the task of writing about English churchmen. When he has Canons Overton, Creighton, Venables, Stephens, and others on his staff, he should have no need to turn to outsiders, who, even if unprejudiced, cannot realize and present the bearing on his own times of the life of such a man as Bilson. Neither is there in this instance any special acquaintance with his writings which can be set off against a poor grasp of his life. His book on Church Government is contemptuously dismissed with the brief notice "superfluously learned and unattractive." Yet Canon Perry, in his 'History of the English Church,' 1878 (a small book for students) can afford to give up nearly a page to this very book, concluding that "the learning and ability with which Bilson" wrote "constitute this work one of the most effective of English theological controversy, and certainly the most complete and useful which this particular strife produced." Nothing is said about his presence at the Hampton Court Conference. John Owen, fellow of New College, had Bilson for his preceptor, and has left one of his epigrams in grateful memory of him who taught him to write them.

The writers show great unevenness in their knowledge and use of books of reference, which might have been prevented by a process of exhaustion, just as Dr. Murray and his staff have precautionously drawn dry every English dictionary.

The 'Dictionary of National Biography' owes much—perhaps more than it acknowledges—to 'N. & Q.'; but a short acquaintance with the seventy-two volumes of our valuable periodical, made by means of the indexes, will show that it might profitably owe very much more.

W. C. B.

#### SHAKSPEARIANA.

'1 HENRY IV.,' II. iv. (6th S. xii. 203):—

This pitch, as ancient writers do report, doth defile.

"The quotation is from the apocryphal book of Ecclesiasticus, xii. 1., 'He that toucheth pitch shall be defiled therewith'" (Harris's 'Malone's Shakspeare'). This appropriation from Scripture seemed common enough in those days, as many writers had used it, therefore making good what Falstaff, or Shakspeare, said. Shakspeare may have known it from them as much as from the Bible. The saying had become proverbial before Shakspeare (see Boswell's 'Malone's Shakspeare,' where the pointing out the passage in Ecclesiasticus is assigned to Harris). The use by others is as follows:—"Alluding to an ancient ballad beginning, 'Who toucheth pitch must be defiled'" (Steevens); or perhaps to Lyly's 'Euphues,' "He that toucheth pitch shall be defiled" (Holt White). Dr. Farmer has pointed out another passage exhibiting the same observation, but omitted to specify the work to which it belongs: "It is harde for a man to touch pitch and not to be defiled with it" (Steevens).

In the next speech given to Falstaff there is an appeal to the New Testament: "If, then, the tree may be known by the fruit, as the fruit by the tree," &c. Steevens says: "I am afraid here is a profane allusion to the thirty-third verse of the twelfth chapter of St. Matthew."

In the same dialogue the vein of irreverence may be thought to be continued. The Prince plays the part of the king his father, Falstaff the son:—

*P. Hen.* The complaints I hear of thee are grievous.

*Fal.* 'Shblood, my lord, they are false: nay, I'll tickle thee for a young prince, 'f'faith.

*P. Hen.* Swearst thou, ungracious boy? Henceforth ne'er look on me. Thou art violently carried away from grace: there is a devil haunts thee, in the likeness of a fat old man, &c.

Under James I. an Act was passed commanding all these oaths to be expunged from plays, "ablood," "i'faith," the name of God, and "alid" and "alight." "Grace" is often in Shakspeare's plays directed against the doctrine of the Puritans. In a few lines the Prince proceeds to the moralities,



and speaks of Falstaff as "that reverend vice," "that grey iniquity," "that father ruffian," "that vanity in years." Malone says: "The Vice, Iniquity, and Vanity were personages exhibited in the old moralities." Prince Hal says: "Falstaff that old white-bearded Satan." Falstaff answers: "If sack and sugar be a fault, God help the wicked." Falstaff goes on about the damned and Pharaoh's lean kine. Same expressions follow. It would, therefore, be useless to continue what Shakespere terms "damnable iterations."

W. J. BIRCH.

'CYMBELINE,' V. i. 16 (6th S. xii. 342; 7th S. i. 22).—It was by an unaccountable slip of the pen—unaccountable unless upon a liberal estimate of human fallibility—that I wrote *Pisanio* twice instead of "Posthumus" in my note on 'Cymbeline,' V. i. 16. I am surprised that DR. INGLEBY, familiar as he must be with the lapses of Shakespearean critics, did not divine this explanation of so monstrous a mistake. As regards the text under discussion I have nothing to add, and am willing that the two arguments should go to the jury as they stand.

W. WATKISS LLOYD.

'ALL'S WELL,' V. iii. 216 (6th S. xi. 82, 183, 244, 361; xii. 105, 201).—Notwithstanding all that has been written by recent critics on this crux, by Sir P. Perring in 'Hard Knots in Shakspeare,' p. 123 (whose modesty, though mingled with too much self-complacency, other critics would do well to emulate), by Mr. W. E. BUCKLEY and other bolters of *comming* taken as the participle of *come*, I beg to reiterate, in the strongest manner, that no interpretation or conjectural emendation will meet the case which does not either take *comming* as an adjective or as a misprint. It is wise, amid the multitude of cruxes under consideration, to economize our critical resources; and on the matter of "insuite *comming*" (where the latter word is, if possible, a greater crux than the former) a great saving of time, pains, and brains would be effected by frankly admitting that nothing deserving of the name of sense can be made of this passage (or, for matter of that, of "*comming* in dumbness" in 'Troilus and Cressida') if *comming* is taken as a participle. I have really nothing to retract or to add to my reply at pp. 104–106 of the last volume; and no one who knows me would impute to me, as Mr. BUCKLEY does, the adoption of Parthian tactics.

C. M. INGLEBY.

Athenæum Club.

BRIEF=SPELL, CHARM.—Three times within the last four months, in three different languages, have I quite accidentally met with this word (either so spelled or in an equivalent form) in this meaning. This shows that the word was at one time widely spread; and as I believe it is little known, I call attention to it. The first place I

met with it in was Grimm's 'Gramm.,' ii. 961, in the compound word *Zete-brief*, which he explains, "einer der briefe auszettelt, wahrsager" (and see also Müller and Zarncke, s.v.). The second place was in Boccaccio (ninth day, fifth story). Here it is called *briefe*, and consisted of certain unmeaning words and pretended magical characters,\* written for a joke upon a piece of paper. The last place was Jamieson's 'Dict.' (with the variants *breif* and *breef*), where I came across it while looking for another word. He shows that it was also used in O.-Fr. (Roquefort, *brief*, *brief*, *briest*) and in Low Lat. *brevia* (Ducange). I cannot discover, however, that the word was ever used in this meaning in Mid. Eng. Are we to conclude that all charms and spells were brief or short? Modern ones certainly are not always so, for I have a photograph of a charm† found on a German soldier, killed, in spite of it, in the late Franco-German war, and it covers three closely written pages.

F. CHANCE.

Sydenham Hill.

HOGMANAY.—In the *Saturday Review* of January 9, p. 37, a writer on 'Positivists and Politics' has this sentence:—"That which is called New Year's Day in England, and, according to some unknown etymology, Hogmanay in Scotland, appears in Fetter Lane as the Festival of Humanity." This may be all very well as regards England and Fetter Lane, but it is inaccurate in so far as it concerns Scotland. Hogmanay is sometimes used as a descriptive name of the last day of the year—a day still known in many rural districts by the vernacular term of "cake-day," as children on that day keep up the traditional practice of going from house to house and singing for their cakes. It is true that the etymology of Hogmanay is unsettled, and the suggestion that it may be a corruption of the French "*au gui menez*"

\* "*Scrisse in su quella carta certe sue frasche con alquante cateratte.*" This last word, *cateratte*, is interesting. It is interpreted by Italian lexicographers "*caratteri magici*" (magical characters), and would seem to be a kind of irregular and imperfect transposition of "*caratteri*"—unless, indeed, it has something to do with the "*catarractæ* S. Petri," two railings which surrounded the tomb of St. Peter (see Ducange), and to which possibly charms may have been brought with the idea of giving them greater efficacy. Can anybody throw light upon this matter?

† *Briefs* (or *bries*, as it is written by Godefroy) is the plural (cf. *brevia* in text, and *cateratte* in note \*) of *brief*. See Godefroy.

‡ A textual copy of this charm will be found in 'N. & Q.' 4th S. ix. 10, 11. It is throughout called a *Brief*, although I cannot find the meaning of *charm* given to this word in either Grimm or Sanders. It may have been called *Brief*, however, simply because it was in the form of a letter or document. But see Grimm's explanation of the word *Zete-brief*, given above; for there the word *briefe* must probably be taken to mean "charms," or something similar.



—"lead to the misletoe," has hardly more than tentative value.

THOMAS BAYNE.

Helensburgh, N.B.

**SUEZ CANAL.**—It may interest your readers to note that Sir Walter Scott in 1832 foresaw the profitable and political character of this undertaking, for, in writing in that year, he makes one of his characters observe:—

"No person ever made a confidant of me who repented it. Think what the Pacha might have made of it, had he taken my advice, and cut through the Isthmus of Suez." Turk and Christian, men of all tongues and countries, used to consult old Touchwood, from the building of a mosque down to the settling of an *agio*.—"St. Ronan's Well," p. 311, centenary edition.

DE VINCHELÉS PAYEN PAYNE.

Park Place, St. James's, S.W.

**LUBBOCK.**—This patronymic has often been queried, and I have understood that Sir John is himself a querist. I offer the following suggestion, being equally unaware of its value or originality. Suppose an inhabitant of North Germany left his native town of Lubeck, he would be called a Lubecker, like the names Posener, Pilsener, Darmstetter, &c. On reaching our Eastern Counties the third syllable would be shed, and the surviving "Lubeck" might well become Lubbock by assimilation.

A. H.

**THE STRAW BEAR OF THE PLOUGH-WITCHERS.**—Twenty-six years ago I made a note in these pages on the Huntingdonshire plough-witchers on Plough Monday—the first Monday after the Epiphany (2nd S. ix. 381)—and the reference to this note of mine is given by Mr. T. F. Thiselton Dyer in his 'British Popular Customs' (1876, p. 40). But neither in that work nor in Chambers's 'Book of Days' and other similar volumes, such as Hone and the 'Popular Year-Book,' in Sharpe's *London Magazine* (1846) do I see any reference to one of the plough-witchers appearing as a straw bear. Nor did I ever see such a representation during the sixteen years that I lived in Huntingdonshire. One of the plough-witchers often wore a cow's skin; and Washington Irving, in his account of the Plough Monday observances at Newstead Abbey, says that the clown or fool of the party "was in a rough garb of frieze with his head muffled in a bear-skin—probably a traditional representative of the ancient satyr." It seems worth while, then, to quote the following paragraph, under the heading "Ramsey," Huntingdonshire, from the *Peterborough Advertiser*, January 16, 1886:—

"Plough Monday.—The day was observed here by the customary exhibition of blackened faces, and not over modest petitions for 'just one,' emphasized with ingenious clattering instruments of torture, and promoted with much clamorous importunity. The 'straw bear' also favoured us with a visit, capering to a dulcet accompaniment on the concertina, and showing his affinity to

the shaggy creature impersonated by an ungracious satisfaction for a small contribution."

Perhaps some Ramsey correspondent can give a few more particulars concerning the straw bear and his costume. Plough Monday—as an excuse for begging—appears to have been well observed this year in Huntingdonshire and neighbouring counties. Seven companies of plough-witchers waited upon me in my South Lincolnshire home, and some of the performers—Bessy, the Doctor, the Valiant Soldier, &c.—went through the rounds of their little play. But I did not see a straw bear.

CUTHBERT BELL.

**CHESTER CATHEDRAL BELLS.**—I recently had the pleasure of being invited to a close inspection of the bells of Chester Cathedral. On the fifth of these bells is the following inscription:—

"Sweetly toling men do call

To taste on meats that feed the *soole*."

Refusum A.D. 1604. Denuo refusum A.D. 1827. Operante J. Rudhall."

In the above couplet it will be acknowledged, to use the words of the 'Misanthrope,' that

La rime n'est pas riche et le style en est vieux.

The misspelt word "toling" is not specially noteworthy. Is there, however, any authority for spelling the last word in the couplet after the fashion quoted? In contemporary impressions editions of the great dramatists, Breeches Bibles and other works, I find *soul* printed *soole*. I can not discover the form *soole* in any local glossary. On the sixth bell there is the following inscription (with a very pronounced *w* in the second word), "Ad lawdem Domini sumus nos conservati. Decanus et capitulum Cestrie me effecit runt. Anno Domini, 1606." Taking into view the thanksgiving form of the first part of this inscription, together with the date, I have little hesitation in suggesting that this particular bell may have been founded by the loyal cathedral authorities in 1606 to commemorate the preservation of the kingdom from the Gunpowder Plot of the previous year. A smaller bell than either those referred to is the "Sanctus" bell, which bears the date "1626," and which is made to proclaim, with praiseworthy enthusiasm but with decidedly objectionable Latinity, "Gloria in excelsis Deo."

JAMES GRAHAM.

White Friars, Chester.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that answers may be addressed to them direct.

"MAGNA EST VERITAS ET PRÆVALEBIT." (S. 1st S. viii. 77; 4th S. iii. 261, 404.)—At the first of the above references the origin of this saying was rightly carried back to the First—or, accord-



the Third—Book of Esdras, iv. 41, appears as *μεγάλη ἡ ἀλήθεια καὶ* "magna est veritas et prævalet." It, however, still remains unanswerable. The first appearance of the saying in the Greek is in the late Edward Greswell, Fellow of Christ Church, Oxford, one of the most learned scholars of the nineteenth century, and one not likely to make a mistake. In the preliminary address of the *Calendaria Italica*, Oxford, 1854, says: "The course of my own inquiries have I followed of those well-known words *Μεγάλη καὶ κατωχύρει*." ("Advertisement to the volume," p. vi). Now whence did he derive the saying, where both the verb and the noun are changed from the reading of the original? When, too, was *prævalet* introduced? Or, if these may be considered as only unauthorized variations of the original, the earliest instance of their use, either in Greek or Latin? W. E. BUCKLEY.

L. OF NEW GRANGE, CO. MEATH,  
ON, CO. AYR.—I shall be glad if any  
ers can give me any information re  
e family of the Right Hon. Charles  
of New Grange, co. Meath, M.P. for  
ls, co. Down. He died at his house in  
, Dublin, in Oct., 1725. He is said to  
be son of a Mr. Campbell, of Skeldon,  
who sold his estate in Scotland and  
Donaghadee, co. Down, in 1679. I  
Charles Campbell, of Donaghadee and  
M.P. for Newtownards in 1661, and  
brother Hugh Campbell attended the  
their cousin, the first Earl of Mount  
in 1663.

relationship to the Mount Alexander through their grandmother, Marion of Elizabeth, Viscountess Montcampbell, who married Marion Shaw, as of "Dovecoathall, near Saltcoats, of an Family." Upon referring to such degrees of the Loudoun family as are by no mention of a Dovecoathall branch; that Charles Campbell, Junior de is ranked fourth in a deed of entail th, first Lord Loudoun, executed in

les Campbell, M.P. for Newtownards is probably the father of the abovenamed New Grange, but I shall be exceedingly any one who can throw any light on the

WALTON GRAHAM BERRY.  
Huddersfield, Yorks.

CEEROUS.—This word is now in very colloquial use, but its origin remains, I am certain. Prof. Skeat does not mention it in his 'Etymological Dictionary.' It is found in the 'Contaminate' and in the 'Encyclopædic'.

Dictionary' it is suggested that it is possibly derived from the Old English word *contek* = strife, quarrel. Ogilvie, on the other hand, suggests some connexion with the French word *tancer*, taking the *con* or *can* simply as a prefix. The etymology of the word is discussed editorially in 'N. & Q.,' 2<sup>nd</sup> S. viii. 188. Reference is made to the forms *tankerous* and *tankersome* (meaning fretful, cross) given by Halliwell, and also to the similar word *tanglesome*. It is then suggested that *tankerous* is a nautical term, and originally French. "*Tangage* is in French the pitching of a ship; *tanguer*, to pitch, and *tanguieux*, applied to the ship itself, one that pitches too much." I should like to ask whether any further light can now be thrown upon the origin of the word, and particularly whether it can be shown that it is really in any special sense nautical. It is not given (with or without the prefix) in Ogilvie's 'Sailor's Word-Book,' a dictionary which I believe, tolerably complete in nautical words.

W. T. Lenz.

Blackheath.

LEWIS WAY.—In Mr. G. O. Townsend's *Life* of his uncle, Lord Macaulay, reference is made to an early burlesque poem communicated by Macaulay to Prof. Malden on the subject of *burying* Babington. The first stanza runs—

Each, says the proverb, has his tale. The town  
Marsh loves a controversy; Caden a duel;  
Bennet a felon; Lewis Way a dog;  
The Jew the silver spoons of honest men.

Who was Lewis Way, and  
Macauley refer? T. C. CARR, N. H.  
Chester.

LEONELLUS DUCATUS. — I have a volume of Old Protestant theology, which bears a very good autograph "Leonellus Ducatus, 1688." I should be glad to know who he was.

ANECDOTE OF PORSON.—In the *Thames Valley Memoirs* there is a story of Porson being asked by a lady as to "whether a certain Epistle was or was not ever been used by any good authority." It is stated that he at once replied, "I only know of one instance, and that is in Fisher's *Annotations* on the death of Margaret of Richmond, the mother of Henry VII., and you will find the passage in the third or fourth page on the title 'Epistle to the Pope.'" Charles Greville adds, "And you may be sure they did find it." What is the story? I should be glad to know, presuming it is a good one.

HENRI IV. AND BELLEVALE. — The picture was painted for Prince Eugene by Robert F. F. Richard, and it has been acquired by Gaillard. It represents the king and Gabrielle d'Estrées, and the young Bellegarde, whom he suspected of being an English spy.



bed, with these words, "Il faut que tout le monde vive." I shall be much obliged to any correspondent who will kindly tell me where I can find the original authority for the anecdote illustrated in this picture. I do not want a reference to any modern story-book. JULIAN MARSHALL.

**KIBBE FAMILY: EARLY AMERICAN SETTLERS.**—Wanted to find the ancestry of Edward Kibbe and his wife Deborah —, who were living in Exeter, Devonshire, England, previous to 1611, and whose son Edward Kibbe came to Boston, Massachusetts, with his wife Mary Partridge, in 1640. Also wanted the ancestry of the said Mary Partridge. Where can the families now be found, and their ancestry and arms ascertained?

G. ALBERT LEWIS.

1834, De Lancey Place, Philadelphia, U.S.

**SIR WALTER RALEIGH.**—Is there a better life of him than that by Edward Edwards? Is there any published bibliography both of Raleigh's own works and of works relating to him? CELT.

**Lines under a Crucifix.**—Would you oblige by referring me to the number of 'N. & Q.' in which some lines, said to have been written under a crucifix, are quoted, and reference given to original authority? I only remember the last line,—

Te teneam moriens deficiente manu.

A. Z.

[The only reference to lines under a crucifix we can trace appears 2nd S. x. 307. The verses are not those you seek. The line you quote is from 'Tibullus,' l. i.]

**THOMAS À KEMPIS.**—Could any of your correspondents inform me which are the best editions of the 'Imitation' of Thomas à Kempis, illustrated by woodcuts only, in either the Latin or in the English translation? Either old or modern editions; mediæval illustrations preferred. Please name publishers.

A. M. T.

**C. MORRIS'S 'LYRA URBANICA.'**—I hope I may be allowed to repeat a question which I asked some time ago in 'N. & Q.' but to which I have never had any answer. Who was the "Hon. Mrs. L\*\*\*\*\*" to whom Charles Morris dedicated his 'Lyra Urbanica' in 1840? I should be much obliged for the information, if it is to be had.

JULIAN MARSHALL.

**INDEXED EDITIONS WANTED.**—Can any of your readers refer me to fully indexed editions of Scott's 'Minstrelsy of the Scottish Border' and Percy's 'Reliques'? Bohn's library edition (1875) of the latter work announces in its "Advertisement," with a sort of flourish, that "a comprehensive index has also been prepared." If it has been prepared, it has been left out in my copy, at any rate. All that I can find there is a meagre index to the titles of the ballads. There is no index at all in

the 1873 edition of the 'Border Minstrelsy,' which is said to be the best published. Surely it is high time that both these books, of constant reference to many a student of manners and history, should be properly indexed, with an entry for every name, whether in the ballads or the notes. Q. V.

**SITTING BULL.**—Can you or any of your readers tell me where to find a history of the Indian war against the chief Sitting Bull, waged by the United States of America about ten years ago? I should be very grateful for the information.

JOS. H. BAXENDALE.

[The only accessible information you are likely to find is in the *American Catholic Quarterly Review*, ii. 665, and the *Canadian Monthly*, xviii. 66.]

**THEM.**—What is the meaning of *them* in the second clause of the second commandment? The Greek of the Septuagint is not in accordance with the popular acceptance of it. R. C. A. P.

**LITERARY QUERIES.**—1. Who is the author of the following passage?—

"O admirandam potius quam enarrandam laudem virtutemque Crucis. O pretiosum et admirabile lignum Angelico et humano præconio dignum. O crux Sacra et venerabilis, cui ut debitus honor exhiberetur, a cunctis præconia.....ex vivis et testimonium et defunctis."

In the margin the reference is given "Aurealiensis," which I take to be a native of Aurelia, i.e., Orleans. Who is he? Where is the passage to be found?

2. Who was Tuchman? I find the name mentioned in a book published in 1640 as a commentator on Scripture, but no biographical dictionary that I know of gives any account of him.

3. Who was Baron Nevill, or Newill, who had property in the county Wexford about 1600? Neither Crossley nor Archdall makes mention of him.

4. Perhaps some of your Irish readers may be able to tell me where the following places are:—Achadbronagh, Ballayerooin, Ballymaguir, Castlemore (not that in Mayo), Duninny, Kilholkin, Killeenfaughna, Tauchonarchie. I want not only the county, but the parish, if possible. I may add that these names are not given in the very copious index to the Ordnance Survey maps. D. M.

**ITALIAN MS.**—Can any one give me any information about a book in my possession? It is a MS., bound in 4to., with the title:—

'Comentario della Spedizione in Iscozia eseguita da Carlo Odoardo Stuart | Principe di Galles | Scritto dal Padre Giulio Cesare Cordara | della Compagnia di Gesù | finchè esistette + | tradotto in Volgar Toscano | Dall' Exeguita (!) N. N.'

There is a dedicatory letter addressed, "A Sua Eccellenza | Il Sig<sup>r</sup> Don Francesco Caetani | Duca," and dated "12 9bre 1804." Below is a signature, apparently in the translator's own hand—



writing, "Vincenzo Fugo." The rest of the book is written out in a clerkly hand. I should be glad of any information about the original book, its author, its translator, or its version. Was it, for instance, ever published? S. G. H.

[The original work is by the Père Cordara, a learned Italian priest, son of the Count Antonio de Calamandran, b. Alexandria Dec. 17, 1704, d. May 6, 1785. He entered the Society of Jesuits at the age of fourteen; was twenty years professor at Viterbo, whence he went to Fermo, Ancona, and lastly Rome. He was best known by his satires; was historiographer of the society; and wrote many works in Latin, among which is the original of the MS. concerning which you inquire. This was published in Rome in 1752. He also wrote a poem in Latin in praise of the Princess Clementina Sobieski, the wife of James the Pretender.]

"AGORSEQUERDERE."—"A traveller in Wales, near Ferryside, seeing a sign over the door with this one word, 'Agorsequerdere,' asked the woman what she sold, when she said that she did not sell anything, but that agues was cured here." The foregoing is a cutting from a newspaper, presumably the *Court Journal*. Is there such a sign; and what is the exact place where the above phonetically-spelt sign is to be seen, if any such there be? ALPHA.

PHILOSOPHER'S STONE.—Dr. Campbell, in his English rendering of Cochausen's 'Hermippus Redivivus,' p. vi, says he has been favoured by a German adept with a history of the philosopher's stone, and that if the public show a desire for it they may hear more of it in time to come. Dr. John Campbell was an immensely voluminous writer, and died in London (where?) 1775. But I think he published nothing on the subject. Are the MSS. remaining at his death still traceable? C. A. WARD.

Haverstock Hill.

KALENDAR.—Whence come the verses at the bottom of early printed kalendars of the breviary and missal? EVERARD GREEN, F.S.A.  
Reform Club.

PORTRAIT ON PANEL.—A portrait on panel, about twenty-four inches square, representing a youth in the costume of the sixteenth century holding a small dog in his arms, has the following coat of arms in a corner: Quarterly 1 and 4, Argent, a griffin's head erased sable; 2, Sable, three crescents argent; 3, Argent, on a bend sable three spear-heads of the field. I give the colours so far as I am able to conjecture them. Can any of your readers identify the picture? A. R. MADDISON, F.S.A.

Vicar's Court, Lincoln.

"IMMORTAL CRACKE."—In the December number of the *Antiquary* is quoted a verse from a ballad on the destruction of books by the London tices at the Cockpit Playhouse in Drury Lane,

1617, taken from vol. i. p. 94, of the Percy Society's collection, in which, after mentioning various writers whose works were destroyed, it is stated:—

And what still more amazes,  
Immortal Cracke was burnt all blacke,  
Which every bodie praises.

Mr. Collier, it seems, confessed that "Regarding this person or play, whichever it might be, I can give no information." Now, in 'N. & Q.,' 6th S. xii. 424, we are told that in the Sheffield dialect *shak* is often used in the same sense as to crack or break—in this sense Shakespeare is equivalent to Breakspare. May not, therefore, this enigmatical name Cracke have been some nickname or slang term for Shakespeare among his contemporaries? Does any other trace of it exist? D. S.

BRADFORD FAMILY.—I should be very much obliged for any genealogical information regarding Bradford, originally of Yorkshire, bearing Arg., on a fess sa. three stags' heads erased or, and the descendants of John Hutton, town clerk of Queensferry, N.B., c. 1680, who were, I think, found at Inverkeithing, in Fifeshire, early in the eighteenth century. J. G. BRADFORD.

157, Dalston Lane, E.

THE EARLDOM OF PLYMOUTH.—Can you inform me when this peerage became extinct? I find the arms given in an old book of 1811, and the statement is there made that they were borne by "Other Archer Windsor, Earl of Plymouth and Baron Windsor." Can you say, also, for what reason the Baron Windsor of 1682 received the Earldom of Plymouth? W. S. B. H.

LORD WHITWORTH'S 'RUSSIA IN 1710.'—Who was the editor of 'An Account of Russia as it was in the Year 1710,' by Charles, Lord Whitworth, which was printed at Strawberry Hill, 1758, just thirty-three years after the death of Lord Whitworth. W. F. MARSH JACKSON.

ROBINSON CRUSO.—There has lately died at King's Lynn the descendant of an old Lynn family of the name of Robinson Cruso. The name has been borne by father and son from time immemorial. Is it not likely that Defoe had been at Lynn (he was frequently in trouble with the Government, and Lynn was then the port which people wishing to escape passed through on their way to the Low Countries) and took the name of a resident for his hero? G. A.

SIDLEY BARONETCY.—This dignity was conferred in 1621 upon Sir Isaac Sidley, of Great Chart, Kent, Knt. When and with whom did it become extinct? Burke and Courthope both say that the last two persons who held the honour were Sir George and Sir Charles, the seventh and eighth baronets, the two sons of Sir George Sidley, sixth baro-



net, but give no dates of decease. In the *Gent. Mag.* we have recorded the death, on April 24, 1737, of a "Sir John Sidley, Bart.," who must, I think, have been a third brother, with whom the title actually expired. The sixth baronet, according to a note I have—but whence taken unfortunately am not sure—died in 1727, leaving three sons. This, if true, would confirm the foregoing suggestion as to a ninth baronet; but in that case the brothers must have followed one another in the succession at very brief intervals.

W. D. PINK.

POEMS.—Will any contributor kindly tell me where to find the poems from which I give the following extracts? I have forgotten who wrote the poems; but they are worth searching for.

1. High peace to the soul of the dead!  
From the dreams of this earth she has fled,  
The stars in their glory to tread,  
And shine in the blaze of the throne.
2. A green and silent spot amid the hills,  
\* \* \* \* \*  
O 'tis a quiet spirit-healing nook!  
\* \* \* \* \*  
Here at this tomb these tears I shed,  
\* \* \* \* \*  
Hope of my heart now quenched in night,  
But dearer dead than aught that lives!
4. The 'Death of Sappho':—  
She in act to fall, her garland torn.
5. Though lightly sounds the song I sing,  
Though like the lark's its soaring music be,  
Thou'lt find e'en yet some mournful note that tells  
How near such April joy to sorrow dwells.
6. 'Twas an hour of fearful issue,  
Where the bold three hundred stood  
For their love of sacred freedom  
By that old Thessalian flood,  
\* \* \* \* \*  
And all from mountain, cliff, and wave,  
Was freedom's, valour's, glory's grave.

O. B.

[Surely the last is a misquotation from 'The Giaour' of Byron:—

Whose land from plain to mountain cave  
Was Freedom's home or Glory's grave.]

### Replies.

#### "HANG SORROW."

(7th S. i. 8.)

After a long silence, caused by other occupations, and not by any means through indifference to our favourite 'N. & Q.,' I am happy to furnish the materials required by its esteemed correspondent, my own faithful friend, MR. C. A. WARD. I promise to be more frequent in communications on our old songs and ballads for the future. In his inquiry MR. WARD mixes two distinct catches or songs; of these the earlier (1652) is "Hang sorrow, let's cast away care," to which the music was composed by William Lawes, and "published by John Hilton: printed for John Benson and John

Playford, and to be sould in St. Dunstan's Church-yard, and in the Inner Temple neare the Church doore, 1652." It reappeared in 'Windsor Drollery,' 1672, with a few verbal alterations, here noted.

Of the other song, containing the line "The parish is bound to find us," I know no earlier printed copy than one in the excessively rare 1671 edition of 'The New Academy of Complements,' here given.

1. From J. Hilton's 'Catch that Catch Can,' 1652 (music by William Lawes):—

Hang Sorrow and cast away Care,  
and let us drink up our Sack;  
They say 'tis good to cherish the blood,\*  
and for to strengthen the back.  
'Tis wine that makes the thoughts aspire,  
and fills the body with heat;  
Besides 'tis good, if well understood,  
to fit a man for the feat:  
Then call and drink up all,  
The Drawer is ready to fill,  
A Pox of care,† what need we to spare?  
my father has made his will.

2. Song 276:—

Hang fear, cast away care,  
The parish is bound to find us;  
Thou and I and all must die,  
And leave this world behinde us.  
The Bells shall ring, the Clerk shall sing,  
And the good old wife shall winde us,  
And John shall lay our bones in clay  
Where the Devil ne'er shall find us.  
'The New Academy of Complements,' 1671.

One version is in Playford's 'Musical Companion,' 1673. There is also a Roxburghe ballad beginning similarly, but quite distinct from these two songs. It is entitled, "Joy and Sorrow mixt together. To the tune of, Such a Rogue should be hang'd." Which is the same tune as 'Old Sir Simon the King.' Here is the first of the fourteen stanzas for comparison. The ballad is preserved in the Roxburghe Collection (vol. i. fol. 170), and has been reprinted in the Ballad Society's publication, vol. i. p. 509:—

Hang sorrow, let's cast away care,  
for now I do mean to be merry,  
Wee'll drink some good Ale and strong Beere,  
With sugar, and clarret, and sherry.  
Now I'll have a wife of mine own,  
I shall have no need to borrow;  
I would have it for to be known  
that I shall be married to-morrow.  
(Burden:) Here's a health to my Bride that shall be,  
Come pledge it you boon merry blades:  
The day I much long for to see,  
We will be as merry as the Maides, &c.

This ballad was written and signed by Richard Climsell, and was printed for John Wright the younger, dwelling in the Old Bayley.

J. W. EBSWORTH.

Molash Vicarage, by Ashford, Kent.

\* "Quicken the blood, and also to strengthen the back" ('Windsor Drollery,' 1672).

† "A fig for care...bath made" (*Ibid.*, p. 140).



The song is older than your correspondent has been led to suppose. The following is from the *Spectator*, under date November 26, 1711:—

"We have a tradition from our forefathers that after the first of these (poor) laws was made, they were insulted with that famous song,

Hang sorrow and cast away care,  
The parish is bound to find us, &c.;

and if we will be so good-natured as to support them without work, they can do no less in return than sing us 'The Merry Beggars.'"

R. W.

Brompton.

CALIGRAPHY (6th S. xii. 408).—If Mr. E. R. VYVYAN will refer to Liddell and Scott's 'Lexicon' he will find that the Greek form is *καλλιγραφία*, and that there is this observation in reference to the prefix *καλλι*: "It is the first part of the word in many compounds in which the notion of *beautiful* is added to the chief and simple notion; *καλο*- is later and less common." The question of the spelling was noticed by LORD LYTTELTON in 'N. & Q.,' 5th S. ii. 473, where he stated that "he wished to point out, once for all, the wrong spelling *caligraphy*," which he compared with the *calisthenics* of the then ladies' schools. He further remarked that the prefix was derived from the substantive *κάλλος*, not from the adjective *καλός*.

ED. MARSHALL.

[We find the question completely disposed of by the late LORD LYTTELTON at the reference supplied by our correspondent. Under these circumstances we are compelled reluctantly to omit some valuable contributions to the subject from the REV. W. E. BUCKLEY, C. B. M., MR. F. C. BIRKBECK TERRY, and F. N.]

SHEPSTER (7th S. i. 68).—Both the guesses are wrong. The real sense is "a female cutter-out of garments," and it is the feminine of *shaper*. No doubt the apprentice wanted to learn cutting out, and so was apprenticed to the wife instead of to the husband, merely to *secure* himself, else he would have been put to sewing. The right explanation has been given at least four times, and it is really rather a tax to have to explain things all over again. See my 'Notes to P. Plowman,' p. 109; Marsh's 'Student's Manual,' ed. Smith, p. 217; Nares's 'Glossary,' new ed.; and, in particular, 'N. & Q.,' 1st S. i. 356.

WALTER W. SKEAT.

ORDINANCE FOR THE SUPPRESSION OF STAGE PLAYS (7th S. i. 67).—Rushworth ('Historical Collections,' part iii. vol. ii. p. 1, edit. 1692) gives the date of issue of these ordinances as Sept. 2, 1642; it is therefore impossible that they could have been printed before that date. I cannot discover "The Declaration for the appeasing and quieting unlawful Tumults," &c., in Rushworth, unless it is "An Order of Parliament to suppress Riots," &c., issued Aug. 8, 1642. But this can scarcely be the one in question, since it is only

twelve lines in length, and could not (even with the help of the stage-play ordinances) have swollen into an eight-page pamphlet.

WILLIAM SYKES, M.R.C.S.

Mexborough.

FEET OF FINES (6th S. xii. 449; 7th S. i. 13).—I am surprised that none of your contributors has cited the late Mr. A. J. Horwood's explanation of this term, from his preface to 'The Year Books 21 & 22 Edward I.' (R. S.), p. x:—

"In a former volume it was suggested that the clerks who framed the inrolments in Latin, from proceedings conducted in law-French, were obliged to forge Latin words.....At p. 221 line 4, *le pée* of a fine is vouched. In our law books the document is usually referred to as the *foot* of the fine. Now in the law-French reports and tracts it is written *la pée* or *la pès*, most usually the latter, which has the same sound as *paix* (Lat. *pax* or concordia). In the tract called 'Modus levandi fines,' usually called the statute 18 Edw. I. stat. 4, the direction is that when the fine was proclaimed in the Common Pleas, the justice shall say *Criez la pées* (i.e. proclaim the peace, or concord); and the countor (serjeant) is to read the concord, saying, *La pées est ycele*, &c., setting out the terms of the agreement between the parties. What is called the *foot* of the fine is the final concord or *peace* thus proclaimed in court, beginning, *Hec est finalis concordia*, of which a form may be seen at the end of the second volume of Blackstone's Commentaries."

This seems to dispose of the question.

Q. V.

SEVENTH DAUGHTER SUPERSTITION (7th S. i. 6).—I have cited some examples of belief in the powers of seventh daughters to cure diseases in 'Folk Medicine' (Folk Lore Society, 1883), p. 137:

"A herbalist in Plymouth, who was tried in June, 1876, for obtaining a sovereign on false pretences from a pauper, represented herself to be the seventh daughter of a seventh daughter of a seventh daughter. Nevertheless she had to refund the sovereign."

See also 'Superstitions Anciennes et Modernes,' &c., 1733.

WILLIAM GEORGE BLACK.

Glasgow.

CURRAN'S HISTORICAL FLEAS (7th S. i. 49).—It was Sydney Smith, not Curran, who said that had the fleas been only unanimous they could have pulled him out of bed altogether.

W. J. FITZPATRICK.

WILLIAM WOOLLETT (7th S. i. 68), engraver, was born in a "house in King Street, on the eastern side of the passage leading to Mr. Duke's alms-houses," Maidstone, on August 15, 1735, and baptized on the 31st of that month. His father's name was Philip, a flax dresser, also of Maidstone.

LOUIS FAGAN.

APOSTATE NUNS (7th S. i. 48).—In the notes to the second canto of 'Marmion' there is this statement:—

"It is not likely that in later times this punishment was often resorted to; but among the ruins of the abbey of Goldingham, were some years ago discovered the re-



mains of a female skeleton, which, from the shape of the niche and position of the figure, seemed to be that of an immured nun."

This instance might receive investigation. The date of the first foundation of Goldingham is A.D. 673. ED. MARSHALL.

**TOMBSTONE OF GUNDRADA DE WARRENNE** (6th S. xii. 8, 76).—Horsfield states, in his 'History of Sussex,' that

"around the rim, and along the middle of this tomb, is the following inscription, in Saxon characters:—

Stirps Gundrada ducum decus evi nobile germen  
Intulit ecclesiæ Anglorum balsama morum  
Martir.....  
Martha fuit miseris, fuit ex pietate Maria  
Pars obiit Marthe superest pars magna Marie,  
O pie Pancrati testis pietatis et equi  
Te facit heredem, tu clemens suspice matrem,  
Sexta Kalendarum Junii lux obvia carnis  
Infregit alabastrum."

There are some, I know, who doubt that Gundrada was the daughter of William the Conqueror, but upon what authority I am unable to understand. To my mind there is the strongest evidence that she was so. For no one, I presume, will deny that the wife of the Conqueror was Matilda, daughter of Baldwin, Earl of Flanders, and that by her he had a numerous family—Florence of Worcester says four sons and five daughters. Now as to this Gundrada, it is a fact past all denying that she was married to William de Warrenne, who came over with the Conqueror, and, in conjunction with his wife, founded the Cluniac monastery at Southover, in the parish of Lewes, Sussex. The charter of this foundation is given at length in Dugdale's 'Monasticon,' and in it we find the following entry:—

"Donavi pro salute meæ animæ et animæ Gundradæ uxoris meæ et pro anima mei Domini Willielmi Regis, qui me in Angliam adduxit, et per cujus licentiam monachos venire feci, et pro salute dominæ meæ Matildis Reginæ, matris uxoris meæ."

"I have given for the health of my soul, and for the soul of Gundrada my wife, and for the soul of my lord King William, who brought me into England, and under whose permission I have caused monks to come over, and for the health (of the soul) of my lady Queen Matilda, the mother of my wife," &c.

Now, unless this charter be a forgery, which few, I think, will admit, one of two things follows, viz., that Gundrada was either the Conqueror's daughter by his wife Matilda or the daughter of Matilda by a former husband, an alternative for which there is not a scrap of evidence. And as William survived his wife for at least four years, any similar alternative is out of the question. Malmesbury gives the names of three of their daughters, but says the names of the others had escaped his memory. In a note to Rapin's account it is said:—

"The fifth was Gundred, Countess of Surrey, married to William Warren, made Earl of Surrey by King

William. She died in childbed at Castleacre, in Norfolk, 1085."

Now, if William was not her father, I should like to know who was. EDMUND TEW, M.A.

**MESSIAH AND MOSES** (6th S. xii. 516).— $\text{מָשִׁיחַ}$  and  $\text{מֹשֶׁה}$  are radicals which have no connexion with one another. It is unnecessary to look for kindred radicals in Hebrew to explain or alter the meaning of the word  $\text{מָשִׁיחַ}$ , which is common both to Hebrew and Arabic. There is no more dignity attached to the word *anointed* in Hebrew than there is to the word *seated* in English. The dignity is in the concomitants. A man may be seated on a throne or on a dunghill. Neither is there any reason for thinking that the Hebrews attached the idea of saviour to Moses. He was the law-giver. It was God who "saved them out of Egypt by the hands of Moses and Aaron." Moses was unable to bring them into the promised land.  $\text{Μωϋσῆς}$  is not the equivalent of the passive participle of  $\text{מָשִׁיחַ}$ , which would be  $\text{Μασοῖνς}$ —or  $\text{Μαοῖνς}$  according to our incorrect pronunciation of Greek. Josephus was right in his derivation of the name from two Egyptian words, and  $\text{Μωϋσῆς}$  is an exact equivalent of the Egyptian compound word. There is, therefore, no ground for the inference that the Hebrews changed the passive into the active participle to make Moses a deliverer, especially when it was Joshua, "the saviour," who brought them into the land of promise.

J. H. C.

**ST. THOMAS À BECKET** (6th S. xii. 407).—*Pontifex*, of course, means a builder of bridges. "Hinc" says Ducange, "*Hospitalarii Pontifices nuncupantur interdum Fratres Pontis, quod ex instituto suo pontes construerent*" ("The Hospitaliers were sometimes called Brothers of the Bridge, because they were accustomed to build bridges"). According to him, also, archbishops were so named: "*Nuncupati non raro precipuarum Sedium Archiepiscopi. Ita Arlatensis Summus Pontifex dicitur in Charta an. circ. 1000.*" And of our own great prelate Lanfranc he says: "*Lanfrancus Archiepiscopus Cantuar. Primus et Pontifex Summus vocatur a Milone Crispini ejus subpari in ipsius vita num. 19*" ("Lanfranc, Archbishop of Canterbury, is called first and highest Pontifex by Milo in the life of his suffragan Crispinus").

Chambers ('Cyclopædia') says:—

"Authors differ about the origin of the word *pontifex*. Some derive it from *posse facere*, that is, from the authority the *pontifex* had to offer sacrifice; others, as Varro, from *pons*, because they built the Sublician bridge, that they might go over and offer sacrifice on the other side the Tiber."

So far, then, it seems "*adhuc sub judice lis est.*"

It is pretty certain, however, that among the Romans the Pontifex Maximus had, with his other



duties, the care and superintendence of the bridges. And as he was chief priest as well as chief ruler "in all causes and over all persons, ecclesiastical and civil, in his dominions supreme," it is more than probable, as in other instances, that this title was thus given to the chief ministers of the Christian Church.

EDMUND TEW, M.A.

With regard to the letter in the *Globe* quoted by MR. BONE, I find that the Roman Church rarely applies the term *pontifex* to any save the Pontifex Maximus himself, that is to say, the Pope. In the headings of saints' days in the Breviary an ordinary bishop is described as "Episcopus"; e.g., "Die xxvi. Novemb. Sancti Petri Episcopi et Martyris." A pope is described as "Papa." Some bishops are, however, called "Pontifices"; e.g., "SS. Cletus et Marcellinus" (April 26).

Thus it will be seen that *pontifex* is a more or less elastic title—that although the Pope has robbed the bishops of most of their powers, he has not as yet robbed them of their name altogether. Curiously enough, the collect for St. Thomas Cantuar.'s day actually contains the word *pontifex*, whence the inscription mentioned is probably borrowed. It runs thus:—

"Deus pro cuius Ecclesia gloriosus Pontifex Thomas gladiis impiorum occubuit, præsta, quæsumus, ut omnes, qui eius implorant auxilium, petitionis sue salutarem consequantur effectum, per Dominum nostrum, Iesum Christum. Amen."

R. J. W.

It is to be presumed that the writer in the *Globe* was not aware that *pontifex*=episcopus. See Ducange. So, while the Manual contained such offices as a presbyter could administer, the Pontifical contained those which a bishop only could perform.

ED. MARSHALL.

I do not know whether MR. BONE seriously takes it, on the word of the *Globe's* correspondent, that there is anything peculiar in the use of the word *pontifex* of an Archbishop of Canterbury. My faith is not so great; and I have a shrewd guess that the correspondent thought no bishop was ever called *pontifex* except the Bishop of Rome, commonly known as the Pope.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

I do not know if there may be a vein of gentle irony in MR. BONE's interrogatory, but I do not think there is any difficulty about the inscription *pontifex* quoted by Mr. Brookes in his letter to the *Globe*. My Latin dictionary (Lewis and Short's) gives, under "Pontifex," "The Jewish high priest: Pontifex, id est, sacerdos maximus, Vulg. Lev. 21, 10: Caiaphas pontificem, id. Johan. 18, 24. Hence in the Christian period a bishop, Sid. Carm., 16, 6."

R. S. MACDONALD.

I think *pontifex* is used to express metropolitan primacy, because in former days the Archbishop of Canterbury was one of the most important prelates in Europe. I believe that *pontiff* is synonymous with *bishop*, the Pope being Pontifex Maximus. Moreover, the book containing the ceremonial of a bishop is called the Pontifical, and his mitre, crozier, pectoral cross, &c., *pontificalia*.  
F.S.A.Scot.

SIMULATION v. REPRESENTATION IN ART (6th S. xii. 441, 524; 7th S. i. 36).—I beg to thank my friend MR. PICKFORD and other contributors for the additional instances of simulation they have afforded. Another friend, by private letter, reminds me of one at Palazzo Grimaldi at Cagne (near Antibes). In the *sala* there the fall of Phaeton is depicted with great actuality on the ceiling by Carleoni.

In response to the inquiry at the last reference I send a line for line translation I made some years ago of Théophile Gautier's version of the legend, which has, I think, only appeared in a magazine:—

In the good town of Toledo a Madonna they revere,  
And before it a pale-gleaming lamp is burning all the year.

It is covered with a glittering profusion of brocade  
And the treasures of fond art with tawdry gilding overlaid!

And about this same Madonna a tradition they receive,  
Which an infant in its nurse's arms I'm sure would scarce believe,

And which yet no poet dedicate at sacred beauty's shrine  
But must wish to cherish integrate, as very truth divine.

What time the Virgin came to visit Holy Ildefonse,  
To reward him for his treatise he had called his "Great Response,"

Descending from her gold-capp'd tower of ivory all white,

And bringing him a chasuble, a weft of sunbeams bright,  
She pleased to entertain a woman's fantasy that day  
By visiting that fair Madonna-image on her way.

For miracle of art it was, each Spaniard loved to see,  
A seraph's dream you might have thought he'd carved on bended knee!

And as she stood that statue fair arrested all her thought,

It seem'd as if her gaze surprized to search each detail sought;

Her eye escaped no token of the chaste and tender care  
With which the patient sculptor had transformed the marble rare;

The grandly falling drapery of cloth of gold and lace,  
The slender, mobile, peerless form, swathed in its Gothic grace;

The look of virgin purity from out of velvet eyes;  
The infant Jesus nestling there, his mother's conscious prize.

A portraiture so accurate a very double seemed,—  
Her arms encircled the fair form, her eyes with pleasure beamed;

And turning to retrace her way to Paradise above  
She printed on that image true a kiss of beaming love!

Such stories gain no credence under reason's rigid sway—  
Ah! no radiance can be seen athwart the lights diffused to-day!



But in other times, when poetry and faith were paramount,  
What toils would not such thoughts help the weary  
artist to surmount—

To arrest the gaze of Heaven on the work of human brain!  
Sure, such hope as that must make the loneliest studio  
smile again.

How would not the pious chisel linger perfecting with  
love

A creation might be honoured with caresses from above !

Should the Virgin have a mind again some day of our  
time

To reward an Apologia with a chasuble sublime,  
Dare you hope, O modern sculptors of our altars pseudo-  
Greek,\*

One of your Madonnas ere would woo her kiss upon its  
cheek !

R. H. BUSK.

When, on February 27, 1644, John Evelyn, on  
his way to St. Germain's, called in at Cardinal  
Richelieu's villa at Ruell, he saw there all  
rarities of pleasure, whereof one was

"the Citronière, where is a noble conserve of all those  
rarities ; and at the end of it is the Arch of Constantine,  
painted on a wall in oyle, as large as the real one at  
Rome, so well don that even a man skill'd in painting  
may mistake it for stone and sculpture. The skie and  
hills which seem to be betweene the arches are so  
natural that swallows and other birds, thinking to fly  
through, have dashed themselves against the wall."

A. J. M.

'SNAP APPLE NIGHT, OR HALLOW EVE' (6th S.  
xii. 515).—The last time this picture was exhibited  
was in 1857, at the Art-Treasures Exhibition,  
Manchester ; it then belonged to W. F. Fryer,  
Esq. The picture was first exhibited at the Royal  
Academy in 1833 ; it was engraved by James  
Scott in 1845. It has never been sold at Christie's,  
and is probably still in the possession of Mr. Fryer.

ALGERNON GRAVES.

RHYMING CHARTERS (6th S. xii. 84, 194, 253,  
314, 410, 475).—I cordially share SIR JAMES  
PICTON's regret that the valuable space in  
'N. & Q.' should be occupied by much of the  
"childish trash" which a sorely-tried editor  
always finds difficult to deal with in conducting a  
periodical of this nature. The rhyming charters  
are open to all that may be urged against them  
upon the score of childishness, and I am not one of  
the *gobemouches* against whose revellings in an  
ideal atmosphere SIR JAMES PICTON so forcibly  
inveighs. But I can give him an old and respect-  
able authority for one example, viz., Richard  
Crompton, from whose book, 'L'Authorité et  
Jurisdiction des Courtis de la Maestie de la  
Roygne' (London, C. Yetsewert, 1594, 4to., fol. 146  
*verso*, and 147 *recto*), I extract the following :—

\* A translator ought not to add a word without de-  
claring it. I have here added "pseudo," for, though  
the little poem was written at the most aggressive  
moment of the Gothic revival, no attack on Greek art  
was intended.

"Nota Edward le Confessor graunt a un Raffe Peper-  
king loffice de garder de son Forest de hundred de Chel-  
mer & Daunceing in com' Essex in taile come appiet  
per Record in Lescheher escrie modo sequente, viz. :

Iche Edward King

Haue yeuen of my Forest the keeping  
Of the hundred of Chelmer and Dauncing  
To Randolph Peperking and to his kynlyng,  
With Hart and Hynde, Doe and Bucke,  
Hare and Foxe, Catt and Brocke,  
Wyldfowle with his flocke,  
Partridge, Fezant Hen, and Fezant Cocke,  
With greene and wilde stub and stocke  
To keepen, and two yeomen by all their might,  
Both by day and eke by night,  
And Hounds for to hould,  
Good, swift and bould,  
Foure Greyhounds, and sixe Raches,  
For Hare and Foxe, and wyld Cattes :  
And therefore yeche made him my booke,  
Witness the Bishop of Wolstone  
And booke ylernd many one,  
And Sweyne of Essex our brother,  
And tekyn him many other,  
And our Steward Howelyn  
That besought me for him.

Cel graunt iaye icy insert, per que poyes voyer le plains  
meaning del graunt de Roy in cel temps, & auxi queux  
sont beastes de Forest & de Warreyn, & cel graunt fuit  
signe ouesque crosses de Or, car avant venus des Nor-  
mans in Englit', les charterz fuer' signez oue crosses  
d'Ore & auterz signes, et apres leur venus fuit vas de  
sealer oue sere & totu' sois escrie ; quant al dit graunt  
ieo trouue in libro Willm' Camden de descripto' de  
Britaine fo. 340. Vide I. H. 7. Charter le Roy monstre  
cum crucibus signatum, in case Stafford law."

Upon this I only remark that there seems to  
have been no doubt in Crompton's mind respecting  
the authenticity of the deed, seeing that he quotes  
it for a distinct purpose by way of illustration.  
Camden deliberately says that the deed "stands  
thus in the Rolls of the Exchequer : but, by often  
transcribing, some words are made smoother than  
they were in the Original" ('Britannia,' 1695,  
col. 344). Whence, then, did Camden procure the  
original of the deed, which he puts forth with the  
due solemnity of a responsible historian, and in  
which a distinguished legist recognizes an autho-  
rity. I suppose it is not suggested that Camden  
was guilty of putting forth a "bare-faced and im-  
pudent forgery !" The imposition, if it be one,  
has had three centuries or more of existence.

ALFRED WALLIS.

NATHANIEL COTTON, M.D. (6th S. xii. 410, 458,  
492).—I think SIR J. A. PICTON is in error in ascrib-  
ing the date 1764 to the second edition of Cotton's  
'Visions in Verse.' I have a copy of the sixth  
edition which is dated 1760. In this edition  
'Marriage,' which SIR J. A. PICTON mentions as a  
separate publication, is the seventh vision, being  
the longest of a series of nine, preceded by an in-  
troduitory poem. The title-page of this edition is  
as follows :— "Visions | in | Verse | for the |  
Entertainment and Instruction | of | Younge  
Minds. | *Virginibus puerisque Canto.* Hor. | Th



Sixth Edition, Revis'd and Enlarg'd | London : | Printed for R. & J. Dodsley, in *Pallmall*. | MDCCCLX." My copy is very strongly bound in gilt vellum, and has three pages of advertisements of "Books published for R. & J. Dodsley."

W. R. TATE.

Walpole Vicarage, Halesworth.

HOW TO FIND A DROWNED CORPSE (7th S. i. 6).—About the year 1827 a boy named Dean was drowned whilst bathing in the Thames, as it flows by the playing fields of Eton College. The body was dived for, but could not be found. Mr. Evans, the well-known drawing-master, arrived on the spot, and having ascertained whereabouts the boy disappeared, he threw a cricket-bat on the place, which floated with the stream until it stopped in an eddy, where it began to turn round. The eddy was caused by a hole in the bed of the river, and, lying at the bottom of the hole, the body was found.

Harry Baker's mother need not have used a loaf of bread charged with quicksilver to recover her son's corpse, which no doubt had been caught in an eddy and sucked to the bottom.

ALFRED GATTY, D.D.

BROWN OR BROWNE (6th S. xii. 469, 503).—Since writing my reply I have found a biographical notice of Frances Brown, with one of her poems ('The Hope of the Resurrection'), in the *St. James's Magazine*, first series, vol. xvii. p. 111, under the title of 'Blind Authors.' In this article her name is spelt with the final *e*.

EVERARD HOME COLEMAN.

71, Brecknock Road.

OLD ST. PANCRAS CHURCHYARD (7th S. i. 27).—The following extract from a pamphlet dated 1874, and entitled 'A Plea for St. Pancras Churchyard,' &c., may be of interest to E. L. G.:—

"It has been asserted that the preference was owing to the fact that Roman Catholics were burnt there in Queen Elizabeth's reign. It has also been explained by saying that mass is said daily in a church dedicated to the same saint in the south of France, for the repose of the souls of the faithful buried at St. Pancras in London. Both of these statements appear, however, to be without foundation, and Mr. Markland, in a note to Croker's edition of Boswell's 'Life of Johnson' (1860, p. 840) says, 'I learn from unquestionable authority that it rests upon no foundation, and that mere prejudice exists among Roman Catholics in favour of this church, as is the case with respect to other places of burial in various parts of the kingdom.'

Jean François de la Marche, Bishop of St. Pol de Leon, who was buried in this churchyard, died in Queen Street, Bloomsbury, in 1806.

G. F. R. B.

Information might be obtained from two volumes compiled by Mr. T. Cansick—'Epitaphs from Monuments, &c., of St. Pancras' (1869), and 'Epitaphs from Existing Monuments in Ceme-

teries and Churches of St. Pancras' (1872). In the little history of 'London,' by "Sholto and Reuben Percy," it is remarked: "The churchyard of St. Pancras is remarkable for the great number of Roman Catholics interred in it, and the church was the last in England where mass was performed after the Restoration."

EDWARD H. MARSHALL, M.A.

Hastings.

'HOURS OF IDLENESS' (6th S. xii. 386, 520).—At the latter reference A. A. describes the title of his copy, and gives the reading therein of the first verse in the book. My copy has a similar title, with the addition of mottoes from Homer, Horace, and Dryden, and the last line of the verse in question in mine runs thus:—

Have choak'd up the rose, which late bloom'd [*sic*] in the way.

Perhaps some one can say to which of the four editions mine belongs.

W. F. MARSH JACKSON.

THOMAS PRINGLE (7th S. i. 28) was born on January 5, 1789, at Blaiklaw, in the parish of Lenton, Roxburghshire, and dying of consumption on December 5, 1834, in the forty-sixth year of his age, was buried in Bunhill Fields. For details of his life, see Josiah Conder's 'Biographical Sketch of the late Thomas Pringle' (1835); Irving's 'Book of Scotsmen' (1881), p. 416, where, by a curious misprint, Pringle is supposed to have been born in 1879, and to have died in 1834; *Gent. Mag.*, 1835, n.s., vol. iii. pp. 326-7; the memoir by Mr. L. Ritchie in the 'Poetical Works of Thomas Pringle' (1838), and by Mr. Noble in 'Afar in the Desert: and other South African Poems' (1881).

G. F. R. B.

Thomas Pringle was born at Blaiklaw, Roxburghshire, January 5, 1789, and died in London, December 5, 1834. He is buried in Bunhill Fields. The edition of his 'Narrative of a Residence in South Africa' published in 1835 contains a sketch of his life by Josiah Conder, and another biography by Leitch Ritchie is prefixed to his 'Poetical Works,' 1839. There are some interesting references in Cyrus Redding's 'Reminiscences.'

WILLIAM E. A. AXON.

EFFIGY OF ROBERT OF NORMANDY (6th S. xii. 208).—Robert died 1134, and

"was interr'd in the choir of St. Peter's Church at Gloucester, before the High Altar, where not long after, was erected to him a Tomb (in form of a Chest of Wainscot). ..... This tomb (to the great credit of the Substance of which it was made) stood firm until.....the rebellious Soldiers tore it to pieces," &c.—Sandford's 'Genealogical History,' 1707.

Sir Robert Atkyns ('The Ancient and Present State of Gloucestershire,' London, 1712) writes:—

"His Monument of Wood stood firm until the great Rebellion in the Reign of King Charles the First, when



the rude Soldiers tore it in pieces. But Sir *Humphrey Tracy*, of *Stanway*, bought them, and laid them up till the Restoration of King *Charles the Second*, and then caused the Monument to be repaired and beautified at his own charges. The Effigies is carved with *Cross Legs*," &c.

Whilst Rudder ('*A New History of Gloucestershire*,' 1779), after mentioning an early "grave stone" with "a cross" on it, says of the Irish-oak tomb, "This monument was made long since he was buried"; and refers to "a noble representation" of it "which is published in Sandford's '*Genealogical History*.'"

My impression is that Rudder is correct. The tomb has been so broken, restored, and neglected that from appearances one would not give it the age which Sandford claimed for it; but he inclined to set it down to the design, if not the handiwork, of those artificers who were employed to create the tomb of John of Eltham in Westminster Abbey.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

BED-STAFF (6th S. xii. 496; 7th S. i. 30).—Two correspondents reassert the Johnson-Nares explanation, but they, like these latter, give no proof such as DR. MURRAY asked for, but only assertion and reassertion. Having seen some half dozen Elizabethan bedsteads at different times, I failed to notice—while owning that I did not specially look for them—the necessary and now unusual holes, and must—as previously intimated—still disbelieve in such bed-staffs and bed-staff holes till proof be brought forward. I now incline to "the staff for beating up the bed," my friend Mr. W. G. Stone having quoted from John Russell's '*Boke of Nurture*' (E.E.T.S.), p. 179:—The Fethurbed ye bete without hurt, so no feddurs ye wast;

a MS. written in the latter half of the fifteenth century; but the bedstaves of Alley's will and of Jonson's '*Staple of News*' were, for aught I can see to the contrary, the bed-rungs, or bed-laths, that supported, and, though now generally of iron, still support the mattress.

BR. NICHOLSON.

"PULL DEVIL, PULL BAKER" (2nd S. iii. 228, 258, 316; 7th S. i. 16).—The episode of the devil and the baker forms the subject of a magic lantern slide which has been in the possession of my family since near about the beginning of the present century. The first scene shows the baker and a constable (?) having a dispute about the light weight of loaf sold by the former; the constable catches the baker by the shoulder and holds aloft the scales, which prove the baker's ill-doing. Scene two: When this dispute has raged some time the devil comes by, seizes a loaf from the baker's round basket standing on the ground, and runs off with it, but the baker catches him by the tail, and now comes the "pull devil, pull baker." As

the slide is moved to and fro, the two gain ground alternately; but this does not last long. Scene three: The devil, whose patience is worn out, claps the baker into his own basket, gets the basket on his back by means of the straps provided for the shoulders, and, still holding in his hands the loaf, the cause of all the trouble, walks quickly off to his own place with the unfortunate baker. Scene four: "His own place"; a reptile's head, hideous with black, red, and green, huge eye (for it is in profile), huge fangs, flames and smoke issuing from the open jaws.

W. H. PATTERSON.

Belfast.

A CORNISH CAROL (6th S. xii. 484).—The song given as a carol in the Christmas number is nearly identical with one I used to hear sung in Wilts, some years ago, at harvest time. The burden was quite different, and ran as follows:—

When want is all the go,  
And it ever more shall be so,  
I'll sing you (two), O.

I am inclined to think, however, that (though certainly sung so) it was a corruption of a line similar to the Cornish line about God, as there was no "one." It then went on,—

What is your two, O!  
Let, let your lily white boys  
Be clothed all in green, O.

The other numbers were,—

Three O are rivo;

which we supposed to predicate the equality (rivalry) of the Trinity.

Four are the Gospel leaders,  
Five are the benders of the bow,  
Six of them brought waters,  
Seven are the seven bright stars in the sky,  
Eight are the gabel rangers,\*  
Nine are the nine bright shiners,†  
Ten are the ten commandments,  
Eleven are the eleven of innocents,‡  
Twelve are the twelve apostles

I have compared this with a copy also written down from the mouth of a singer by a friend, and find it nearly the same. She has "Three arrive O," "Six of them brought Walters"; and each time she has "I'll sing your two, O," "your three, O," &c.

I gave at pp. 254-5 '*Folk-lore of Rome*' a Roman equivalent, and neither did my contributor, most certainly, consider it a Christmas song. Though quite similar in construction, the attributions of the numbers are all different, except four and nine, which agree with the Wilts version.

I am glad to take this opportunity of acknowledging a suggestion made to me by Mr. W. Bliss, and which I ought to have thought of for myself, in regard to No. 2, which I had written down as

\* A corruption of "the Angel Gabriel" (?).

† Clearly meaning the nine orders of angels.

‡ St. Ursula's 11,000 virgins (?).



I thought I had heard it, "Due sono le chiavi del cielo, c'è l'oro" (there is gold), which undoubtedly is meant for a mixture of Latin and Italian, and should be written *colorum*. My old lady probably, by assonance, said *c'eloro*, "cielo."

R. H. BUSK.

ANGLO-IRISH BALLADS (6th S. xii. 223).—In order to render my former note on this subject a little more complete, I should like to add that the earliest version of 'The Grey Cock' is apparently to be found in Herd's 'Collection of Ancient and Modern Scots Songs,' 1776, where the stanzas run:—

"Flee, flee up, my bonny grey cock,  
And crawl when it is day;  
Your neck shall be like the bonny beaten gold,  
And your wings of the silver grey."

The cock proved false, and untrue he was,  
For he crew an hour ower soon;  
The lassie thought it day, when she sent her love away,  
And it was but a blink of the moon.

This may be compared with another version in 'N. & Q.,' 1st S. vi. 370.

I may also mention that a fragment of the Irish song of 'Shuille Agra' (Graves, 'Irish Songs and Ballads,' p. 257) was current in Scotland, and is printed in Mr. C. K. Sharpe's 'Ballad Book' under the title of 'Dickie Macphalion' (see Mr. E. Goldsmid's reprint of part i. p. 37).

W. F. PRIDEAUX.

Calcutta.

PIGEONS AND SICK PEOPLE (7th S. i. 49).—In the 'Autobiography of Mrs. Alice Thornton' (published by the Surtees Society), that lady, telling of the last illness of her father, the Lord Deputy, Sir Christopher Wandesforde, says: "That night, pigeons cut was laid to the soles of his feet. When my father saw it he smiled and said, 'Are you come to the last remedy? But I shall prevent your skill.'" The editor of the 'Autobiography' adds, in a note:—

"In the olden time, when the treatment of the sick was not so rational as in later years, remedies of this character were not unusual. The idea seems to have been that a living, or recently killed creature applied to the patient communicated some of its vitality to him. A moribund person has been wrapped in the skin of a sheep fresh from the animal."

FRANCESCA.

There are many references to the medical use of pigeons in 'Les Pigeons de Valière et de Colombier,' 1824. I have a note of the authors' names as "Bataud et Corbié."

WILLIAM GEORGE BLACK.

Glasgow.

When I was in Bermuda in 1863 I several times heard of this custom being practised by the negro poor as a last remedy in cases of yellow fever.

H. G. GRIFFINHOPE.

34, St. Petersburg Place, W

PYEWIPE INN (6th S. xii. 487; 7th S. i. 37).—The *pyewipe* is, in the vernacular of the Eastern counties, the lapwing. Compare the Scotch terms *peesweep* and *peeweeep*. The second syllable would seem to be cognate with the Swedish *vipa*.

F. C. BIRKBECK TERRY.

TOOT HILL (6th S. xii. 491; 7th S. i. 56).—If my worthy and learned friend SIR JAMES PICTON—from whose suggestive papers at archaeological congresses I have learned so much—had only read a little further what I wrote about Tothill Fields in 'Old and New London' (vol. iv. p. 14), he would have seen that he has scarcely done me justice in classing me among "those whose only idea of etymological inquiry is that of idle guess-work." I wrote there:—

"Toot, in one of its varied forms, is not an uncommon prefix to the names of other places in different parts of England, as *Totness*, *Totham*, *Tutbury*, *Tooting*, *Tottenham*, &c.; and it may be added that all these are places of considerable elevation compared with the surrounding parts."

I came by my own independent observation of place-names to the conclusion that the word must have originally meant a rising ground, the same which SIR JAMES calls a *specula*; and the remarks which he makes in the columns of 'N. & Q.' show that I was right in my etymology. He tells me that the old English or Saxon word *totian*, which is at the bottom of *toot*, means to lift up or elevate; and I thank him for his reference to the 'Promptorium Parvulorum,' which confirms his derivation. But surely my inference from *toot* or *tut* that some such Anglo-Saxon word underlies it, shows not that I love "idle guess-work," but that when SIR JAMES PICTON has lectured in my hearing I have been an attentive listener and a teachable pupil.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

This word has been well dealt with before; see 5th S. vii. 461; viii. 56, 138, 298, 358, 478; ix. 277; x. 37; xi. 455.

O. W. TANCOCK.

TRAPP (7th S. i. 47).—The epigrams on Trapp's 'Virgil' are noticed in an editorial communication, in answer to a query by MR. S. JACKSON, in 'N. & Q.,' 4th S. vii. 236. Another epigram is given by ANON. at p. 326, from 'The Festoon,' p. 39, 1767. This seems to me like a various reading of the epigram on Archbishop Sharp. ANON. also tries to raise the estimate of the translation.

ED. MARSHALL.

[Many answers to the same effect are acknowledged with thanks.]

A SHEAF OF MISPRINTS (7th S. i. 5).—If your correspondent C. M. I. had been good enough to refer to the names of the poems in which the mistakes he pointed out occur in the 1850 edition, he would have saved a great deal of trouble to those



who, like myself, have other editions. My copy of Emerson's 'Works' is that published by George Bell & Sons (London, 1882), and the poems are in vol. i., to the pages of which my references apply.

C. M. I. gives eighteen corrections, and it may be useful to compare Bell's edition, and to give references to the poems.

1. 'Each and All,' lines 5 to 8, p. 399. Correct.
2. 'Guy,' lines 39, 40, p. 413. Correct. More correct, indeed, than your correspondent, for "honoured" is spelt in accordance with pure English orthography, and not in that odious (perhaps I should say *odious*) Yankee fashion "honored."
3. 'Woodnotes,' i. l. 79, p. 421. First correction given effect to, but not second.

Where feeds the *moose*, and walks the surly bear.

No doubt "stalks" is better, though the bear is more frequently the *stalkee* than the *stalker*.

4. 'Woodnotes,' ii. ll. 282, 283, p. 429. Correct.
5. 'Woodnotes,' ii. ll. 315, 316, p. 430. Correct.
6. 'Monaduoc,' ll. 10, 11, p. 432. Correct.
7. 'Monaduoc,' ll. 227-9, p. 437. Same as in Routledge's edition,—

The gamut old of Pan.

Quite as good as

The gamut of Old Pan,

and not showing such contemptuous familiarity with the Old Gentleman.

8. 'Ode inscribed to W. H. Channing,' ll. 3, 4, p. 441. Correct.
9. 'Estienne de la Boëce,' ll. 16, 17, p. 445. Correct.

10. 'To Ellen,' ll. 11, 12, p. 451. Correct.

11. 'To Ellen,' l. 24, p. 452. Correct.

12. 'Saadi,' ll. 149, 150, p. 475.

All the *brass* of plume and song.—Routledge.

Obviously idiotic. C. M. I. suggests

All the *birds* of plume and song.

Bell has it

All the *brags* of plume and song.

"Birds" would appear at the first blush to be the correct reading, but it is tautological, for the two preceding lines are

Wish not to fill the isles with eyes

To fetch thee birds of paradise;

and we have in Milton ('Comus,' l. 745)

Beauty is Nature's *brag*, and must be shown

In Courts, at feasts and high solemnities,

Where most may wonder.

Used in the same sense, "brags" would seem correct, and the use of the long *s* referred to by C. M. I. would explain the misprint. "Brag" is quite Emersonian.

13. 'From the Persian of Hafiz,' l. 21, p. 477. Correct, but given slightly differently in Bell:—

Bring me, Boy, the veiled beauty.

14. 'From the Persian of Hafiz,' last two lines, p. 480. Corrected, and with different and better reading:—

Thee may Sovereign Destiny  
Lead to victory day by day.

15. 'Ghaselle,' l. 21, p. 481. Correct.

16. 'Ghaselle,' ll. 27, 28, p. 481, given, "Shy thou not hell," &c. Probably more correct, "Shun thou," as C. M. I. has it.

17. 'Threnody,' l. 277, p. 493. Correct.

18. The misprint of "deferential" for *differen-tial* "in one of eight essays" I thought it would be impossible to hunt up, but I find it (corrected) in Bell's edition, 'Essay on Nature,' vol. i. p. 228, first line.

J. B. FLEMING.

VEGETABLE BUTTER (6th S. xii. 493).—This tree is probably *Elais guineensis*, the *maba* or oil palm of Western Africa. The fleshy part is bruised—not the kernel, as commonly said—and the bruised paste is subjected to boiling water in wooden mortars, when an orange yellow oil separates, of the consistency of butter. When fresh it has a violet odour. It is employed in Europe in perfumery and medicine. The tree is indigenous to Africa, but can be cultivated elsewhere, as in Jamaica.

C. A. WARD.

Haverstock Hill.

"The Shea tree or butter tree of Africa, whose seeds produce the Galam butter mentioned by Mungo Park, is a species of this genus [*Bassia*, nat. ord. *Sapotaceae*]. . . . . The seeds are boiled in water to extract the butter from them. This fatty substance is of a white colour and agreeable taste, and keeps well, hence it is an important article of commerce in Sierra Leone."—M. T. M. in 'Treasury of Botany,' i. 128.

A figure of the tree will be found in Prof. Oliver's "Botany of the Speke and Grant Expedition," *Transactions Linn. Soc.*, vol. xxix. t. 73. The plant is now placed in the genus *Bretyrospermum*. The fatty matter is said to be introduced into Europe for the use of soap and of candle manufacturers.

M. T. M.

'VALOR ECCLESIASTICUS' (7th S. i. 70).—The portion of the "taxatio ecclesiastica," Papa Nicolai IV., relating to the diocese of Exeter, was printed by Dr. Oliver in his 'Monasticon Diocesis Exoniensis,' Supplement, pp. 456-71. The ecclesiastical survey of the diocese of Exeter, "as returned to the crown by John Veysey 3 Nov., 1536," the then occupant of the see, was included by the same admirable antiquary, Dr. Oliver, in his 'Ecclesiastical Antiquities of Devon,' pp. 151-92.

W. P. COURTNEY.

- 15, Queen Anne's Gate.

ETON MONTEM (6th S. xii. 494; 7th S. i. 55).—As a "serjeant," i.e., fifth form boy, at the last two montems, I can bear witness that they took place in 1841 and 1844. At the former an historical incident occurred, viz., a more or less compulsory subscription by the boys to compensate "Botham," at Salthill, for damage done to his gooseberry-bushes; at the latter, the boys did



the playing and shooting fields, so there "Ad Montem."

WILLIAM FRASER of Ledecune, Bt.

OF GRAND INQUISITOR (6th S. xii. 387, 2; 7th S. i. 17).—If I understand D. P. our Catholic prelates, on being appointed Holy See, receive heraldic as well as spiritual from the Pope. I did not know this in fact; but it may explain the very "messy" to which we are often ecclesiastically

If D. P. describes Bishop Vaughan's correctly, I fear these are badly marshalled. I am sure be "Vaughan" I do not see how I try "Herbert" first—or indeed any other at—although other bearings may follow of Vaughan. Judging from foreign episcopates, I imagine that foreign prelates choose arms; but I have no information on this

But Mr. WOODWARD will see that, if theory of heraldic jurisdiction holds water, no reason why bishops should not choose arms of sees, &c., *ad libitum*. But I opinion that the power of granting coats of arms to persons, or corporations, or sees, or to anything in Great Britain and Ireland is in and confined to Garter, Lyon, and the College of Arms respectively. GEORGE ANGUS, M.A. Andrew's, N.B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*1st Century of Christianity*. By Homersham Cox, (Longmans & Co.)

Since a new work dealing with the early history of Christianity is, it must be admitted, a somewhat bold thing. Folios, quartos, octavos innumerable on bookshelves, and seem scarcely to leave room for a new volume upon this well-worn subject. Histories of the first century of Christianity are of many kinds; histories modern; histories orthodox, histories of heresies; histories high, low, and broad, seem to cover every possible standpoint. And yet Mr. Homersham Cox makes out a very good case for his new

The standard treatises, he says, are addressed to the learned; they are rarely "understood of the many"; they are too ponderous for men who are not scholars. Here is an attempt to present in a simple and concise form the pith and marrow of many books, and further, to give it a special feature of its own, "religious and doctrinal topics are scrupulously excluded."

Frankly confess to a feeling of no little curiosity as to the fulfilment of this last condition. Is it possible to write a history of the first century of Christianity in which religious topics can be excluded? We should have thought, reasoning *a priori*, that the task was an impossibility; and we cannot say that, after a perusal of the book, our prior conclusion has been modified. We can only suppose that Mr. Homersham Cox must attach some technical sense to the words *religious and doctrinal* other than that in which they are commonly used. The chapters on the Eucharist, the observance of Sunday, and other sections of the book, though they deal mainly

with the *historical* aspect of the matters discussed, cannot avoid touching their *religious and doctrinal* sides.

Beyond doubt, however, the book has a certain well-defined position of its own. It avoids, so far as may be, technical language; it makes no display of learning, though its author has evidently read far and wide; it is drawn mainly from original sources, from the fathers and early writers rather than from their modern commentators; and whilst it quotes freely from the more familiar books known to every student, it does not forget to use even the latest discovery, the *Διδαχὴ τῶν δώδεκα Αποστόλων*. It opposes warmly, and with trenchant criticism, the opinions of some modern German critics (founded mainly upon theories of their own rather than upon any solid historical basis), notably as to the authenticity of St. John's gospel; and endeavours to exhibit the orthodox view of the early history of the Church. We do not doubt that the book will be of use to a large circle of readers, especially to those who have neither access to public libraries nor leisure to consult original authorities.

*What we really know about Shakespeare*. By Mrs. Caroline Healey Dall. (Boston, U.S.)

IN healthy contrast to the vagaries of some other literary ladies in the United States, Mrs. Dall undertakes to reply to the victims of the "Bacon-Shakespeare craze" not by showing how utterly absurd is the attribution of the Shakespearian dramas to Bacon, but by laying before her readers a statement of all we know about the man to whom, by a persistent consensus of testimony from his own day to the present century, they have been attributed. Mrs. Dall is already favourably known in American literature; she writes well and pleasantly, and she brings to her task a considerable amount of book-learning. But her acquisitions fall short of the requirements of the problem, and by her want either of knowledge or of care she accepts and promulgates documentary evidence about Shakespeare which is purely fabulous. For instance, on page 118 she informs us that "in 1609 he was assessed at Southwark in the Liberty of the Clink." This precious fact Mrs. Dall obtains from a document preserved in the library of Dulwich College. She ought to have known that it is a modern forgery, condemned by the authorities of the British Museum and the Record Office. The fact of this condemnation stands recorded in more books than we care to enumerate. A facsimile of it will be found in Dr. Ingleby's 'Complete View,' p. 276, and it is one of the registered forgeries in Mr. G. F. Warner's 'Catalogue of the Dulwich Manuscripts.' Again, on p. 148 she relies for a most interesting bit of dramatic history on a still more notorious forgery, condemned by the same authorities, of which facsimiles have been published by both Mr. Halliwell-Phillips and Dr. Ingleby. That of the latter appears at p. 256 of the 'Complete View.' This is the famous H. S. letter, or Lord Southampton's letter to Sir Thomas Egerton, asking protection for Shakespeare and Burbidge (*sic*), which is perhaps the best executed of that long series of impostures which the late Mr. John Payne Collier had the misfortune to "discover" and publish. It is, of course, to be expected that here and there some writer on the history of the drama should be duped by one or other of these fabrications; but nevertheless the writer of a systematic book like this before us is wholly without excuse. A similar want of care is found in Mrs. Dall's dealings with printed literature and genuine MSS. For instance, she quotes a long passage from 'The Return from Parnassus,' a racy and amusing play, full of gross personalities, which was performed at Cambridge in 1602 and printed in 1606. This work she cites as a 'Criticism on English Poets'



Again, her citations from the 'Diary' of Thomas Greene at pp. 64 and 65 contain inaccuracies which are, indeed, more excusable, but from which she would have been saved had she verified her extracts by consulting Dr. Ingleby's edition of the 'Diary' issued last spring, and of which a copy is in one of the New York libraries. Such lapses lay Mrs. Dall's work open to the most unpleasant rejoinders from the Baconian party, who will not be slow to point out how much of her Shakspearian structure, like the famous ice palace of Queen Catherine, will dissolve before the radiance of criticism. But the truth is that, after all necessary deductions, there remains a solid foundation of fact which is an all-sufficient answer to the vagaries of the Bacon-Shakspeare coterie.

*Christianity before Christ; or, Prototypes of our Faith and Culture.* By Charles J. Stone, F.R.S.L. F.R.Hist.S. (Trübner & Co.)

THE aim of Mr. Stone is to show that in India much of what is best in the applied Christianity of the West was anticipated, and to prove that in general civilization the countries now in British possession were far in advance of European nations. To this task he brings extensive erudition combined with sincere convictions. Nothing in his volume is intended to disturb the faith of Western peoples in the revelations made to them. Mr. Stone, however, claims for the Buddhists a revelation earlier and not less important than our own, and in many respects analogous with it. In the execution of his task he gives a full analysis of the Mahābhārata epic, and describes many important discoveries of the ancient Hindus. Mr. Stone writes clearly and well, and supplies abundance of interesting information. The claims of his work are not accordingly confined to Indian specialists, but extend to general readers, who cannot fail to find much that is interesting and valuable.

*Newton, his Friend, and his Niece.* By the late Augustus De Morgan. Edited by his Wife and by his pupil Arthur Cowper Ranyard. (Stock.)

DE MORGAN'S defence of Newton from the charge of connivance at dishonouring relations between his niece Catherine Barton and his friend Charles Montague, Earl of Halifax, will be studied with interest by many old contributors to 'N. & Q.' in the columns of which De Morgan ventilated his theories as to the secret marriage which he held to have taken place between the two. The argument was taken up in an article intended for the 'Companion to the Almanack,' which was rejected by Charles Knight, and has since been enlarged into its present dimensions. The pleading of De Morgan is highly characteristic and ingenious, and will force admiration even where it fails to win assent. Admirers of De Morgan will be glad to possess this volume.

*A True and Most Dreadfull Discourse of a Woman possessed with the Devil.* Edited by Ernest E. Baker. (Weston-super-Mare, Robbins.)

MR. BAKER holds, and we hold with him, that one who brings to light an almost extinct and unknown tract renders a service to others. He has accordingly reprinted in facsimile a curious black-letter tract of 1584, describing how at Ditchat, in Somersetshire, the devil, in the likeness of a headless bear, and in presence of many credible witnesses who append their names to the report, appeared to a married woman named Margaret Cooper. The manner in which Mephistopheles acquitted himself in his amorphous shape and the tribulation of all concerned must be read in this curious work, the interest of which extends beyond the locality connected with the incidents described.

*The Encyclopædic Dictionary.* Vol. V. Part I. (Cassell & Co.)

WHILE one reprint of this well-known dictionary, in course of publication in parts, is still at the beginning of the alphabet, an earlier edition, issued in volumes, has got more than half way through. The first part of the fifth volume begins with Milne and ends with parbuckle. It abounds with desirable information. Not easy, too, is it to tell of how much advantage are the cuts which accompany words such as morion, *naissant* (heraldic), nimbus, pagoda, &c., of which it is difficult by words to convey an adequate idea. For proof of the miscellaneous information conveyed the reader may turn to Pall Mall, to monachism, and a hundred different words.

THE first number of a reprint of Cassell's 'Illustrated Shakespeare,' edited by Charles and Mary Cowden Clarke, and copiously illustrated by H. C. Selous, has just been issued. With it is a facsimile of the will of Shakespeare, which cannot be other than a recommendation to the edition. The opening play is 'The Tempest.'

PART XXVII. of Mr. Hamilton's 'Parodies' deals with Campbell and Burns.

A FACSIMILE reprint of the first edition of the 'Roscius Anglicanus' of Downes, the prompter of Sir William Davenant's company, one of the rarest and most important contributions to our knowledge of the early history of the stage, is promised by Messrs. J. W. Jarvis & Son in a limited edition.

IN the last catalogue of Mr. W. P. Bennett, of Birmingham, among many curious works is a manuscript on vellum of the Vulgate which is assigned to the thirteenth century.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A. C. B. ("Beautiful Snow").—This poem may be found in 'N. & Q.' 5th S. iv. 12. It was published in the form of a small pamphlet by John Stabb, 5, Red Lion Square, W.C., and by W. Willis, 52, Great Dover Street.

C. C. ("Question of Relationship").—No.

H. O. ("True Date of the Birth of Christ").—We are disinclined to reopen the question.

ERRATA.—P. 33, col. 2, l. 15 from bottom, for "Gloucestershire workhouse" read *Worcestershire almshouse*. P. 63, col. 2, l. 10 from bottom, for "Lincoln" read *London*. P. 68, col. 2, ll. 10 and 11 from bottom, for "Johanna" read *Johanna*; l. 9 from bottom, for "to" read *6*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curator Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, FEBRUARY 6, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER VI.

Now we have seen that Holinshed, or rather his fellow-worker Harrison, assumes without question that Albion and Bergios stand in the story as the representatives of the British Islands. That this identification is no mere dream of an Elizabethan chronicler is satisfactorily proved by no less an authority than Prof. Rhys. These names, says the professor,\*

"one may without much hesitation restore to the forms Albion and Iberion, representing undoubtedly Britain and Ireland, the position of which in the sea is most appropriately symbolized by the story making them sons of Neptune or the sea-god. The geographical difficulty of bringing Albion and Liguria together is completely disposed of by the fact that Britain and Ireland were once thought by Greek and Latin writers to have been separated from Gaul and Spain by only a very narrow channel, not to mention that it is hardly known how far Liguria may have reached to the west and north, or even the Loire—in Latin Liger—may not have got that name as a Ligurian river."†

\* 'Celtic Britain,' p. 201.

† In further corroboration of the identity of Bergios and Iberion, or rather Iberjon, which Prof. Rhys believes to be the correct form, I may here remark that the simple substitution of an *n* for a *u* in the Greek name for the southern part of St. George's Channel

For myself I cannot help thinking that the connexion between Albion and Ligys may be of a much closer character. In the delightful chronicles which make the history of Britain a sequel to the tale of Troy divine, Brutus, king of the whole island, has three sons, who are the eponymous kings of the three great divisions—Locrinus, king of Loegria, or England; Camber, king of Cambria, or Wales; and Albanact, king of Albania, or Scotland. Translated into less figurative language, this means that at the earliest time of which the author of the myth possessed any record or tradition, Britain had been divided into three more or less clearly defined territories, occupied by three dominant races, all derived from a common Caucasian stock,\* but all differing more or less widely in language, and all exercising more or less independent sovereignty.† It is remarkable, too, that while many early authorities claim a sort of vague feudal overlordship on behalf of Cambria, all the versions of the eponymous myth represent Locrinus as the eldest son of Brute, which, I take it, can only mean that Loegria at the time was the most powerful of the three states—if states they may be called. There can be no doubt, I imagine, that this tripartite division of the island actually did exist at a period long before the Roman conquest, and I am not aware of any antecedent improbability in the conjecture that before the time of Æchylus the "Loegrians"—I use the term to avoid complication—may have been the most warlike and best known of the nations of Britain, or in the further conjecture that they may have entered into an alliance with certain tribes of Northern Britain and Ireland against the "Cambrians," the former lords of the "Loegrian" soil. I venture, therefore—not without misgiving, but I hope with some show of reason—to suggest that if Albion and

would give us a Bergionian instead of, as it is usually rendered, a Vergivian Ocean. It is just worth note, too, that the Georgians, the same race as the ancient Iberians of the East, are still called Virk by Armenian writers. See Smith's 'Dict., s.v. "Iberia."

\* The original cradle of the three races is said to have been "Gafis in Asia," which I assume means the Caucasian land.

Where cloud-capped Kaf protrudes his granite toes.

† How, where, and when arose the horrible confusion in the jargon of modern diplomacy between sovereignty and suzerainty—a sovereign and a suzerain? In his 'Juventus Mundi' (1869) Mr. Gladstone writes of "the empire, or, to use a modern phrase, the suzerainty, of Agamemnon" (p. 46). At a later date he made use of the same term to define the relation of the Queen of Great Britain and Ireland and Empress of India towards the victorious Boers of Africa. Surely it required no profound scholarship to recognize in the sovereign the Latin *super*, and the Latin *subtus* in the *suz*- of suzerain! Why did not Mr. Freeman prevent the perpetration of such a solecism as the description of her Majesty in an official document as the "under-lady" of certain semi-barbaric African Dutchmen?



Bergios are accepted as referring to Britain and Ireland, it is not improbable that the "Loegrians"—whatever their right name may be—may be the real historic equivalents of the mythic "Ligyan host" of the Greek tragedian.

But, even assuming the possible identity of the two, how came Hercules to be fighting with any representatives of the British Islands near the mouth of the Rhone? I rather think that the answer is to be found in the vagueness of the early traditions relating to the European Far West. If Strabo or Mela found in the poets a reference to a fight of Hercules with giants in a stony plain, and in the accounts of travellers a mention of a stony waste where Hercules was said to have fought with giants, it was inevitable that the two stories would be confounded, and that any names of giants who fought at a place unnamed by the poets would be taken as the names of any unnamed giants who fought at a place named by the travellers. This is what I conceive really took place. A marvellous number of localities presenting unusual natural phenomena were associated with the name of Hercules, just as in after days Robin Hood or King Arthur was made godfather to any group of rocks or cavern or cleft that looked like the handiwork of a giant. One such locality Strabo found at the plain of La Crau, and having found the local habitation, he transferred a name from another story about Hercules to the same place.\*

It is worth note, however, that a "promontory of Heracles" is mentioned by Ptolemy in Britain, which supplies quite as fitting a scene for the encounter as La Crau itself, and manifestly a much more probable place for the hero to meet Albion and Bergios with a Ligurian or Loegrian host. This promontory is clearly identifiable as Hartland Point, in North Devon, and though no extant local tradition recalls the name of Heracles, the name itself recalls the tradition of our own indigenous Hercules, the Scilding Beowulf. Hartland, I fancy, still preserves the name of Heorot, which Beowulf gave to the home he built for himself, "of hall-houses greatest," where for twelve long years he was harassed by the Grendel till the day came when the monster's right arm was wrenched off by the hero in single conflict. Here on the wild coast of North Devon and the wilder shores of Lundy Island—not, I venture to say, with some approach to confidence, on the seaboard of Northern Jutland, where the perverse ingenuity of commentators has posited them—are to be found the scenes of the earliest English epic, still to be identified by a long series of correspondences and coincidences to which I can here only make a passing allusion. Here, then, I find, or seem to find, the real battle-field of Heracles, and recognize, or seem to recognize, in his features not merely a mythic Beowulf

doing battle with the Grendel and the Grendel's dam, but a veritable Viking Beowulf fighting for the dear life by flood and fell with the warriors of Loegria, and finally making good his footing on their soil, a prehistoric pioneer of the English people on a part of our coast as yet far beyond the English border, if any English border there were at the time.

I have commented somewhat at large on this fragment of Æschylus, because it has been regarded as containing the earliest known reference to the British Islands preserved in any literature. The Cassiterides, or Tin Islands, of which Herodotus tells us that he knows nothing, have been shown to be neither the British Islands themselves, nor even the Scillies, but certain islands, "towards Namancos and Bayona's hold," off Vigo on the Spanish coast. The mention, moreover, of the Brettanic Islands in Aristotle's 'Treatise of the World' is open to the objection that the treatise, valuable as it is, was palpably not written by Aristotle, and may be of considerably later date. Some of the authorities who supplied part of their information to later writers probably belong to days earlier than those of Æschylus, but there is no distinct evidence of the fact, and Pytheas of Marseilles or Himilco of Carthage is as likely to have written after as before the date of 'Prometheus Unbound.' Shadowy, no doubt, and unsatisfactory is this allusion to Britain. One fabulous hero in a play tells another fabulous hero that at a certain unspecified place he will meet an army of Ligians, which he is destined to destroy by a miracle wrought in his favour by a fabulous divinity. This is all. Without the light of later writers it would have been impossible for anybody even to surmise that any reference to our islands lurked between the lines. But when Mela speaks of Albion and Bergios as the leaders of the army, there can be no reasonable doubt that Britain and Ireland are really alluded to, and when he describes them as sons of Neptune, he proves my special point, that the earliest recognized reference to Britain implicitly defines it as an island, although it is proved by geological induction to have been inhabited when it was still part of the mainland. Shadowy as is the allusion, it enables us to assert distinctly that considerably more than three-and-twenty centuries ago the tide had even then ebbed and flowed for immemorial ages over the floor of the Channel and the North Sea, once, in yet earlier immemorial ages, the hunting-grounds of innumerable generations of men.

BROTHER FABIAN.

(To be continued.)

#### THE VILLAGE GREEN.

The perusal of a list of field-names, including the quantities of the fields and the names of their owners, has caused me to consider whether some-

\* Cf. Humboldt, 'Kosmos,' vol. i., note 61, p. xxii.



thing might not be said on the subject of village greens. I have before me a survey of the township of Cold-Aston, in Derbyshire, made in 1815, shortly after the enclosure of the commons there, and I have been struck in turning over its pages by the curious manner in which separate bits of the old village green were at the time of enclosure parcelled out amongst the various landowners within the township. On going through these items I found that the green had been divided into nine small portions, and apportioned amongst six landowners in quantities varying from an acre and a half to twenty-six perches. When the fragments are added together the exact size of the green appears to have been 3a. 2r. 39p. It lay in the very centre of the village, and round it were grouped the houses of some of the principal inhabitants, including the inn past which the London coaches ran. I have seen no plan of it, but its shape must have been irregular.

The green of the adjacent village of Norton had no better fate. Of this place Ebenezer Rhodes, in his 'Peak Scenery,' 1822, pt. iv. p. 6, says:—

"This secluded place is more neat and trim than formerly: it has lost part of its rural appearance by the enclosure of the many little verdant spots with which it was once adorned. The village green, the scene of many a mirthful sport, has disappeared, and every spot is now securely hemmed in with fences. I question not the policy of such proceedings—they may be wise and useful, perhaps necessary, but they have devastated many a lovely scene, and impaired the beauty of many a rural picture."

The green was contiguous to the churchyard, and a small triangular bit of it is left, near to which stands a plain obelisk to the memory of Sir Francis Chantrey, sculptor. The above lines were written by Rhodes shortly after the enclosure of commons, and they are interesting as showing that the loss of the village green was even then a thing to be lamented.

Every one is familiar with the "Plestor" of White's 'Natural History and Antiquities of Selborne.' If I may quote so well-known a book, White says in his second letter:—

"In the centre of the village, and near the church, is a square piece of ground surrounded by houses, and vulgarly called the Plestor. In the midst of this spot stood in old times a vast oak, with a short squat body and huge horizontal arms, extending almost to the extremity of the area. This venerable tree, surrounded with stone steps, and seats above them, was the delight of old and young, and a place of much resort in summer evenings; where the former sat in grave debate, while the latter frolicked and danced before them."

In the tenth letter, relating to "The Antiquities of Selborne," White tells us that in the year 1271 Sir Adam Gurdon and Constantia, his wife,

"granted to the prior and convent of Selborne all his right and claim to a certain place, *placea*, called *La Pleystow*, in the village aforesaid '*in liberam puram, et perpetuam elemosinam*.' This *Pleystow*, *locus ludorum*, or play-place, is a level area near the church of about forty-four yards by thirty-six."

Thus the size of the Plestor was 1,584 square yards, or nearly one-third of an acre. It may have been the village green, but I am not sure of it. The Plestor was, indeed, a playing-place, but the play was of a sterner kind than the gambols of children or the games of May Day. It was the wrestling-place of old times, the Dutch *worstel-perk*. The 'Catholicon Anglicum' (1483) has "*wrastyllynge place, palestra, palisma*," and in A.-S. glossaries of the eleventh century, printed amongst the Wright-Wülcker vocabularies, may be seen "*palestrarum, gestrynga*," "*amphitheatrici* [sic] *plegstowe*," and "*gymnasio, on plegstowum*." Probably these play-stows were surrounded by wooden palings, for Baret, in the 'Alvearie,' 1580, speaks of "a wrestling-place, or the seate of wrestling or *barriars*." A wood engraving of two men engaged in single combat occurs several times in Holinshed's 'Chronicles,' ed. 1577, where the combatants are divided from the spectators by compact wooden palings, and in the same book there is an engraving, several times repeated, of two wrestlers, but they are not surrounded by barriers. And there is another engraving, occurring in vol. ii. p. 869, and elsewhere, which appears to represent the sacking of a village. Here the houses are disposed in an irregular line leading up to the church, and they are not divided from the adjacent open field by any kind of fence. This field may be, and I think is, the village green.

To go further back, there is a great resemblance between the English green or play-stow and the *palastra*, &c., of the Romans. When Virgil is describing the abodes of the blessed, he can think of no happier scene than that of fields dressed in purple light, in the midst of which is a place of games—a village green:—

Devenere locos lætos, et amœna vireta  
Fortunatorum nemorum, sedesque beatas.  
Largior hic campos æther et lumine vestit  
Purpureo, solemque suum, sua sidera norunt.  
Pars in gramineis exercebat membra palaestris,  
Contentant ludo, et fulva luctantur arena:  
Pars pedibus plaudunt choreas, et carmina dicunt.  
'Æn.,' vi. 643.

Not in all cases, probably, was the green in the middle of the village. Prefixed to Mr. Seebohm's 'English Village Community' is a map of the township of Hitchin, about 1816. Here the common field system is in prominent view. Most of the houses are disposed on each side of a long street. No village green is marked; but at a little distance away from the long street is a piece of common ground called "The Butts Close." There is a similar piece of ground near the village of Ashover, in Derbyshire, known as "The Butts." Each of these places must have been used for archery, for butt does not here mean a strip in an open field abutting on other strips. In each case these places may have represented the village green.



It would be interesting to see a few instances collected, from parish maps and other sources, of the size, position, and names of English village greens, and these lines have been written in the hope of obtaining some information on the subject. It is, of course, no more possible to restore the lost village green than it is possible to bring back the two or three centuries of history, written on stone, brass, and marble, which during the last quarter of a century have been carefully swept out of our churches. Yet some fading traces or memories of these "play-stows," these English *palestra*, may remain.

It may be remarked that there is a strong resemblance between the words *palestra* (*παλαίστρα*) and *Plestor*.

There is a Plaistow in Essex, about five miles from London, and another place of that name, in North Derbyshire, is mentioned in a poll book of that county, dated 1734. I do not, of course, derive *play-stow* from the Latin, but I see no reason why the word should not have been used as an interpretative corruption of *palestra*. Doubtless the Romans introduced their games amongst us; and Lord Selborne, in a very interesting chapter on the antiquities of Selborne, appended to Buckland's edition of White, has shown, from recent discoveries of coins and implements of war, how well known that place must have been to the Romans.

S. O. ADDY.

CORNET BLACKBURN, THE ALMONDBURY HERO. (See 7th S. i. 19.)—As the writer of the memoir of Cornet Blackburn which Canon Hulbert has incorporated in his 'Annals of Almondbury,' I feel it incumbent upon me to say that I took the statement to which you except from no partisan authority; but that, on the contrary, I sorrowfully deduced it from the evidence of the men themselves. My accusation is levelled not, as you seem to think, against the "Puritan leaders," for I specially excepted "the Lord General Fairfax and some few others, who were quite overborne," but it was directed against the leaders of "the military party on the Republican side." I say, and am prepared to maintain by evidence, that at the time I mention, "the autumn of 1648," those "military leaders" were gradually coming to the determination that their warfare should be one of extermination; and that by November or December they had resolved "to avail themselves of one excuse or another to put to death every Royalist officer whom they took prisoner, and to send to slavery"—abroad—"every common man for whom they could not find corresponding employment at home."

No one can read ever so cursorily the Tanner MSS. in the Bodleian, or (a better example) the Baynes MSS. in the British Museum, or any other similar contemporary documents without meeting

with illustrations of this state of mind, and without perceiving that the determination I have mentioned was the real instigation of Pride's Purge on December 6, 1648, by which a Puritan majority of the House, inclined and willing to treat with the king, was sequestered, in order that an Independent and Republican minority, resolved to put a fatal close to all possibility of negotiation, might effect their purpose. "Fairfax and the Puritan leaders" were by such means "overborne"; the king's trial and execution, and the execution of Duke Hamilton and other leaders—who had been admitted to composition by the unpurged Parliament—followed. All took place under some form of trial, it is true; but how fair was that trial will be ascertained after inquiry into the number and proportion of the accused who escaped. As for the "Common Prisoners," as Cromwell calls them in his letter from Dalhousie, October 8, 1648, they were "given away," two thousand at a time, or "sold" at half-a-crown a dozen!

The system of extermination of which I wrote seems to have commenced in the first war, with a Parliamentary ordinance to hang any Irish rebel taken in arms in England. Commenced, however, against the Irish during the first war, the scope of the measure and its spirit were extended during the second, that of 1648, till at length the ruling authorities brought themselves to instruct the judges that such a one was "worthy of death"; while the judges had brought themselves to take the hint, and, with a packed jury ready to follow the lead, to mercilessly ignore each plea, and resolutely overwhelm the victim that was once within their toils.

I should be very glad if you could open your columns for a discussion of this question, which is one of considerable interest, although the ordinary histories absolutely ignore the facts, for 'N. & Q.' seems to be a very suitable medium for ventilating the subject. I have given the heads of my arguments, and shall be willing to substantiate and adduce authority for every statement I have made.

R. H. H.

Pontefract.

A PORTRAIT OF BYRON.—In Mr. Hubert Jernyngham's 'Reminiscences of an Attaché,' which is concluded in the January number of *Blackwood's Magazine*, we find a curious example of how history is written. In allusion to the Contessa Guiccioli the writer says:—

"I asked her which was the best portrait existing of Byron, and she gave me a photograph of him, from a portrait by Phillips, the same which I caused to be reproduced as a frontispiece for my translation of her 'Recollections';" but when she gave it, she looked at it a moment in reverent silence, then burst out in commendation of Byron's neck, his brow, his face, his nails, but especially his mouth," &c.



Now all this is mighty fine; but, unfortunately, the portrait actually reproduced as a frontispiece to the English version of the Guiccioli book is taken not from Phillips, but from a portrait of Byron by West—a picture, by the way, of which the translator jauntily speaks in the following terms (see note, p. 38):—

"Among the bad portraits of Lord Byron spread over the world, there is one that surpasses all others in ugliness, which is often put up for sale, and which a mercantile spirit wishes to pass off for a good likeness; it was done by an American, Mr. West—an excellent man, but a very bad painter. This portrait, which America requested to have taken, and which Lord Byron consented to sit for, was begun at Montenero, near Leghorn; but Lord Byron being obliged to leave Montenero suddenly, could only give Mr. West two or three sittings. It was then finished from memory, and, far from being at all like Lord Byron, is a frightful caricature, which his family or friends ought to destroy."

Thus, we have this "frightful caricature," which, in the opinion of the translator, ought to be destroyed, perpetuated as a frontispiece to the very book in which it is so strongly condemned! This is humorous enough to be acknowledged as a joke, and I note it accordingly. Whatever may have been the facts, I need scarcely remind the reader that the Guiccioli had anything but a high opinion of Phillips's portrait of Byron. Writing to Lamartine, she says: "In Phillips's picture the expression is one of haughtiness and affected dignity, never once visible to those who ever saw him."

We are further told in her book (p. 38) that the Guiccioli considered "the portrait by Westall superior to the others, although it does not come up to the original." Some years ago Lord Malmesbury told me that the Guiccioli had expressed to him her opinion that Bartolini's bust gives the best idea of Byron. I dare not dispute that judgment, but cannot help smiling at the notion that, in the eyes of his lady-love, Byron had all the appearance of a "superannuated Jesuit."

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

BLISS, FOURTH ASTRONOMER ROYAL: THOMAS STREETE, ASTRONOMER.—According to my wish, the particulars which I found ('N. & Q.' 6th S. xi. 235) respecting Bliss in MS. in a copy of Streete's 'Caroline Tables' have been incorporated into the account of the fourth Astronomer Royal in the new 'Dictionary of National Biography,' vol. v. But a very curious mistake has been made in doing so. I remarked that Bliss must have married at an early age, because the MS. in question states that his son John Bliss matriculated at Oxford in 1740, being then sixteen years of age, so that he must have been born in 1724 (his father was born in 1700). In the 'Dictionary' we are told that

\* The italics are mine.

the son was born in 1740; and the reader is then left to conclude that he was of extraordinary precocity, for the date of his taking his B.A. degree is given correctly as March 11, 1745/6. In stating that I found the above particulars in a fly-leaf of "the copy of Thomas Streete's 'Astronomia Carolina' which is in the library of the British Museum," I should have said (as copies of both editions of that work are in our national library), "the copy of the second edition of.....," which was published in 1710, after the author's death, under the editorship of Halley, who gives in an appendix the results of a number of observations of the moon made by himself at Islington in the years 1682-3-4. The death of Streete is alluded to in the preface; but I believe all the efforts which have been made to ascertain the date of that event have proved unsuccessful. If any reader of 'N. & Q.' can contradict this and assign it I shall be glad.

W. T. LYNN.

Blackheath.

EXTRACTS FROM THE REGISTERS OF ST. PAUL, CROSTONE.—The following extracts from the registers of the church of St. Paul, Crosstone, formerly known as the Chapelry of Crosstone, may be of interest. The earliest date in the existing registers is 1678, but they must, I fancy, go further back, but the earlier books are nonexistent:—

"Excommunications.

Susan Greenwood, Martha Greenwood and Grace Collings, all of Stansfield. Dated York, May 20th, 1756; published at Crosstone, June 6th, 1756.

John Walton and Mary Cunliffe, both of Stansfield, were declared Excommunicated July 5th, 1761. Dated at York 28th of May, 1761."

From a later register book I quote the following:

"Memorandum made the 25th day of April in the Year of our Lord One Thousand seven hundred and ninety-eight Witnesseth that I, M. Uttley, the present Clerk of the Chapel of Crosstone, did in my own person go to Scatcliffe to Mr John Crossley, Son of Anthony Crossley, Donor of a Violincello (or as it is commonly called a Bass Viol), which Violincello aforesaid was reported to have been given to John Stephenson Clerk my predecessor for his own Property and Use. But hearing to the contrary, I applied to the above Mr John Crossley aforesaid to know the intention of the gift, who said:—'It was always understood in their family to be given to the Use of the singers of Crosstone Chapel, and to be played by the above John Stephenson or others who might come after him at the Chapel of Crosstone aforesaid so long as it should remain fit to be played on.' And Elias Greenwood, a Singer at that time, Says that the above Anthony Crossley gave it in these Words, 'I think (says the above Anthony Crossley) you are (i.e. to ye Body of Singers being in a Summer House at Scatcliffe aforesaid) in Want of a Bass. I must make you a present of one.' Which words were the most he ever heard him say as to the gift of it. That the above is a fair statement of the Matter and the truth of what we know and believe as to ye gift of the <sup>s</sup> Bass to the <sup>s</sup> Singers of Crosstone Chapel for ever. As Witness our Hands.

Wrote by M. UTTLEY, Clerk.

Witness—



The names of the witnesses are illegible. The memorandum is written on the fly-leaf of the parish register, but is four years later in date than the first entry in the volume, which is August 16, 1794.

T. G. P.

PERIO, OR PYRIHO, FOTHERINGHAY.—When Miss Agnes Strickland was writing her life of Mary Stuart in 'The Queens of Scotland' I communicated to her the local legend concerning Perio Lane (pronounced "Perry") at Fotheringhay, and she mentioned it on p. 420 of her concluding volume. Subsequently she told me that she had discovered a deed of a prior date to the time of Mary, Queen of Scots, in which the name "Perio" occurs. I have mentioned this in my recently published little book 'Fotheringhay and Mary, Queen of Scots,' which was very kindly reviewed in this journal on January 16 (p. 60). Since the publication of my book Mr. R. B. Pooley, solicitor, Oundle, has been good enough to show me a certified copy (dated 1777) of an original record then remaining in the Tower of London, of a perambulation of Clive Forest, in the twenty-seventh year of King Edward I., 1299, giving a description of certain boundaries. From this I extract the following:—

"Et sic de Walmisforde p<sup>r</sup> ripam de Nene includendo villam de Jarwell & villam de Nassynton & villam de Foderyngeye usque ad campum de Pyriho at sic ad le Hoesende excludendo.....at sic ad Totenhobroke.....usque ad Bradelye includendo chaceam de Pyriho," &c.

The chase of Pyriho is here clearly noted. Besides Totenho there are also Wadenho, Aynho, Farthingho, &c., in Northamptonshire. "Perio" is the modern rendering of the ancient "Pyriho," and so appears on the Ordnance map. For various learned articles on the meaning of "hó" or "hoe" in place-names, see 'N. & Q.,' 4th S. x. 102, 171, 255, 298, 461, 507.

CUTHBERT BEDE.

LAMBETH DEGREES CONFERRED IN 1885.—

B.D.—Alexander J. Harrison, Vicar of Waterfoot, Manchester.

B.D.—John Miller, B.A. London University, Head Master of Weymouth College and of Melcombe Regis School.

D.D.—J. C. Edghill, K.C.L., Th.As., Chaplain-General of the Forces.

LL.D.—J. C. Cox, Enville Rectory, near Stourbridge. On the petition of Dean and Chapter of Lichfield, supported by the recommendation of the Bishop of Lichfield, the Duke of Devonshire, Lord Scarsdale, Canon Greenwell, and others, in recognition of his antiquarian knowledge.

LL.B.—Mr. G. M. Norris, Principal of the Birkbeck Institution. On the recommendation of the Bishops of London, Ripon, and Brisbane, the Earls of Northbrook and Lytton, Lord Edmond Fitzmaurice, Mr. Mundella, and the Secretary of the Society of Arts, in recognition of the valuable

work Mr. Norris has performed for the last twenty years in promoting the education of the young men and women of the metropolis in connexion with that institution.

M.A. Oxon.

FOOTWAY FROM THE HAYMARKET TO SOHO.

—From a Bill in Chancery, filed Feb. 5, 1685, by Charles Marshall and Edmund Marshall, sons and executors of Simon Marshall, late of the parish of St. Giles in the Fields, vintner, deceased, against Ambrose Meeres, which has recently passed through my hands, I have extracted the following particulars relating to a well-known London locality, which may interest your readers. From the minute way in which the measurements and abutments are set out, it would not be difficult to lay down upon a map the exact position of the premises described.

The Bill alleges that one John Browne, being possessed of certain lands and houses in or near "Pickadilly," in the parish of St. Martin in the Fields, and also in a place called Leicester Fields, near thereunto, did, on Dec. 1, 1671, mortgage to Simon Marshall for 2,900*l.*, a messuage called the Windmill in "Pickadilly," and also the yard to the same belonging, containing from east to west on the north side thereof 160 feet, and abutting on the ground of Sir William Poultney; and from east to west on the south side 110 feet, abutting on a messuage in the occupation of one Robert Greene; and from north to south on the east side 188 feet, abutting on a footway leading out of the "Haymarkett in Pickadilly to Soe Hoe"; and also containing from north to south on the west side 117 feet, abutting on a piece of ground called the Pingle, and then or late in the occupation of Mr. James Axtell; all which premises had been purchased by John Browne from James Baker and Grace his wife.

By another deed of the same date Browne mortgaged to Marshall, as a further security, a piece of leasehold ground, on part whereof formerly stood the "Crown and Feathers," then late in the occupation of John Marshall and Edward Hinckley, together with a slip of ground late belonging to the messuage called the Hornes, theretofore in the possession of Edward Hickman, containing in length from south to north on the west 151 feet, and in breadth from east to west on the north 100 feet, in depth from north to south along the coach houses of Mr. Thomas Panton 75 feet, and in breadth from east to west on the south part thereof 61 feet, abutting southward on the highway leading from St. Giles in the Fields to Knightsbridge, westward on the highway, lane, or street leading from the Haymarkett in the mid parish of St. Martin to Soe Hoe, northward on a messuage in the occupation of Abbott Newell, and eastward and southward in part on the said coach houses and other now erected messuages of the front the Hay



Markett, and are in the said parish of St. Martin. This leasehold ground was held by Browne from Thomas Panton.

Query, Where was the "footway leading out of the Haymarket to Soho," mentioned in the first deed? The piece of leasehold ground assigned in the second deed plainly lay at the south-west angle of Coventry Street and Windmill Street.

Browne, the mortgagor, as it is stated, committed some act of felony, and was executed, and some complications arose after his death relating to the property, to remedy which the suit (extending no further than the Bill) was instituted.

W. H. HART, F.S.A.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MONTAIGNE QUERIES.—1. Speaking of drunkenness, 'Essais,' bk. ii. chap. ii., he says, "Aussi la plus grossiere nation de celles qui sont aujourd'hui, c'est celle là seule qui le tient en credit." What nation does he intend? Is it the German, of whom he later on says, "Leur fin c'est l'avaller, plus que le goustier"? 2. In 'Essais,' bk. iii. chap. viii., we read, "C'est son malheur, non pas son default." The first edition of the 'Essais' was published in 1580. Is an earlier instance of this familiar saying known in French or in any other language?

H. DELEVINGNE.

Ealing.

[In the marginal notes to the Rouen edition of 1627 appear opposite these phrases the words "Allemands grand yurongnes."]

DARTMOOR BIBLIOGRAPHY.—Having in course of preparation a list of works and articles relating to Dartmoor, as a small contribution to the proposed bibliography of Devonshire, I am anxious to procure all the information obtainable on the subject. Perhaps some of your readers can assist me in the following matter. I have before me a copy of a pamphlet with the title, &c., as follows:—"Dartmoor: a Poem: which obtained the Prize of Fifty Guineas proposed by the Royal Society of Literature. By Felicia D. Hemans. Printed by order of the Society. London, 1821." It is then stated that—

"On the Report of a Committee, given in June 21st, 1821, it was Resolved, That the following Poem, by Mrs. Hemans, was entitled to the Prize of Fifty Guineas offered by the Provisional Council of The Royal Society of Literature, for the best English Poem on the subject of Dartmoor. Council Room, June 21st, 1821."

Another poem sent for the same competition by Joseph Cottle was published with other works by the same author in 1823. Of this also I have a copy; but as, doubtless, there were many com-

petitors and many good things were amongst the rejected MSS., I shall be glad to know if a list of such works is to be obtained, and if the archives of the Royal Society of Literature for 1821 are still preserved, and where. If allowable, I shall be glad to be put in communication with any of your correspondents who may be interested in this matter or in Devonshire bibliography generally.

W. H. K. WRIGHT, F.R.H.S.

Public Library, Plymouth.

A CURIOUS RACE AT NEWMARKET IN 1750.—There is extant a small print called 'A Perspective View of New Market, with a Description of the Horses & Carriages that Run (?) there the 29th Aug<sup>t</sup>, 1750.' Is there any printed account of this race; its promoters; its results? From the print itself one may gather that Newmarket then consisted of a church and about forty houses. The carriage was a queer machine—somewhat complicated by ropes—a long bar, with two wheels in front and two behind. It was drawn by four horses in couples—white and black, white and black—each ridden by a jockey, and only harnessed to the machine by loose straps. Between the hind wheels sat another jockey, who guided the carriage by moving a handle like that of the modern bicycle. This handle seems to have enabled him to follow the course, by moving the fore wheels with pulleys and ropes, and keep them at the heels of the horses. I should imagine the print, with a description in the letterpress, appeared in one of the magazines of that period—possibly the *Universal*, *Westminster*, &c., of which some readers of 'N. & Q.' perhaps possess a set, and can thence tell us all particulars.

ADIN WILLIAMS.

Lechlade, Glos.

WESTMINSTER SCHOOL.—The head master has kindly given me access to all the admission books in his possession. There is, however, reason to believe that some of the books and other manuscript lists of the school are in the hands of private owners. I shall, therefore, be greatly obliged by any information as to their whereabouts, in order that permission for copying them may be obtained.

G. F. R. B.

PORTER OF CALAIS.—What was this office? Was it distinct from Governor or Deputy of Calais? Another office was Marshal of Calais. Is there any list of the English Governors or Deputies of Calais? Is there a book named 'Chronicles of Calais'?

W. L. R.

[The 'Chronicle of Calais in the Reigns of Henry VII. and VIII. to the Year 1540' was edited by John Gough Nichols for the Camden Society, 1846.]

GHOSE.—What is this affix to Indian names?

W. L. R.

PROVERBS ON DUCKS.—May I ask for English sayings about ducks? Here are a couple:—"And



chance th' ducks"—this when a man makes up his mind to a risky venture. He will say, "I'll do it, an' chance th' ducks." The other, which I hear now and again, is, "Oh! you know all about th' ducks, but have never seen th' basket!" What is the origin of either or both?

THOMAS RATCLIFFE.

Workshop.

ST. EVREMOND.—Charles de St. Denis St. Evremond died in London, Aug. 9, 1703, and lies buried in Westminster Abbey. Does Col. Chester or any other authority give any information as to where he died?

C. A. WARD.

Haverstock Hill.

ROBERTSON, CLAN DONACHIE.—Where can I find authentic reference to the saying of one of the Kings James of Scotland, "A' the sons are carles' sons but Struan Robertson is a gentleman"? It is not referred to in the very interesting account of this family in 'N. & Q.' 5th S. ii. 127, 211, 239, 393, nor can I find it in Anderson's 'Scottish Nation,' Brown's 'History of the Highlands,' Stewart's 'Highlanders,' or Keltie's 'History of the Highlands.'

J. B. FLEMING.

STRATTON.—Early in the seventeenth century John Stratton, gentleman, was living in Shotley, Suffolk. His wife, Ann Dearhaugh (?), who was born about 1590, was the daughter of "Mistress Mary Dearhaugh," of Barringham, Suffolk, whose death occurred about 1641, and John Thurston, of Hockston, Suffolk, was executor of her last will and testament. In the adjoining county of Essex lived Joseph Stratton, mariner, brother of the aforementioned John. John of Shotley had at least four children, viz., John, son and heir, born 1606; William, called "of Ardiye, Essex"; Elizabeth, born 1614; and Dorothy. About 1628 the son John emigrated to New England, and simultaneously his uncle Joseph and brother William prepared to emigrate to Virginia. The latter-named, however, did not go, and is soon called "deceased." The uncle, Joseph, went to Virginia, and settled at James City, where he was residing in 1640. John settled in Maine, and in 1631 procured a patent of 2,000 acres there, at Cape Porpoise, but this he never occupied. His "squatter" title was confined to a small island at the mouth of the Saco river, which still bears his name. He removed in a few years to Salem, Massachusetts, where, with his widowed mother and two sisters, he was residing in 1640. Will some one give me information as to the genealogy of this family in England?

CHAS. E. BANKS.

Marine Hospital, Chelsea, Massachusetts, U.S.

WHISKEY OR WHISKY?—As I cannot see that the query as to this word in 5th S. vi. 346 has ever received an answer, I would again ask, Which is the correct form, if there be any? Jamieson,

'Scottish Dict.' edited by Longmuir and Donaldson, gives the word under the almost unknown form "Whiskie," with "Whisky" in the second rank, and offers no derivation. Skeat, 'Etym. Dict.', gives the word under "Whiskey," with "Whisky" in the second rank, and does not admit Jamieson's *whiskie* at all. Skeat derives from Gaelic *Uisge-beatha*, water of life, whisky," citing Johnson both for the etymology and spelling. He also refers to the corrupt form "usquebaugh." Most of the trade advertisements seem to use the form *whiskey*, and that is, I think, on the whole, the form more generally current.

UISGE.

LENT FINES.—In the Chamberlain's Rolls of Ripon Minster we find year by year entries such as the following, under "Fines quadragesimales": "Et de xiiij. iij. ijd. de finibus xl. bus præbendæ de Munketon hoc anno (1410-11) videlicet albis vaccarum ovium vitulorum rusticorum caprielorum curtuladii," &c. I have extended the abbreviations from a comparison of several rolls, but I have put no stops in because I do not understand it. Can any one explain?

J. T. F.

Bishop Hatfield's Hall, Durham.

LE ROI DE PÂQUES.—I find the following in a book of French anecdotes published anonymously:—

"L'empereur Charles V. passant par un village d'Aragon, où, selon la coutume du pays, il y avait un roi de Pâques; ce roi se présenta devant lui, et lui dit: C'est moi, seigneur, qui suis le roi. A quoi Charles V. répondit: En vérité, mon ami, vous avez pris un malheureux emploi."

What is the custom, "le roi de Pâques," alluded to?

J. M.

HEAD FAMILY.—Can any one tell me what has become of some manuscript papers concerning the above family which were sold at John Camden Hotten's sale, and are thus mentioned in his catalogue:—

"7252. Head Family. Manuscript papers relative to this family. v.d.—Comprising old MS. account of Head of Charles Town, in the province of South Carolina, from Deedes of H., Hythe in Kent. Portrait of Moses Mendez; account of Rich. Head, author of the 'English Rogue.' Coats of arms of Head family; twenty-four rare engraved scenes, published with Kirkman's 'English Rogue,' assisted by Rich. Head."

I shall also be much obliged if any one connected with the Kentish family of Head will communicate with me.

H. STANLEY HEAD.

41, Wimpole Street, W.

AZAGRA.—The direct lineal ancestress through females of Queen Victoria was Theresa Alvarez de Azagra, the wife of John Nuñez de Lara, who lived in the fourteenth century. She is thus described on p. 137 of the 'Genealogiæ viginti illustrium in Hispania Familiarum' of J. W.



Im-hof: "Theresa Alvarez de Azagra quinta domina suprema de Alvarrazin et domus de Azagra, Alvari Perez de Azagra fil." Can you refer me to any genealogical work to trace the pedigree of Theresa Alvarez de Azagra up higher?

A. MILL.

48, Millman Street, W.C.

CAMPBELL OF CRAIGNISH.—In the 'Almanach de Gotha' for the present year a "Ronald Campbell, Baron Craignish," figures as an aide-du-camp to the Duke of Saxe Cobourg and Gotha. Is this gentleman, as the title of Craignish might lead one to imagine, the head of the ancient Argyleshire family of the Campbells of Craignish?

INQUISITOR.

'PLAIN DEALING.'—Are any of your readers acquainted with an anonymous work with this title, published in 1668-9? In a letter from Mr. Joseph Church to Dr John Worthington, dated March, 1668/9, is this passage, "Here is a Dialogue called Plain Dealing, a book by some admired, by others contemned. The Author is said to be Dr. Patrick. Others think it not his, but made by a Club of Episcopal Divines." The title does not appear in any of the lists of Patrick's works which I have seen, and Halkett and Laing's 'Dictionary' only gives two books with the title printed in the seventeenth century, one by Andrew Marvell in 1675, the other by John Gordon in 1689.

JOHN CREE.

CLOCK MAKERS.—I subjoin a list of four names taken from the faces of old clocks known to me, and I should be glad to know the periods during which those persons flourished, by way of ascertaining, approximately, the ages of the several clocks:—(1) "Smorthwait, in Colchester." (2) "Nathl Style, London." (3) "Ja<sup>s</sup> Fear, Berwick." (4) "W<sup>m</sup> Taylor, King St, W<sup>t</sup> Haven."

A. F. HERFORD.

Macclesfield.

BRASS SEAL.—Can any reader of 'N. & Q.' kindly explain the following inscription, which is in Saxon characters on an old brass seal bearing the device of the holy lamb, with cross and banner? S. EVSTACHII. DC. APSOL. I. The seal is an undoubted antique (found at Stratford-on-Avon), and is about the size of a shilling.

A. A.

UPRIGHT GRAVE-STONES.—When did it become the fashion to put upright flags of stone for memorials over graves? I have only one memorandum on the subject. It is from the Liverpool records; and, if I have read them correctly, nothing of the kind was usual in that city in the time of Queen Elizabeth.

J. O. HALLIWELL-PHILLIPS.

SUBJECT OF PICTURE.—There is a picture belonging to me in the present exhibition of deceased

masters at Burlington House concerning which I am most anxious to obtain some information. It is called 'An Embarkation,' and is reputed to be by Tassi, the master of Claude. Close to the shore there is a British man-of-war, carrying the flag of an admiral of the fleet, and there is a Dutch ship in the offing. The fine rocky landscape beyond indicates by the buildings some particular port; and, as an important person stands on the shore, as if about to embark, and the ship is firing a salute, I think it must represent some historical incident. I wish particularly to ascertain the locality and the incident, and should feel much obliged if any of your readers could throw any light upon these points. The picture is in the second room, No. 64. It is the largest in the exhibition.

B. S. MARKS.

40, Fitzroy Square, W.

ABRAHAM SHARP, astronomer, mathematician, &c., of Little Horton, near Bradford, died about 1750, believed to have been unmarried. Wanted names and addresses of his brothers and sisters, and information as to their marriages, issue, &c.

HAMLET.

EPIGRAM BY MACAULAY.—Can any of your readers tell me where I can find an epigram or enigma, said to be by Macaulay, on the word *manslaughter*?

M. G. D.

[This question was asked 6th S. i. 248. Some speculation as to authorship was then elicited, but no definite answer.]

QUEEN'S DAY.—In speaking of this day, Nov. 17, and the accession of Queen Elizabeth, Dr. Brewer, in his 'Dict. of Phrase and Fable,' tells us that it is still continued as a holiday at Westminster and Merchant Taylors' Schools. It has been discontinued at the former school for some time, I believe. Can any one inform me of the exact date? Is the holiday still allowed at the latter; and, if not, when was it done away with?

ALPHA.

BERESFORD CHAPEL, 1818.—Very near to Walworth Road railway station is a plain building with the above inscription and date. Can any of your readers give any account of its founders? What sect of religionists were they? Also, what is the present use of it?

S. B. BERESFORD.

33, Upper Bedford Place, W.C.

EARLY PRONUNCIATION OF ENGLISH.—With reference to pronunciation in the time of Chaucer, will a reader kindly inform me to what extent it is considered right to conform to such rules as those laid down by Mr. Ellis in his 'Early English Pronunciation'? To some extent it seems necessary in order to preserve the metre—as, for instance, with the word *vi-ci-ous* (three syllables) and in all cases of the *e* final; but surely it would be thought affected, or at least pedantic, to pronounce *date*



"dart," late "lart," which would seem to be correct according to Mr. Ellis! I should be very glad of a hint on this point.

E. W. THOMSON.

19, Hilldrop Road.

NAPOLEON I'S DREAM.—Can any reader of 'N. & Q.' inform me where I read an account of Napoleon's reviewing all the troops which he had ever commanded? I read the story about twenty years ago, and the troops coming up from their graves to meet on the Champs Élysées impressed my then juvenile mind. It was, so far as I remember, a short story.

EDWARD R. VYVYAN.

[A well-known picture on this subject, entitled 'La Grande Revue; ou, la Nuit du Cinq Mai,' was painted by Raffet, a well-known French painter. The title of the poem on the subject is 'Napoleon's Midnight Review.' Full particulars concerning various versions of it may be found 5th S. ix., x., xi., *passim*. At 5th S. xi. 239 a version is supplied by Mr. Thoms.]

BEWICK CUTS.—The writer would feel very much obliged to any one who would lend her, or inform her where she could obtain, or even see, a copy of "The Vicar of Wakefield." A Tale by O. Goldsmith. Two vols. in one. Embellished with woodcuts by T. Bewick. Hereford, printed and sold by D. Walker, at the Printing Office, High Town; sold also by E. Sael, No. 192, Strand, London. And may be had of all other booksellers. 1798." 12mo. pp. 224, with seven cuts by Thos. Bewick.

JULIA BOYD.

Moor House, Leamside, co. Durham.

LOMBARD STREET.—If any one possessing any old deeds or records relating to the houses in Lombard Street before the Great Fire, or since that event previous to the year 1770, could let me peruse them, I should be greatly obliged.

F. G. HILTON PRICE.

Temple Bar.

### Replies.

#### CHURCHWARDENS.

(7th S. i. 29.)

The canons of 1803 prescribe a joint election of the churchwardens by the minister and parishioners, where it may be, and if they cannot agree upon such a choice, either party shall choose one separately.

The 'Report of the Ecclesiastical Courts Commission for England and Wales' contains this statement:—

"In practice, though perhaps not strictly in accordance with the original intention, the minister generally nominates one and the parishioners the other. The parishioners may have the right by immemorial custom of electing both. In some few instances the Lord of a Manor has claimed by prescription to elect one."—'General Report,' Jan. 25, 1831, authenticated edition, Lond., Longmans, 1832, p. 118.

So Blackstone has:—"They are sometimes appointed by the minister, sometimes by the parish, sometimes by both together, as custom directs" (i. 11, 7).

The origin of the provision in the canon may be thus stated:—

"Before the making this canon (can. 89 of 1603) the parishioners in some places chose both the churchwardens, and where that was used the canon doth not abrogate the custom, and in such case, if the archdeacon should refuse to swear them a mandamus lies, for every parish had formerly a right to choose their churchwardens; but because they varied in the manner of choosing, therefore a custom might be alleged and issue might be taken at law, to try whether a select vestry or the whole parish ought to choose. In Carpenter's case (Raym. 439) the mandamus was directed to the commissary to swear two churchwardens, who were chosen by the parishioners by virtue of a custom, which the rector denied, and insisted upon his right by virtue of a canon to choose one. The commissary made a special return, which is set forth in the Report; but a mandamus was granted, for the ecclesiastical court cannot try the custom."—Nelson's 'Rights of the Clergy,' Lond., 1709, pp. 159, 160.

With respect to the prevalence of the custom referred to in other parishes than in Ealing, a recent authority cites the earlier statement of an author of the same name:—

"By virtue of this custom, most, if not all of the old parishes of London, that is, of the parishes established before time of legal memory, do there choose both their churchwardens."—C. G. Prideaux, 'Duties of Churchwardens,' p. 23, thirteenth edition, Lond., 1875.

In 'N. & Q.,' 2nd S. xii. 471, I<sup>na</sup> states that the corporation of Wells has always appointed both churchwardens. JOHN S. BURN makes the same statement in reference to Henley-on-Thames in 3rd S. i. 19.

I may say that I have not referred to Phillimore's 'Ecclesiastical Law' on this subject. A reply of any extent might be written, but the above will perhaps be deemed a sufficient account of the matter.

ED. MARSHALL.

There are many parishes in which both churchwardens are chosen by the vestry. I was fourteen years churchwarden of All Saints, Lewes, in which the custom obtained. In this parish of St. Mary, Stoke Newington, the same custom is found. In fact most, if not in all, of the old parishes of London—that is, of the parishes established before time of legal memory—do there choose both their churchwardens (Pulling's 'Laws of London,' 262; 2 Rolls Ab. 287, &c.). The right of electing churchwardens exhibits a not uncommon conflict between the canon and common law. By the common law the right belongs to the parishioners, who are at the charge of repairing the church (Bac. Ab.). By the canon law (canons of 1603, c. 89) the churchwardens are to be chosen by the joint consent of the minister and



agree, the minister shall choose one and the parishioners the other ('Com. Dig.' tit. "Eglise"). These canons were confirmed by the king in council, but not by Parliament, and therefore, though they are declaratory of the ancient usage and law of the Church (*Middleton v. Crofts*, 2 Atks. 650), they do not bind the laity by their own force and authority (*Lloyd v. Williams*, 1 Lee, 434). They cannot, therefore, prevail where there is a special custom to the contrary (*Sir J. Nicholl in Wilson v. McMath*, 3 Phil. 81), but the *onus probandi* is on him who sets up such special custom in the parishioners (*Lee, C.J.*, in *Hubbard v. Penrice*, 2 Stra. 1246), and nothing is accounted a custom or prescription so as to supersede the common law of the land except such custom or prescription as is beyond the memory of man, and nothing is accounted to be so which can by any sufficient evidence be proved to have been otherwise since the first year of King Richard I., A.D. 1189 (*Hubbard v. Penrice, ib.*). In practice, it is true that the minister generally nominates one and the parishioners the other, but it is to be doubted if this was intended by the canon (*Ecc. Law Rep.* 44), and so, under the Church Building Acts, one churchwarden is chosen by the incumbent and one either by the inhabitant householders resident in the district (58 Geo. III. c. 45, s. 73; 8 & 9 Vict. c. 70, s. 6) or by the select vestry (59 Geo. III. c. 134, s. 30), by persons exercising the powers of vestry (1 & 2 Will. IV. c. 38, s. 16), or by inhabitants holding a similar qualification as the electors of churchwardens of the principal parish (6 & 7 Vict. c. 37, s. 17; 19 & 20 Vict. c. 104, s. 14). WYNNE E. BAXTER.

170, Church Street, Stoke Newington, N.

According to Pridaux's 'Practical Guide to the Duties of Churchwardens' (1880), p. 23, "Most, if not all of the old parishes of London—that is, of the parishes established before time of legal memory—do there choose both their churchwardens." See also Blunt and Phillimore's 'Book of Church Law' (1885), p. 259, where the principal special customs which take the place of the ordinary law are enumerated.

G. F. R. B.

The four churchwardens of the mother church of St. Hilda, South Shields, are appointed annually at Easter by the self-elected ancient vestry. Of this vestry the vicar for the time being is the chairman *ex officio*.

R. B.

[MR. EVERARD HOME COLEMAN refers to 2nd S. xii. 471 as to the churchwardens of the city of Wells, 3rd S. i. 19 as to those of Henley, and 6th S. iii. 37 as to those of the old parishes of London. W. S. B. H. says that in Lisleard, since 1598, according to report, the Mayor, on behalf of himself and the Corporation, nominates one churchwarden and the vicar another. Est. H. quotes from Stephen's 'Commentaries' vol. ii. pp. 699, 700, passages showing that the custom mentioned by Mr. DELEVINONE is not unusual. MR. F. A. BLAYDES adds

that a reference to the canons eighty-nine and ninety of 1603 will show "that the churchwardens are to be elected by the joint consent of the minister and parishioners in vestry assembled, and if they cannot agree upon a choice, then the minister shall choose one and the parishioners another." Both, he states, will be parish churchwardens, however elected. MR. E. H. MARSHALL advances the same canons, and gives the limitation imposed by the books of common law (Phillimore's 'Ecclesiastical Law,' ii., 1843). The question of special custom has given rise to litigation, early cases of which he cites.]

PORTSMOUTH (6th S. xii. 494).—It would be a very great boon if local historians were to append to their works a bibliographical list of those already written relating to the locality they write about. I am not aware of any bibliography of Portsmouth that has anything like a claim to completeness; but having some time since taken considerable interest in the matter, I think I may say I possess a larger list than any to be found elsewhere. I give the names of a few works which bear most strictly on the general history of the place, but should be happy to help your correspondent F. C. B. further if he should desire it:—

A Declaration of all the Passages at the Taking of Portsmouth, shewing the Reasons why it was surrendered up to the Committee of both Houses of Parliament. Together with a True Copy of the Articles agreed upon between the Committee and Colonel Goring. Pp. 8, sm. 4to. London, printed for John Sweeting at the Angell in Popes-head alley. September 15, 1642.

The Borough (Portsmouth), being a Faithful tho' Humorous Description of one of the strongest Garrisons and Seaport Towns in Great Britain, with an Account of the Temper and Commerce of the Inhabitants: left by a Native of the Place who was lost in the Victory Man of War, and now published for the Benefit of the Gentlemen of the Navy, and the Entertainment of the rest of mankind. By Robert Wilkins. 8vo. London, 1748.

The Portsmouth Guide; or, a Description of the Ancient and Present State of the Place, &c. To which is added some Account of the Isle of Wight, &c. Folding plate, reduced from Ryall's view (S.E.). 12mo. Pp. viii, 76. Portsmouth, printed and sold by R. Carr, corner of the Grand Parade, 1775. Price one shilling.

The History of Portsmouth, containing its Origin, Progressive Improvements, and Present State of its Public Buildings, &c., with an account of the towns of Portsea and Gosport and Isle of Wight. 12mo. Pp. 157 (query folding plates). Portsmouth, printed at the Hampshire Telegraph Office by Mottley & Co. 1802 (?).

The Ancient and Modern History of Portsmouth (sic), Portsea, Gosport, and their environs. 12mo. Pp. x, 122. Gosport, printed and sold by J. Watts. N.d.

A Candid and Accurate Narrative of the Operations used in endeavouring to raise H.M.S. Royal George in the Year 1783, with an Account of the Causes and Reasons which prevented the Success, and also Copies of the Affidavits, Vouchers, Letters, Documents, and other Correspondence relative to that Unfortunate Transaction. 12mo. Third edition. Pp. xvi, iv, iv, 5-112. With folding plate of plans for raising the ship. By William Tracey. Portsea, printed for the author by J. Williams. 1812.

The History of Portsmouth, containing a Full and Enlarged Account of its Ancient and Present State, &c. To which is added an Appendix containing many of the



Charters granted to the Town, &c. By Lake Allen. Sm. 8vo. Pp. iv, 252; app. xlv. London, 1817.

Chronicles of Portsmouth. By Henry Slight, F.R.C.S., Librarian to the Philosophical Society, Vice-President Mechanics' Institute; and Julian Slight, F.R.C.S. and Secretary to the Philosophical Society. 8vo. Pp. xvi, 248. London, Lupton Relfe, 13, Cornhill, 1828.—This is the best of the Portsmouth histories, and has passed through various editions. I prefer this edition, which is to be found on large and small paper.

A Narrative of the Loss of the Royal George at Spithead, August, 1782. Also Col. Pasley's Operations in removing the Wreck by Explosions of Gunpowder in 1839-40-41. Folding plate of sinking of Royal George, and four other plates. 32mo. Pp. 112. Fourth edition. Portsea, S. Horsey, jun., 151, Queen Street. 1841. Bound in the wood of the wreck.

Narrative of the Loss of the Mary Rose at Spithead, July 20, 1545, from Original MSS., &c., in the British Museum. 32mo. Pp. vi, iii-vi, 7-96. Portsea, by S. Horsey, sen. 1844. Bound in the wood of the wreck.

The Story of the "Domus Dei" of Portsmouth. Illustrated with photographs and woodcuts. Sm. 8vo. 1873.—Written by Archdeacon Wright, formerly chaplain to the Forces.

Extracts from Records in the Possession of the Municipal Corporation of the Borough of Portsmouth, and from other Documents relating thereto. By Richard J. Murrell and Robert East. Sm. 4to. Pp. viii, ii, 567. Portsmouth, printed by Henry Lewis at 114, High Street. 1884.—This was generously printed at the expense of the Corporation, and distributed amongst themselves and friends.

#### TINY TIM.

4, Palmerston Road, Southsea.

If your correspondent F. O. B. will communicate with me direct, I will send him the particulars he requires.

JAMES HORSEY.

Quarr, Ryde, I.W.

KNOXIS: WIMES: WRAT (7th S. i. 49).—If by the Wroth pedigree in Robinson's 'History of Enfield' H. H. cannot identify the John of 1596 with the Wroths of Durants, which they held as far back as 1360, he may find him mentioned in Clutterbuck's 'History of Hertfordshire,' where the name frequently occurs in other pedigrees, and nearly always as "of Durants."

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

The "ritter Knoxis" was most probably Sir Thomas Knollys, a younger son of Sir Francis, who married Odelia, daughter and heiress of John de Marada, Margrave of Bergen op Zoon, who is stated to have been "a scion of the house of Nassau, and uncle to the Prince of Orange." See note to Rugeley pedigree in *Misc. Gen. et Her.*, vol. iii. p. 201.

CLK.

THE PREFIX "EN" (6th S. xii. 29, 155, 357).—I think Chaucer's use of *enfecte* may be well illustrated from Wiclif's use of the Latin words *inficio* and *infectus*, in the sense "stains," "infects," "damages," "incapacitates." Thus in the Wyelf Society's 'De Civili Dominio,' on p. 2, "Patet ex hoc quod mortale peccatum cum *inficit* naturam,

multo evidencius *inficit* omnem modum vel accidens eiusdem"; p. 4, "*inficeret*"; p. 5, "Interior homo *infectus* peccato *inficit* totum residuum nature corporee et singulos actus suos"; and on p. 275, speaking of the Jews excommunicating Christ, he says, "Talis excommunicacio non descendit in Christum sed excommunicantes *inficit* redundando." O. W. TANCOCK.

LATIN POEM (7th S. i. 9).—The literary history of the two sets, not one set, of hexameters to which T. W. R. refers is well ascertained. It is described in John Ward's preface to the various modern editions of Henry VIII.'s Latin grammar. The one before me is Lond., Longman & Co., 1830. At p. 1 of this preface there is:—

"'Carmen de Moribus,' and the Rules for the genders of nouns (scil. 'Propria quæ maribus') were also composed by Lily, and bear his name in all editions to this day. These latter, after the death of Lily, were republished with large annotations by Thomas Robertson, who was afterwards Dean of Durham.....He added the verse,

Huc annus addenda est, huc mystica vannus iacchi."

Then follows a notice of certain additions by other writers. In reference to the second line in the query of T. W. R., which is from the verses upon the verbs there is:—"The rules concerning the perfect tenses and suffixes of verbs are Lily's, and have his name prefixed to them in all editions. These were published also by Robertson, with large annotations" (p. 3). Then follow notices of alterations, as in the instance of the previous verses.

ED. MARSHALL.

CREST-WREATHS AND MANTLES (6th S. xii. 514).—It may interest MR. SALTER to know that I have, on a pair of old Oriental china plates, impaled with Brooke (Or, a cross per gale engrailed gu. and sa.), this coat, Gu., ten billets, 4, 3, 2, and 1, a bordure engrailed arg. Crest, a cock's (?) head gules, combed and wattled or, charged with three billets arg. This blazon, which appears to be the arms of Salter (6th S. xii. 514) I had been unable to identify, although I consulted Papworth and other authorities. The wreath supporting the crest is tinctured arg. and gu. R. H. TEASDEL.

Southtown, Great Yarmouth.

SUICIDE OF ANIMALS (6th S. xi. 227, 354; xii. 295, 454; 7th S. i. 59).—Without at all wishing to impugn the fact of there being authentic instances of suicide by some of the higher animals, I think that the Australian gentleman whose communication to the *Launceston Examiner* is quoted by MR. ED. MARSHALL at the last reference was mistaken as to the snake killing itself with its own venom. The venom of serpents is quite innocuous to themselves or to others of their own order. Holland, the late intelligent and observant keeper of the reptiles in the Zoological Society's Gardens, had told me that he has frequently known puff-adders, cobras, &c., to strike each other when en-



raged, and no harm had resulted. Moreover, the fat of the common adder is well known to be the best remedy for its bite, and the cottagers in the heathy parts of West Surrey, where these animals abound, keep bottles of it, to apply to the wound in such cases. When a snake strikes a victim with its fangs it does not cover the spot with "viscid slime." Nothing is visible externally but the two very small punctures made by the fangs.

W. R. TATE.

Walpole Vicarage, Halesworth.

THE PRAYER OF MARY, QUEEN OF SCOTS (7th S. i. 70).—This prayer has been noticed from time to time in 'N. & Q.,' with the translation of it, since the first communication, in the third volume of the First Series. But the only two notes which contain an exact reply to the query of Mr. H. H. GIBBS are the statements of Mr. T. WARNER in 5th S. xi. 191 ("A very curious account of the Queen's execution was published in France soon after the event. Immediately before the execution she repeated the prayer") and of Mr. C. F. S. WARREN, on the same page. It is stated by Daniel, 'Thesaurus Hymnologicus,' iv. 348, that this is said to have been written by the Queen in her Prayer Book a few hours before her execution.

ED. MARSHALL.

Miss Agnes Strickland, in quoting this prayer (the final "Te" after "Desidero" is omitted, probably by accident), says that it "is well known to have been extemporized by her during her last devotions on the morning of her death" ('Queens of Scotland,' vii. 479). As I was unable to find any passage in other historians to confirm this statement, I wrote in my recently-published book, 'Fotheringhay and Mary, Queen of Scots' (Simpkin, Marshall & Co.), "her devotions included the following prayer" (p. 117). I have also given the paraphrase of the prayer that was set to music by Dr. Harington, of Bath.

CUTHBERT BEDE.

This has been discussed thrice before in 'N. & Q.:' see 1st S. iii., 3rd S. iii., 5th S. xi. *passim*. There seems to be no higher authority than Seward's 'Anecdotes of Distinguished Persons,' 1795. Daniel ('Thesaur. Hymnol.,' iv. 348) states that the Queen wrote the poem in her "gebetbuch," but gives no reference. This would, no doubt, have been the so-called Fotheringay Missal, really a Book of Hours, which is now at St. Petersburg, and contains much of the Queen's writing. It is described in 'N. & Q.,' 2nd S. ix. 482; 3rd S. vii. 70; but the prayer is not mentioned. I almost fear that it was written by some last-century forger, induced by the mention of the "divers Latin prayers" in the contemporary narrative of her execution. This is printed in Ellis's "Letters," 2nd S. iii. 112.

C. F. S. WARREN, M.A.

[Other correspondents are thanked for replies.]

LANDLORD (6th S. xii. 428).—This word probably became applied to inn-keepers and tavern-keepers by virtue of their letting their rooms and apartments for hire. *Landlord*, in common phraseology, now means a person from whom houses, lands, or lodgings are rented. The word is a relic of feudal times, when the possessor of land was actually *dominus terræ*. Addison uses the word as meaning the master of an inn, but I am unable to give the exact reference.

FREDERICK E. SAWYER, F.S.A.

Brighton.

MRS. PARSONS (7th S. i. 68).—Eliza Parsons was the only daughter of Mr. Phelps, a wine merchant at Plymouth. At an early age she married Mr. Parsons, a turpentine merchant, who carried on business first at Stoneham, near Plymouth, and afterwards at the Old Bow China House. Mr. Parsons died in necessitous circumstances, and after his death his widow endeavoured to support her children by writing. Her first book was 'The History of Miss Meredith: a Novel' (1790), in the preface to which (dated from 15, East Place, Lambeth) she explains her reasons for writing it. According to Baker's 'Biog. Dram.' (1812), vol. i. pp. 561-3, she wrote "above sixty volumes of novels," as well as a farce entitled 'The Intrigues of a Morning.' She died at Leytonstone on Feb. 5, 1811. The best list of her works will be found in Baker, those in Watt, Allibone, and the *Gent. Mag.*, 1811, vol. lxxxi. pt. i. p. 175, being very meagre.

G. F. R. E.

SMOKING IN CHURCH (6th S. xii. 385, 415, 470; 7th S. i. 32).—The following passage, from the regulations issued by the Vice-Chancellor of Cambridge previous to the visit of James I. in 1615, seems to show that smoking in church was at that time not unknown in England:—

"That noe Graduate, Scholler, or Student of this Universitie presume to resort to any Inn, Taverne, Ale-house, or Tobacco-Shop at any time during the abode of his Majestie here; nor do presume to take tobacco in St. Marie's Church, or in Trinity Colledge Hall, upon payne of finall expelling the Universitie."—Nichols's 'Progresses of King James the First,' 1828, vol. iii. p. 44. The royal author of the 'Counterblast to Tobacco' does not actually refer to the "taking of tobacco" in church, although he complains that "not onely meate time, but no other time nor action is exempted from the publike use of this unciuill trickes" (Arber's reprint, p. 111).

E. S. D.

THE ARMS OF HALIFAX (6th S. xii. 426, 536; 7th S. i. 18).—The arms of Halifax, as I have seen them drawn, suspiciously resemble those invented for the famous Guy, Earl of Warwick, in the "Rows Rol," namely, Chequy, or and azure, a human head affronté, filleted argent. This is the head of no saint, but of Colbrand, the fabulous Danish giant, whom Earl Guy slew, according to



the legend, after his return from the Holy Land. This excellently illuminated roll is itself of some respectable antiquity, and "was laburd & finishid by Master John Rows of Warrewyk" between 1477 and 1485. It is in the possession of the Duke of Manchester, and was published by W. Pickering in 1845, the plates being beautifully illuminated by hand to match the original. The chequy field in this case was suggested by the arms of the De Newburghs, Earls of Warwick, the first of whom married Gundreda de Warenne, and in the case of the Halifax arms by the similar coat of the De Warennes.

A. S. ELLIS.

PENTAMETERS (7th S. i. 70).—The passage occurs in Ovid's 'Amores,' bk. I. ll. 1-4:—

Arma gravi numero violentaque bella parabam  
Edere, materia conveniente modis.  
Par erat inferior versus; risisse Cupido  
Dicitur, atque unum surripuisse pedem.

At the end (ll. 27 and 30) he describes this kind of verse:—

Sex mihi surgat opus numeris: in quinque residat.  
Musa per undenos emodulanda pedes.

These last two lines may have suggested to Coleridge his description of the Ovidian elegiac:—

In the hexameter rises the fountain's silvery column;  
In the pentameter aye falling in melody back.

W. E. BUCKLEY.

Ovid addresses Cupid thus ('Epis. ex Ponto,' lib. iii. ep. iii. ll. 29, 30):—

In mihi dictasti juvenilia carmina primus:  
Apposui senis, te duce, quinque pedes.

V. B. REDSTONE.

Woodbridge.

DESCENDANTS OF DR. MEAD AND JOHN WILKES (7th S. i. 67).—Dr. Richard Mead, the eminent physician, 1673-1754, was twice married, and had eight children. Of these four died in infancy, and four grew up, namely: his son and heir Richard, and three daughters,—Sarah, who married Sir Edward Wilmot, Bart., M.D.; Bathsheba, who married Charles Bertie, Esq., of Uffington, co. Lincoln; and Elizabeth, who married Frank Nicholls, Esq., M.D.

John Wilkes, "the patriot," 1727-1797, married in October, 1749, the only daughter and heiress of Mr. William Mead, of London Bridge, drysalter, who died in 1722; she was then living at Aylesbury with her mother, and was thirty-two years of age, whilst Wilkes was ten years younger. By this marriage he had only one child, a daughter, named Mary; and shortly after her birth (Aug. 5, 1750) a coldness sprang up between Mr. and Mrs. Wilkes, which finally led to a separation; after which, for many years, they did not meet. Mrs. Wilkes brought her husband a very considerable fortune, the greater part of which he enjoyed, and the whole of which came to his daughter Mary after

the death of the mother, who died April 4, 1784. From a brief note in the *Gentleman's Magazine* for that year, i. 317, we learn that husband and wife "had a conciliatory interview a short time before her death." John Wilkes, though he could not live with his wife, could not live comfortably without her; he spent much time with a Mrs. Arnold, by whom he had a second daughter, who was born in 1778, named Harriet Wilkes, and married William Rough, Esq., barrister, in 1802.

John Wilkes died in December, 1797, leaving his daughter Mary his sole heiress, but giving a handsome legacy to Mrs. Arnold, and a couple of thousand pounds to her daughter Harriet Wilkes. After his death Mary Wilkes continued to reside in his house, No. 30, Grosvenor Square, and was very kind to her "half sister" Harriet. Mary Wilkes was never married, and died very suddenly on March 12, 1802, leaving many legacies to friends, and the bulk of her property to her cousin Charles Wilkes, of New York, the son of her uncle Israel Wilkes. A copy of her will, and much interesting information, may be seen in 'The Correspondence of the late John Wilkes,' which contains his life by J. Almon, published by Phillips in 1805. It is unnecessary to say anything about Mr. Wilkes's illegitimate son "John Smith," as the present inquiry only relates to the Mead family. It is plain that Mary Wilkes could not claim descent from Dr. Mead; but, according to Almon, the drysalter and the doctor had a common ancestor, and Miss Wilkes once visited Mrs. Nicholls, the doctor's third daughter, who for many years resided at Epsom, and, according to Nichols's 'Literary Anecdotes,' vi. 642, was living there in 1798. Miss Wilkes believed that her mother and Mrs. Nicholls were very near relations.

EDWARD SOLLY.

Sutton, Surrey

John Wilkes did not marry the daughter of Dr. Richard Mead, but the daughter of Mr. William Mead, drysalter, of London Bridge, and of Aylesbury, by his wife Miss Sherbrooke, of Bucks. John Wilkes's only daughter, Mary, died unmarried in 1802, aged fifty-one. A copy of her will, made in 1800, is to be found at the end of Almon's 'Memoirs of John Wilkes.' Dr. Richard Mead, the eleventh son of the Rev. Matthew Mead, a Presbyterian divine, was descended from a junior branch of William Mead's family. By his first wife he left one son and three daughters. One of his daughters married Sir Edward Wilmot, Bart., and was mother of the second baronet, and another daughter married Dr. Frank Nicholls.

CONSTANCE RUSSELL

Swallowfield.

Miss Wilkes died unmarried "at her house, the corner of South Audley Street, Grosvenor Square," on March 12, 1802, aged fifty-one. See



Chalmers's 'Biog. Dict.,' vol. xxxii. p. 69; *Gent. Mag.*, 1802, pt. i. pp. 285, 372. The contents of her will, which was dated July 18, 1800, will also be found in the last-named volume, p. 466.

G. F. R. B.

FOLIFATE OR FOLIFOOT FAMILY, CO. YORK (7th S. i. 44).—The Fairfaxes of Walton and Denton seem sometimes to have quartered the arms of Follouet or Follovet, Argent, a fess between two lions passant guardant sable. See Tonge's 'Visitation,' Surtees Society, p. iv; Glover's 'Visitation,' ed. Foster, pp. 39, 96; *Herald and Genealogist*, vol. vi. pp. 628, 629. In Flower's 'Visitation,' Harleian Society, p. 118, it is stated: "This Sr Nicholas (Fairfax) sayeth that he should here Follovet who bereth—arg. a fess between 3 lions rampant sable; and yt should come in next unto Etton." How this quartering came in I have not yet found. The above arms as first described are at present in a window in Guiseley Church quartered in the Rawdon shield. See *Yorks. Arch. Journal*, vol. vi. p. 87.

J. W. C. RASTRICK.

THE REV. ERSKINE NEALE AND 'THE SUBALTERN' (7th S. i. 32).—There may, perhaps, be more than one book called 'The Subaltern'; but the well-known work so entitled was unquestionably from the pen of the Rev. G. R. Gleig, late Chaplain General of the Forces. If 'The Country Curate' was by the author of 'The Subaltern,' the propriety of adding that to the list of the Rev. Erskine Neale's writings seems also more than doubtful. Is it possible that some one has assigned both books to Neale, by identifying the title 'The Country Curate' with "A Country Curate," who wrote 'The Living and the Dead'?

H. BUXTON FORMAN.

A "SHEPSTER" IN 1552 (7th S. i. 68, 91).—Halliwell is clearly wrong in explaining this word as "a sheep-shearer." Huloet, in his 'Abcedarium,' 1552 (the very year in which your correspondent's document is dated) gives "shepster or seamster, *sarcinatrix, sutratrix*." Halliwell's error is the more remarkable as he himself gives Palsgrave as his authority. Palsgrave's words are "schepstarre, *lingiere*." Cotgrave, ed. 1632, explains *lingiere* as "a seamster; a woman that makes or sells linnen, or linnen ware." See also Stratmann's 'Dict.,' s.v. "Schepstre."

S. O. ADDY.

Sheffield.

In this part of the country *shepster* means *starling*. In Egerton Leigh's 'Glossary of Words used in the Dialect of Cheshire' (1877), the word is spelt *shepstir* or *shipstir*, and stands as follows: "Shepstir, or Shipstir, s.—A Starling. W. This bird hunts amongst the sheep's wool for the insects that live in it; and is therefore called by its Cheshire name, because he stirs up the sheep with

his bill." The W. indicates that the word remains as in Roger Wilbraham's 'Glossary,' which was contributed to the Society of Antiquaries in 1817.

ROBERT PIERPOINT.

St. Austin's, Warrington.

JOHN KNOX'S CLOCK (7th S. i. 46).—"John Winterspoon," the owner of the clock, must be meant for the Rev. James Witherspoon, minister of the parish of Yester, Haddingtonshire, one of the chaplains in Scotland to George II. His son John went, as stated, to America, and became President of Princeton College, New Jersey. As the president's sister was my maternal great-grandmother, I know something of their history, yet never heard of the clock or its pedigree, which is decidedly interesting. Whether it belonged to Knox or not, a clock made in Paisley in 1560, still a good time-keeper, is a great curiosity. It is to be hoped the present owner will, as Mr. REID suggests, favour us with further details of its history. There is certainly an old family tradition of descent from a daughter of Knox, but whether through the Rev. James or his wife is uncertain. After considerable research on the point, my opinion is that it was through the wife, if at all. Their American descendants are fully convinced of it, but we on this side are perhaps stricter in exacting legal evidence.

JOSEPH BAIN, F.S.A.Scot.

COLLEGIUM GRASSINÆUM (7th S. i. 67).—If Mr. A. F. HERFORD had looked back in the indexes of 'N. & Q.' for a few years he would have found (6th S. v. 236) an answer to his question, what and where and when was this institution. I may supplement the information there given, and answer the second part of Mr. HERFORD's query, by stating that the Collège des Grassins was a college of the University of Paris, situate in the Rue des Amandiers, de la Montagne-Sainte-Généviève, and that it was founded by the will of Pierre Grassin in 1569. Books from the college library, generally bound in brown morocco, *semé de fleurs-de-lys*, and with the name of the college and the arms and motto of the founder on the sides, are not uncommon. The arms are, Gules, three garden lilies argent, two in chief and one in base; and the motto, "Lilium interspinas."

JOHN CREK.

[This reply is corroborated by Mr. THOMAS KERSLAKE, who repeats much of the information. Some conjectural replies, apparently inaccurate, are kept back.]

KELLY'S SALOON (7th S. i. 49).—This was at the angle of Pall Mall and Market Lane, the latter thoroughfare occupying the position now filled by the Opera Arcade (or avenue of melancholy-mad bootmakers, according to Mr. Sala), and culminating in St. James's Market, the remains of which still exist. Kelly's house was on the eastern side of Market Lane, and abutting upon the Opera House, to which it was intended to



answer the purpose of an "early door." See 'Reminiscences of Michael Kelly,' 1826, ii. 181; and *Annual Biography*, 1827, p. 50.

JULIAN SHARMAN.

16, Parliament Street, S.W.

FLEMING FAMILY (6th S. xii. 207, 317).—Since the appearance of my reply to Mr. BROWN'S queries on the subject of the Dinwiddie MSS. I have received from that gentleman a more extended extract from the MSS., which confirms my previous impression as to its accuracy.

I mentioned that no pedigree of Fleming of Ferme was procurable; and I should like to state that I have now received the following information from a most trustworthy source. It shows that the Ferme baronetcy is the same as that imperfectly and erroneously entered in Burke's 'Extinct Baronetage' as "Fleming, Bart., of Glasgow" (see p. 621), under which title it is also entered in Solly's 'Titles of Honour.'

The Dinwiddie MS. aspires to connect the Ferme family with the old Earls of Wigton by stating that the first baronet was grandson of Malcolm (? John), first Earl of Wigton. It is not unlikely that there was some connexion, but there is no authority for any connexion so close and direct as the MS. pretends. The pedigree, as communicated to me, is as follows:—

Archibald Fleming, merchant, of Glasgow, mar. Elizabeth Lennox.

William, Burgess of Glasgow, and Clerk of the Commissariat there, d. Sept., 1636.

Archibald, of Ferme, &c., advocate and commissary of Glasgow, and Rector of the Glasgow University, mar., 1637, Agnes, dau. and heir of David Gibson, notary and Burgess of Glasgow; created a baronet in 1661 (this being the third Nova Scotia baronetcy created after the Restoration); d. January, 1662.

Sir William, second baronet, also commissary at Glasgow, mar. Margaret, dau. of Archibald Stewart of Scotland, and d. Feb. 6, 1707 (his dau. was second wife of William Somerville of Kennox).

Sir Archibald, third baronet, mar. (contract dated Aug. 3, 1692) Elizabeth, eldest dau. of Sir George Hamilton, Bart., of Binny, &c., and d. April 14, 1714, leaving with a son, who went to France (and is stated in the Dinwiddie MS. to have settled in America and left descendants there), and ten daughters (one of whom mar. Alexander Dinwiddie, and was mother of the writer of the MS.), a son

Sir William, fourth baronet, lieutenant in Handasyde's Horse, mar. a dau. of Lennox of Woodhead, and d. at Elgin, Oct. 25, 1745, leaving a son

Sir Collingwood, fifth baronet, d.s.p. in Virginia, April 17, 1763, and was succeeded by his brother

Sir James, sixth baronet, who d. Oct. 1, 1763, since which date the title seems to have been considered as extinct.

The Dinwiddie MS. adds that the family estate was lost in the time of the third baronet, who became surety for the debts of his father-in-law, Sir George Hamilton, Bart., "one of the proudest and most extravagant men that ever existed."

I may add that the MS. mentions that Alexander Dinwiddie, who mar. Elizabeth Fleming, was born March 15, 1694 (O.S.), and that his son Alexander, the writer of it, was born April 17, 1738.

I doubted the existence of any "Hamiltons of Barntoun," but wish to correct myself. I find the full title of the family referred to was "Hamilton, Bart., of Binny, Barnton, and Tulliallan," created in 1692. Their pedigree is, however, like that of the Flemings of Ferme, apparently unpublished.

SIGMA.

CAREW RALEIGH (6th S. xii. 448, 527; 7th S. i. 57).—May not the difficulty pointed out by Mr. PINK on p. 57 be explained by the fact of Kellington being a different place from Callington? At any rate, in Cooke's 'Topographical Description of Cornwall' Kellington is mentioned as a place where a fair is held, as well as Callington, and the dates given for the fair days in each differ also. I have two editions of Cooke's book, and in both Callington is thus distinguished from Kellington.

W. S. B. H.

CASTLES (7th S. i. 69).—For a list of these see Freeman's 'History of the Norman Conquest,' vol. v., note x, pp. 806-808; and Sir Henry Ellis's 'Introduction to Domesday,' vol. i. pp. 211-224.

W. E. BUCKLEY.

STANGNUM (7th S. i. 68).—This, no doubt, is the genitive of *stagnum*=stagnum, a purely classical word, and a derivative of *sto*, to stand. Its meaning in English is a pool or pond, from which we get also our word *stagnant*. We meet with it constantly in the best Latin authors. Thus:—

Undique latius  
Extenta visentur Lacrino  
Stagna lacu.—Hor., 'Carm.,' ii. 15.

Addit et fontes, immensaue stagna, lacusque.  
Ovid, 'Metam.,' i. 38.

Non inexplorata stagni vada.—Liv. xxvi. 48.  
Cocyti stagna alta vides.—Virg., 'Æn.,' vi. 323.

As connected with *molendini*, it means, of course, a mill pond. In addition to this meaning, Duncange gives that of a kind of metal, or, in fact, tin. He says: "Stagnum, pro Stannum, κασσίτερον, Gall. Estain."

EDMUND TEW, M.A.

*Stagnum molendini*=mill-pond. "Stank, a pool, a tank, once a common word" (Skeat), is still the usual word in Lowland Scots. A stank hen = a moor-hen.

HERBERT MAXWELL.

ESQUIRE (6th S. xii. 495; 7th S. i. 34, 74).—The following is the reading of the passage according to Theobald: "Robert Shallow, Esq., in the county



of Gloucester, Justice of the Peace, and Coram." What could Shallow owe his title of *esquire* to, except to his office of magistrate? According to all authorities, "nothing can be more absurd than the commonly received notion that a certain property constitutes a man an *esquire*."

J. STANDISH HALY.

Temple.

[MR. ALFRED JONAS obliques with the passages from Camden bearing upon *esquires*. The subject in its general bearing has, however, been so fully discussed, especially in 5th S. vii., viii., and ix., we dare not reopen it.]

MUST (7th S. i. 47, 71).—*Must* is a past tense, or historic tense, which has in lapse of time become a present or primary tense as well as a past, and rather than a past. But the older usage can easily be traced. The meaning also has changed (as have the meanings of other auxiliary verbs, *can*, *shall*), and while formerly "I *must*" was equivalent to "I might," now it means "I am compelled." At first we find a verb pres. indic. *mōt* (second person *mōst*), with a past tense *mōste*, without infinitive form. This present has died out, except as a poetical archaism *mote*. But *must* remains in a slightly varied sense, and is used, as grammarians say, for past time as of old, and for present time also in place of *mote*, for the connexion between these two words, as that between *wot* and *wist*, and between *dare* and *durst*, became not very apparent. A passage from the 'A.S. Chronicle E,' A.D. 1123, shows how *must* was of past time, like *would* and *should* in dependent clauses: "þa bed se cyng heom þæt hi scoldon cesen hem ærceþiscop.....ac iedon ealle samodlice to þone kyng and ieornden þæt hi mosten cesen of clerchades man." The king bad that they should choose;.....and they desired that they *must* (might) choose." In modern English we may write as parallel sentences: "He tells them that they *may*, *can*, *shall*, *must* choose a bishop," or "He told them that they *might*, *could*, *should*, *must* choose a bishop." We cannot explain grammatically the sequence of tenses in these clauses without saying that in the former sentence *may*, *can*, *shall*, *must* are all present or primary tenses, *must* being=are bound to choose, and in the latter *might*, *could*, *should*, *must* are all past or historic tenses, *must* being=were bound. It is not easy to show *must* as a past tense in a principal clause, because when "he *must* do" had come to have a present meaning also, "he *mote* do," "he is obliged to do," *debet facere*, a new form of periphrastic past tense was got by changing the idiom into "he *must* have done" for "he was obliged to do," *debet facere*. In like manner the past *ought* has driven out its present *owe*, and "he *ought* to do" for past time has become "he *ought* to have done," while we use "he *ought* to do" for the present "he *owes* to do." To avoid ambiguity we say, "I was bound" instead of "I *must*"

go there yesterday. The suggested phrase "I have *must*" is "out of the question," just as "I have *could*" or "I have *should*" are out of the question, because *must*, *could*, *should* are historically indicative past tenses, and are not participles, the verbs *not*, *can*, *shall*, to which they belong, being defective, and so unable to supply the participles which are the materials for this periphrastic form.

O. W. TANCOCK.

The information I sought, so far from needing several pages of this journal, could literally be contained in a nutshell. What I want to know is, whether any writer, say, from Shakespeare down to the present time employs *must* in the sense of the German verb *musste*, i. e., as a past tense. I have followed PROF. SKEAT's advice, and consulted his 'Dictionary,' art. "Must"; but though it bears upon my query, it does not answer it. I found the following passage: "This verb *must* is extremely defective; nothing remains of it but the past tense, which does duty both for past and present." I am thankful for this information; but if *must* "does duty" for a "past tense," where are the instances to be found? My difficulty will become apparent by supposing a foreigner to take up PROF. SKEAT's observations and act upon them by saying, "The French ministers *must* resign several times in 1860," or "I *must* stop at home yesterday; I was ill," &c. Why may not the verb be employed in such cases, if able to "do duty for the past"? I know that grammatical rules *must* not be sought for in dictionaries; still the observations there are based upon grammar.

A STUDENT OF ENGLISH.

ALMANAC (7th S. i. 70).—Francis Murphy died in London, December, 1847. The following is from the *Illustrated London News* of December 11:

"Mr. Murphy, whose lucky predictions, some few years since, nearly cost Messrs. Whittaker, the publishers of his almanack, the destruction of their premises, owing to the rush of customers anxious to secure copies of his lucubrations, died suddenly on Wednesday last, at his lodgings. He had just completed arrangements for the issue of an edition of his almanack for 1848, and was with his publisher, Mr. Effingham Wilson, in perfect health, only a few hours prior to his death."

EDWARD H. MARSHALL, M.A.

For the results of Murphy's predictions during the year 1838, and other particulars respecting his almanac, see Chambers's 'Book of Days.' The almanac was certainly issued for the following year; but as there were no less than 196 days during 1838 when his forecasts were decidedly wrong, the sale was very limited.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ORIGIN OF SAYING (7th S. i. 70).—Interpret thus:—"If the worst [which can be imagined]



come to [i.e., coincide with] the worst [which shall actually happen]." C. F. S. WARREN, M.A.

VOLUME OF SERMONS (7th S. i. 69).—In my copy the title is as follows; "Englands Remembrancer: Being a Collection of Farewell-Sermons Preached by divers Non-Conformists in the Country." Revel. iii. 3. 'Remember how thou hast received, and heard, and hold fast.'.....London, Printed in the year 1663." Title, preface, and errata, four leaves, not paged, but making a half-sheet a. Text pp. 1 to 510, signatures B to KK 7, last blank. This is succeeded by 'Ultimum Vale: or the Last Farewell of a Minister of the Gospel to a beloved People,' by Matthew Newcomen, M.A., &c., London, printed in the year 1663, pp. 78, sm. 8vo.

The companion volume is entitled "'The Farewell Sermons of the late London Ministers, Preached August 17th 1662.'" By Mr Calamy, Dr Manton, Mr Caryl, Mr Case, Mr Jenkins, Mr Baxter, Dr Jacomb, Dr Bates, M Watson, Mr Lyes, Mr Mede, Mr Ash, Fun. Ser. Heb. x. 23. *Let us hold fast the Profession of our Faith without wavering, for he is faithful that promised.* Printed in the year 1662." Sm. 8vo. There is an engraved frontispiece, containing the portraits of the twelve preachers, with their names in the centre. After the title there is a "Notice to the Reader," one leaf; then the sermons, eighteen, with signatures A to A A 8, partly and irregularly paged, viz., 1 to M, paged 1 to 64; N to P, 189 to 236; the rest not paged, as if several printers had been engaged at once on different sheets. W. E. BUCKLEY.

'A Compleat Collection of Farewell Sermons preached by London and Countrey Ministers (ejected), Aug. 17th, 1662,' Lond., 1663, sm. 8vo. With a frontispiece containing fourteen portraits. Another edition, Lond., 1663, sm. 4to., with a frontispiece containing portraits. Reprinted with an historical and biographical preface, Lond., 1816 (Lowndes, p. 2243). ED. MARSHALL.

GERMAN PROVERBS: TURCOPOLIER: NICHOLAS UPTON (6th S. xi. 128, 277, 512; xii. 52, 155, 358, 397).—I am surprised that no reference has been made to the very exhaustive articles in the First Series of 'N. & Q.' on the office of *turcopolier* in the Order of St. John of Jerusalem.\* From those articles Mr. W. H. UPTON will probably learn all that is to be discovered about the Grand Prior of England, Sir Nicholas Upton, and if (as is frequently recommended) he had searched the indexes before submitting his query, a good deal of valuable space might have been saved. It would seem that Mr. C. H. E. CARMICHAEL is right in his conjecture that Burke, in his 'Landed

Gentry,' erroneously refers to Nicholas Upton under the name of John. W. F. P.

CANTANKEROUS (7th S. i. 87).—Surely a mere burlesque of *cankerous*, in the sense of *cankered*. "In the North of England a *cankered* fellow is a cross, ill-conditioned person" (Ray).

Therein a *cankered* crabbed carle doth dwell.

'F. Q.' in Todd.

H. WEDGWOOD.

MERIC CASAUBON'S HAUNTED PARISH (7th S. i. 46).—In reply to Mr. J. E. BAILEY, I beg to say that in my copy of Dr. Dee's work (printed in 1659), in the eleventh leaf (verso, top line), are the letters "B. V. of T." H. OLIVER.

144, Broad Lane, Sheffield.

BELDAM (6th S. xii. 405, 434, 473).—I have waited for some other correspondent to suggest what to me seems obvious, viz., that *beldam* is neither more nor less than Anglican for *vieille dame*. Hecate says to the witches, "*Beldams* as you are." Banquo's address, "Ye should be women: and yet your beards," &c., precludes the idea of beauty. I can see no analogy between *beldam* and *beau-père*, *beau-fils*, &c. I believe that the latter was originally a prefix of conventional courtesy, like "Fair sir." When Edward III. arrested Mortimer at Nottingham Castle, his own mother, Queen Isabella, said, "*Beau fils*, épargnez le gentil Mortimer."

WILLIAM FRASER of Ledecune, Bt.

'GULLIVER'S TRAVELS,' FIRST EDITION (6th S. xi. 367, 431; xii. 198, 350, 398, 473).—The well-known large-paper copy of 'Gulliver's Travels' in the Forster Collection at South Kensington, has, I believe, the inscription *beneath* the oval portrait, and belongs, therefore, to the first of the three issues of the first edition. Are any large-paper copies known of the other two issues? I have never heard of any.

I am almost certain I have a copy of the second volume of the third issue, but as it is amongst my books at home, I cannot speak positively. I can only say that, to the best of my recollection, the pages are numbered consecutively, and that there is no indication on the title-page of its being a "second edition." The plates are numbered as in the first and second issues. W. F. PRIDEAUX.

A CORNISH CAROL: "EIGHT ARE THE GABRIEL RANGERS" (6th S. xii. 484; 7th S. i. 96).—These are, no doubt, the *gabriel-raches* or *-ratchets*, or *gabble-ratchets* of Yorkshire and Staffordshire—a name for a yelping cry, heard at night, resembling the yelping of dogs, and taken as an omen of approaching death. See *gabriel-ratchet* in Atkinson's 'Cleveland Glossary.' Bishop Kennett states in his glossarial collections that "in Staffordshire the coaliers going to their pits early in the morning

\* See 1st S. vii. 407; viii. 189; ix. 80; x. 378; xi. 21, 178, 200.



a noise of a pack of hounds in the air, to they give the name of *Gabriel's hounds*" (*ptorium*, Appendix, p. lxxv, note b).

H. WEDGWOOD.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*ological and Heraldic Dictionary of the Peerage Baronetage, together with Memoirs of the Privy Councillors and Knights.* By Sir Bernard Burke, LL.D., Ulster King of Arms. Forty-eighth ed. (Harrison & Son.)

BERNARD BURKE'S 'Peerage and Baronetage' maintains a well-won reputation. On more than one occasion contents have been the subject of an analysis in *Q.* more elaborate than can be maintained in the work which is an annual. Thanks to the experience he has gained and the assistance which is rendered Sir Bernard can put forward the hope, scarcely dishonourable from a claim, that his present volume is 'respectively complete.' There are few products of labour of which the same can be said; and it is not that, allowing, as we are compelled, the author a right to choose his own standpoint, the vaunt is sustained. It might, perhaps, be urged that some of which a noble family is not proud are not chronicled in these pages, or in those of any other. Take, for instance, the marriage of John Beard, salist, to Lady Henrietta Herbert, daughter of the Earl of Waldegrave and widow of Lord Edward, second son of William, second Marquess of which nothing is said. These are, however, matters, and the volume contains all the facts of the titled classes which the public is anxious to see. The past year has witnessed many creations of some important changes. What Sir Bernard calls 'grand old Earldom of Mar' has been restored, and possession of the historic Earldom of Lauderdale has settled. Baronies of the United Kingdom have bestowed on Lord Powerscourt and Lord Henley. Earl of Breadalbane has received a Marquessate, 'the Earldom of the United Kingdom, and Lord of a Viscounty.' In addition, twelve peerages have been created: Iddesleigh, Halsbury, Rothschild, Monkswell, Hobhouse, Lingen, Ashbourne, Wald, Wantage, Esher, and Deramore. Of all a full account is given, and the genealogical information is the amplest to be expected. All that needs be added, is said in asserting that the work is true to its title, and remains indispensable to those interested in social precedence and engaged in genealogical and historical study.

*County Families of the United Kingdom; or, Royal and of the Titled and Untitled Aristocracy of England, Wales, Scotland, and Ireland.* By Edward Ford, M.A. Twenty-sixth Annual Publication. (W & Windus.)

FORD'S 'County Families of the United Kingdom' is now in bulk a rival to the most comprehensive work. This it may well be, seeing that its twelve odd and odd pages contain, in addition to an index of seats of the principal landed gentry and other convenient for purposes of reference, many and of biographies. The volume has, it is need- say, been corrected up to date so as to include the of the last general election. 'County Families' of course, a comprehensive title, seeing that it includes peers and baronets, and most of those who hold any social distinctions, and gives in addition the heads

of all families holding landed estates. Practically it is a guide to the squirearchy of England. In a race so energetic and so pushing as our own a very short period suffices to elevate a family into the possession of acres if not exactly into that mysterious position, the County Families. A review is not the place for a story. An exception may be made, however, in favour of one, for the truth of which we are in a position to vouch. Staying with a well-known astronomer, the Laureate through a powerful telescope looked at the milky way, and saw the mass resolve itself into worlds and systems. Upon quitting his post he simply observed, "I don't think much of our County Families." Heresy such as this was, perhaps, pardonable under the circumstances. The County Families, however, think much of themselves, and enjoy a fair measure of social consideration. To all who have a claim to be within the charmed circle Mr. Walford's book is a trustworthy guide. Its advantages, however, extend beyond these limits. It is useful to all who are concerned with questions of precedence, and especially useful to mothers who desire to distinguish between "eligibles" and "detrimentals." Finally, it has a solid value to all concerned in genealogical pursuits. Like all Mr. Walford's work, it is conscientiously and laboriously done. It may, in short, be held to furnish a complete clue to everybody who, in conventional language, is anybody at all. That the majority of scholars and workers in the higher profession come in none of the categories described is, at least, not the fault of the compilers of guides.

*The Official Baronage of England, showing the Successions, Dignities, and Offices of every Peer from 1066 to 1885. With 1,600 Illustrations.* By James E. Doyle. Vols. I., II., III. Dukes—Viscounts. (Longmans & Co.)

MR. DOYLE has devoted to the prosecution of an ambitious and a useful scheme very many years of arduous industry. His task is as yet far from completed, but an important instalment of his labours has now seen the light. More than a century and a half has elapsed since Arthur Collins, the famous antiquary and genealogist, began an English Baronage upon an extended scale. No more than one volume of this was published. An analogous scheme has now been carried half way to completion, and the moiety now supplied will be welcome to all students of history and genealogy. The original intention of Mr. Doyle was to deal only with the period between the Norman Conquest and the Revolution of 1688. The folly of dealing with the most difficult part of his subject and overcoming the most formidable obstacles and sparing the lighter labour which would assign his work actual interest and commend it to a new class of subscribers, appears to have struck him during his progress, and the portion of the work now issued covers the entire space of English history between the Conquest and the year just ended. So far the work deals with the highest grades of the peerage—dukes, marquises, earls, viscounts—reserving for a continuation those to whom modern practice has confined the term baron.

Resentment has been begotten among some of Mr. Doyle's rivals by his use of the word "official." This use is not, however, intended to imply that a special sanction of authority denied to other works is accorded this. A special and distinctive aim of his book is to give in detail the offices held by each peer, with, where obtainable, the dates at which an office was conferred or withdrawn, and it is in this respect that the 'Baronage' claims to be official. This is at once the most valuable part of the work and that in which shortcoming is most naturally to be expected. On this much labour has been remuneratively employed. The task of nothing



deficiencies and suggesting additions is likely to occupy many minds and to supply matter to future volumes of 'N. & Q.' It is sufficient at present to acknowledge the service Mr. Doyle has rendered, and to hope for the continuation of his volumes. A reference to a name such as that of the first Duke of Newcastle, in which there is no dispute of pedigree or succession, will show the method adopted. First comes the name William Cavendish, son of Sir Charles Cavendish, Knt., followed by all the titles subsequently acquired. In separate lines follow the date of birthplace, of education, and dates of the conferring of different honours, with, on the right-hand margin, the authorities for statements. The left-hand margin, meanwhile, supplies an engraving of a portrait by Van Dyck and contemporary comment upon the duke, viz., the description of his personal appearance from the admirable biography of him by his duchess, and the words of Clarendon, "He was a very fine gentleman," "a person well bred." Thirty-eight different facts, such as his two marriages, his military and civil appointments, and the like are given, with their dates, ascertained or approximate. In the case of his son Henry Cavendish, who succeeded, the full titles are again supplied. The year following his death without male issue the title of Newcastle was bestowed upon his son-in-law, John Holles, Earl of Clare. From this brief description the plan of the work may be understood. No attempt has been made to treat anew the question of succession. Full investigation into such questions has, however, been made. Great gain attends the reproduction, from the valuable series on the margin of the 'Chronicle' of Matthew of Paris or from the oldest blazon that can be found, of the ancient armorial bearings. The advantage is not slight, moreover, of obtaining from early representations portraits of personages of eminence, which, though often inexact as likenesses, at least portray the general appearance of the man. For so much of the work as has appeared we are thankful. Space is, of course, wholly wanting in this portion of 'N. & Q.' to attempt the exposure of shortcoming or error, such as in the genealogical portion may be indicated. We elect instead to welcome a work which cannot fail to be of highest service, and to furnish every inducement towards its completion.

In the *Fortnightly Review* Lady Dilke continues in 'France under Colbert' the studies of French life she began with 'France under Richelieu.' To Colbert she assigns the distinction of having "foreseen not only that the interests of the modern state were inseparably bound up with those of industry, but also that the interests of industry could not without prejudice be divorced from art." Mr. Theodore Child gives a vivacious account of life in the United States, and the Rev. Wm. Barry writes on 'The Church and the World.'—In the *Nineteenth Century* Prof. Huxley fires his final shot in his battle with Mr. Gladstone on 'Genesis.' Side by side with his communication appears a second, different in purport, from Prof. Henry Drummond. 'William Cobbett' is the subject of a paper by Mr. C. Milner Gaskell, M.P., and 'Food Accessories' of an important contribution by Dr. Burney Yeo.—In *Macmillan* the clever skit 'The Great Gladstone Myth,' the authorship of which may easily be guessed, causes much amusement; Mr. Rider Haggard makes in characteristic form a first appearance; and there is an amusing mock epic, 'The Aroliad; an Epic of the Alps.'—Mr. J. Theodore Bent contributes to the *Genie* 'man's' 'Idyls of Karpathos,' one of his valuable studies of Hellenism as it exists to-day. Mr. H. S. Salt writes intelligently concerning 'Classical Learning.'—A bright number of the *Cornhill* has nothing in it appealing directly to our readers.—In the *English Illustrated* Mr. Traill's admirable 'A Month in Sicily' is continued. Miss Zimmern supplies a good account of Ulm. These

subjects, admirably suited to the draughtsman, are, of course, abundantly illustrated, as is, indeed, the whole magazine.—*Longman's* has a valuable paper by Mr. P. G. Hamerton on 'The Care of Pictures and Prints,' and one by the Rev. M. G. Watkins on 'The Keeper's Gibbet,' which we should like to have circulated broadcast in agricultural districts.—'Chronicles of English Counties' in *All the Year Round* deal with Kent and Sussex.—Notes and queries still constitute a prominent feature in the *Red Dragon*.

THE monthly publications of Messrs. Cassell include the *Encyclopædic Dictionary*, Part XXV., beginning a new volume, extending from "Destruction" to "Dirted," with specially characteristic articles on "Development," "Die," "Diluvial," &c.—*Greater London*, by Edward Walford, Part VII., which conducts the reader, by Canons, Whitechurch, Bushey, Aldenham, and Radlett, to Henley, Barnet, Hadley, and Friern Barnet, and has abundant views of objects of interest,—*Egypt*, Part X., with a series of striking views of the citadel and the interior of Cairo,—*Our Own Country*, Part XIII., dealing with Durham, Derbyshire, down the Wye, Derwent, the Menai Straits, illustrated by views of Durham Cathedral, Carnarvon Castle, Chatsworth, &c.—*Gleanings from Popular Authors*, Part VI.,—and *Cassell's History of India*, Part V.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. A. P. ("Vox populi, vox Dei").—The origin of this phrase is uncertain. It was used by Walter Reynolds as the text of the sermon at the coronation of Edward III., and is spoken of as a proverb by William of Malmesbury. "Recognizans illud proverbium, Vox populi, vox Dei" ('De Gestis Pont. I. i. f. 114, ed. Savile). The phrase is quoted in the 'Aphorismi Politici ex Ph. Comineo,' Lugd. Bat., 1639. It is used by Eadmar and by Alain, the last being the earliest use recorded. Sir W. Hamilton, in his edition of Reid, traces it dubiously to the 'Works and Days' of Hesiod, "In man speaks God." See also G. Cornwall Lewis, 'On the Influence of Authority in Matters of Opinion'; and see 'N. & Q.' 1<sup>st</sup> S. *passim*.

R. G. BARMCOOT.—'The New Timon, a Romance of London,' 1846, is by the late Lord Lytton, and is easily obtainable in many forms.

A. F. is anxious to know where can be found some lines, incorrectly quoted by her, in which "cassowary" rhymes to "missionary," and "hymn-book too" to "Timbuctoo." She also asks who is the author.

F. A. C. ("Registers of Kirkburton").—Next week.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, FEBRUARY 13, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER VII.

But I have not yet done with Æschylus. Another fragment of 'Prometheus Unbound' contains a reference which may possibly also be claimed for our island:—

Unto a people next, of mortal men  
Most honest and most kindly, shalt thou come,  
Hight Lifeless, where no tiller cleaves the glebe  
With plough nor spade, but all the fields, self-sown,  
Proffer their food ungrudgingly to men.\*

The name of the people which I have translated "Lifeless" ("Abioi") occurs also in Homer,† where it has sorely exercised the righteous souls of Homeric commentators, ancient and modern. Some opine that it is really a proper name, others regard it as merely an epithet. One believes that it means poor, another is persuaded it means rich, a third feels confident it means feeble, a fourth is quite certain it means strong, a fifth has no hesitation in saying it means long-lived, a sixth assures us that it means destitute of any organized social system, while a seventh congratulates himself on the discovery that it means the reverse of violent. No word of a meaning so obvious was ever so

ambiguous. Not a single one of all the mighty army of scholiasts and editors and annotators would hesitate for a moment about translating the word "lifeless" if only it had occurred in another connexion. But "lifeless" as applied to a living people was on the face of it sheer nonsense, and how could the divine Homer talk nonsense? So, Homer being infallible and the plain meaning out of the question, the poor word has been so hunted and harried and badgered and worried, turned upside down and inside out, that at last its best friends have failed to recognize it. Yet that it is rightly translated "lifeless," and, further, that "lifeless" is a half-religious, half-sentimental, wholly Greek euphemism for "dead," becomes abundantly clear the moment we are able to locate this "lifeless" people in their own proper country. Evidently neither Æschylus nor Homer regarded them in the light of mere ghosts. Homer classed them with Thracians, the breeders of horses, and Mysians, the fighters hand to hand—with the drinkers of koumiss and nomads with waggons for houses in the steppes of Scythia. Æschylus seems to have thought of them as a folk dwelling yet further beyond the haunts of articulately speaking men, far away to the West, yet near of kin to the pious barbarians whose home was at the back of the north wind, nigh that "ancient kingdom" where the

Gryphon through the wilderness  
With winged course o'er hill or moory dale  
Pursues the Arimasian.

But ghosts I take them to have been originally. The faith which placed the home of the dead in the land of the setting sun had long before the days of Homer peopled the Far West with a Lifeless folk. The sinner, the slave, and the plebeian went, of course, to the underworld, and were gradually extinguished out of sight of the sun; but the "just"—those, at least, of them who were of noble birth, who had not committed perjury, or who had married a relative of the gods—went away to fields Elysian in "the immortal ends of all the earth."

Where Rhadamanthus rules, and where men live  
A never-troubled life, where snow nor showers  
Nor irksome winter spends his fruitless powers,  
But from the ocean Zephyr still resumes  
A constant breath that all the fields perfumes.\*

Homer, it is true, sends only a single soul—that of Menelaus—to Elysium, and that only on the score of his having married Helen, the daughter of Zeus; but other writers and other races were less puritanically exclusive, and the belief that all the souls of the dead went away to a land of the West is probably older and more widely spread than that which consigned the immense majority to the underworld. And in the earlier stages of the Aryan progress westward,

\* Æsch., 'Frag.,' 184.

† 'Il,' N. 6.

\* Chapman's Homer, 'Od.,' iv, 760.



while there yet remained a broad stretch of *terra incognita* to the West and North, the advancing immigrants could hold the creed without encountering any practical refutation of its accuracy. It was not until the advanced guard of the Aryan army—or rather, perhaps, the pioneers of Aryan commerce—began to bring back tidings that the land supposed to be peopled by the dead of their own race was in reality occupied by alien barbarians of flesh and blood that any difficulty arose. It was capable, however, of several solutions. One, perhaps the simplest, was to accept the inference that the actual denizens of the land were those who had all along been supposed to dwell there—the dead, or, as Homer and Æschylus prefer to call them, the Lifeless. This, as I read it, is the true history of the Abioi, and I venture to think that if anything worth calling a science of mythology had existed in the days of the Seven Wise Masters whose interpretations I have recorded, not one of the seven interpretations would have existed to record.

Another solution of the difficulty entailed by advancing geographical knowledge was almost equally obvious, and this was from time to time to shift the happy hunting-grounds of the dead further and further to the West and North-West. This expedient seems also to have been freely adopted, but the process could not be indefinitely repeated, and by the time that the new-comers had reached the westernmost shores and islands of Europe the difficulty returned in a form to which the earlier solutions were inapplicable. It was no longer possible to believe that the Silent Folk still dwelt visibly in valleys from which the invaders had ousted all their former occupants, or along the frequented coasts of a now familiar ocean.

Nothing remained, therefore, but to transfer the spirits of the dead to mansions underground, or in the depths of the sea, or upper regions of the air; or else to make them invisible as well as dumb, so that their presence might not obtrude itself on the every-day life of the actual denizens in the land. None of these alternatives presented any obstacle to the pathetic faith of our forefathers—indeed, all of these beliefs had long taken root among some or other of the populations of Europe. Lucan, who, in his 'Pharsalia,' contrasts the teaching of the Gaulish Druids with the accepted creed of pre-Christian Rome, seems to think that the Druids have the best of the argument. "You," he exclaims, "teach us that our departed shades seek not the silent mansions of Erebus and the pale realms of subterranean Dis, but that the same soul animates their limbs in another world, and that death is intermediate to a prolonged life."\* What Lucan may have meant by "another world" (*orbe alio*) has been much debated. Some

think he refers to the moon, others to the island of Britain.\* There is much to be said, as we shall see presently, in favour of both suggestions. Meanwhile, if we could only cross-examine the Cordovan poet on the subject, I think it quite as probable as not that we should get the answer Mrs. Hemans vouchsafes to the inquisitive little boy who asks the same question:—

I hear thee speak of a Better Land.

Mother, ah, where is that happy strand?

Is it where the feathery palm-trees rise! &c.

To which the ideal mother replies, with maternal intrepidity, that the Better Land is nowhere on earth, but

Beyond the world and beyond the sky,

an answer quite sufficiently definite for its immediate purpose.

However this may be, the local names and traditions of many places on the west and north-west coasts of Europe prove incontestably that once on a time they were regarded as the homes of departed spirits, and it seems likely that the seas were thought to be quite as eligible residences as the shores. At all events, in the case of the sea known to the Cimbri as *Morimarusa*, the Dead Sea of the North, the name suggests that Zeus Kronides, who once made a home for the souls of heroes beside the deep-eddy ocean, had been evicted from the land and taken refuge with his ghostly lieges beneath the whirlpools. Coming to Northern Britain, Macpherson can tell us of a boat which bears the souls of Osianic heroes to Flaith-Innis, the green island home of the departed, which lies calm among the storms of the Western Ocean. Passing thence into Brittany, the dog of the *Curé de Brasparts* still guides over to our own island the rickety old car the wheels of which may at times be heard creaking in the air with the weight of departed Breton spirits.

Southward again, in Gallicia, is the river Lethe, or Oblivion, which, as Livy tells us, the Roman soldiers were afraid to pass till Decimus Brutus snatched the eagle from the standard-bearer and led the way in person. Yet further south, again, are the Canaries, in which later ages have apparently decided to recognize the real Fortunate Isles of the blessed dead, the Hesperides which were the Earthly Paradise of the classic world.†

BROTHER FABIAN.

(To be continued.)

\* For *alter orbis* as applied to Britain, v. Solinus, c. xxv.; Claudian, 'De Cons. Stil.' iii. 149; Florus, l. 3, &c.

† Cf. Baring-Gould, 'Curious Myths of the Middle Ages,' "The Terrestrial Paradise" and "The Fortunate Islands," with the marvellous collection of references to this subject in Tylor, 'Primitive Culture,' vol. ii. c. 13. For *Morimarusa* and the Cronian Sea, Pliny, 'N. H.' iv. 27, 30. River Lethe, Smith, 'Dict. Geog.' s. v. "Gallicia." Cf. De Villemarqué, 'Barz Breiz,' i. 193, &c.

\* Lucan, 'Pharr.', i. 447.



'THE NEW STATE OF ENGLAND,' 1691-1707, AND OTHER RIVAL PUBLICATIONS TO CHAMBERLAYNE'S 'ANGLIÆ NOTITIA; OR, PRESENT STATE OF ENGLAND.'

In the first edition of Edward Chamberlayne's 'Angliæ Notitia,' London, 1669, the author observes, in his Address to the Reader, that the work "will shortly be translated into the French Tongue; whereby may be extinguish't in some measure the Thirst which Forreigners generally have to know the Present State of this Considerable Monarchy." I would, however, point out that the scheme of Chamberlayne's book was neither original nor indeed new to French readers; the idea of the English work having been in all probability suggested by the publication of "L'Estat Nouveau de la France dans sa perfection, contenant toutes les particularitez de l'Histoire, & le rang que tiennent les Princes, Ducs, & Pairs, & Officiers de la Couronne. Ensemble l'Estat des Maisons Royales, Gages, Privilèges, Prerogatives, & Exemptions des Officiers comme en Çaux de leurs Majestez. Le tout reveu, corrigé, augmenté & mis dans un Meilleur Ordre que les autres Editions qui ont esté imprimées jusques à present. Enrichy de nouvelles Figures, & de tous les Blazons des Officiers de la Couronne. A Paris, chez Jean Baptiste Loyson, rue Saint Jacques à la croix Royale proche la Poste. MDCLXI. avec Privilege du Roy." Though this appears from the wording of the title not to have been the first year of publication, I have not met with an earlier edition. The preface mentions a rival work, called the 'Vray Estat,' of which I have not seen a copy. There is, then, every reason to believe that the English Chamberlayne (first published in 1669) was founded upon the lines of one or other of these French works, though the English compiler somewhat ungenerously ascribes every bad habit or custom unworthy of imitation to "our neighbours the French," the fact that the idea of a comprehensive view of the state of England was itself borrowed being carefully suppressed in the preface to the various editions of the English series. Indeed, from the pages of Chamberlayne we are given to understand that no good thing can come out of France, and constantly reminded that England is the model community from which all other nations derive their most valued institutions.

In 1669 a free translation of the second edition of Chamberlayne was published at Amsterdam under the title of "L'Estat Present de L'Angleterre, Avec plusieurs reflexions sur son ancien Estât"; Traduit de l'Anglois D'Eduard Chamberlayne de la Societé Royale. A. Amsterdam Chez Jean Blaeu MDCLXIX." The success of the English publication led to three editions of Chamberlayne's work appearing in the same year (1669), a fact which has been already commented on in the columns of

'N. & Q.' Lowndes, in ascribing the first edition to 1667, probably fell into this error from seeing a copy of the third edition bearing the date 1669.

Though but little variation occurs in the text of the second and third editions, a few slight alterations may be noted, in order to show clearly that the French translation was taken from the second, and not from the third issue of the English version. At p. 261 of both English editions considerable discrepancies occur in the description of the Kings at Arms, the names of the Masters of Requests are inserted in different order, and at p. 412 of the second edition, the last of the barons' names is given as "Thomas Butler, Lord Butler of More park," and in the third edition, also at p. 412, as "Henry Howard, Lord Howard of Castle-Rising." The French translation follows the second edition. I only note these variations here to illustrate their bearing on the Amsterdam translation, though in treating at full length of the bibliography of the whole series of Chamberlayne it will be necessary to refer to them again. At present I am only concerned with the kindred publications and rivals which the 'Present State of England' called into existence, and I shall be deeply grateful to any reader of 'N. & Q.' who may favour me with any corrections and additions to my catalogue of these books, more especially with reference to Guy Miège's 'New State,' of which the series preserved in the British Museum is far from complete.

In 1682 a small 12mo. volume was published, called "Scotiæ Indiculum; or, the Present State of Scotland." Together with divers Reflections upon the Antient State thereof. By A. M. Philopatri. In Magnis Voluisse sat est. London, Printed for Jonathan Wilkins at the Star in Cheapside next Mercer's Chappel. 1682." In 1683 an independent and supplementary volume to Chamberlayne's work appeared under the title of "The third part of the 'Present State of England,' wherein is set forth the Riches, Strength, Magnificence, Natural Production, Manufactures Wonders and Rarities, Progress of Learning, Arts and Ingenuities, etc., with a more perfect and Methodical Catalogue of the Nobility, with their Seats, than any hitherto extant. London, Printed for William Whitwood next the George Inn in Little Britain. 1683." I have not been able to discover any reissue of this additional volume.

After sixteen editions had been issued by Edward Chamberlayne, there appeared, in 1691, a new competitor for public favour, entitled "'The New State of England under their Majesties K. William and Q. Mary.' In Three Parts. Containing: I. A Geographical Description of England in General, and of Every County in Particular; with usefull and Curious Remarks. II. An Account of the Inhabitants, their Original, Genius, Customs, Laws, Religion, and Government; of their Present



Majesties, their Court, Power, Revenues, etc. III. A Description of the several Courts of Judicature; viz., the High Court of Parliament, Privy Council, and all other Courts; with a Catalogue of the Present Officers in Church and State. By G. M. London: Printed by H. C. for John Wyat, at the Golden Lion in St. Paul's Church-yard, 1691." This, the first edition of Guy Miège's 'New State of England,' contains a frontispiece, representing Britannia seated, attended by King William and Queen Mary, inscribed "I. Sturt Sculp in ye Old Change." The work is dedicated "to the most Honourable Thomas Marquess of Caermarthen Earl of Danby, Viscount Latimer, Baron Osborn of Kiveton, Lord President of his Majesties most Honourable Privy Council and knight of the Most Noble Order of the Garter."

The Earl of Danby had previously accepted the dedication of the ninth edition of Chamberlayne's 'Angliæ Notitia,' published in 1676. The first edition of the 'New State of England' contains 357 pages in the first, 269 in the second, and 240 in the third part; with a separate title to each part dated 1691. The preface announces that "Tis the late Revolution that has given birth to this new Piece of Work; a new Face of Things required a New State of England," and the author acknowledges his indebtedness to "that Ingenious Piece De Republica Anglorum, written in Latin by Sir Thomas Smith."

A more detailed account of England and the principal towns is given in the 'New State' than in the former editions of Chamberlayne, but the arrangement of subjects is inferior to that of the older publication, and the catalogue of officers, &c., less full and more incorrect. However, the new venture would appear to have met with considerable success, as a second edition, "with great Improvements and Alterations," was brought out in 1693. In the Address to the Reader the compiler states that "near two thousand" of the first impression were sold in a year's time. In the same year as the 'New State' first appeared an opportunity was afforded to readers of this class of work of comparing the state of France and the constitution of the French Court with that of this country, by the appearance of "'Galliæ Notitia; or, the Present State of France.'" Containing a General Description of that Kingdom. Translated from the last edition of the French. Enriched with Additional Observations and Remarks of the New Compiler, and digested into a Method Conformable to that of the Present State of England. By R.W., M.A. London: Printed, and are to be Sold by John Taylor, at the Ship in St. Paul's Church-yard, 1691."

My copy of this curious little book appears to have had a frontispiece, now unfortunately wanting. The author's name is given in an "Epistle Dedicatory" as R. Wolley, who it would seem had

obtained some appointment in France through the instrumentality of his patron, Richard, Lord Preston.

There appears to have been a reissue of the second edition of Miège's 'New State,' some copies being reprinted in 1694, but, with the exception of the altered date on the title-page, no corrections seem to have been made. In both issues, 1693 and 1694, there is on the last page, after the table of contents, an "Advertisement" relating to certain errors in the printing, and in both a gap occurs from p. 366 to 385 in part iii. The dedication of the second edition is to "Sir John Trenchard, Kt., Principal Secretary of State." It contains 280 pages in the first and 499 pages in the second and third parts, but the several parts have not separate title-pages, as in the first edition. The third edition bears date 1699, and the fourth 1701 (and in some copies 1702). The fifth edition was issued in 1703, and contained 600 pages. The dedication was accepted by the Right Hon. Charles, Earl of Carlisle. The sixth edition (the last bearing the title 'New State,' &c.) was not brought out till 1707, when it appeared "with great Alterations, Additions and Improvements." It was dedicated to "R<sup>t</sup> Hon<sup>ble</sup> William Cowper Esq., Lord Keeper of the Great Seal of England, etc." With this issue terminated the first series of Guy Miège's work.

ARTHUR IRWIN DASENT.

Tower Hill, Ascot, Berks.

(To be continued.)

#### ORIENTAL SOURCES OF SOME OF CHAUCER'S TALES.

##### I. THE PARDONER'S TALE.

(Continued from 6th S. xii. 509.)

I now present a version current orally among the people of Kashmir, slightly condensed from Mr. Knowles's useful 'Dictionary of Kashmiri Proverbs,' a work which should be in the possession of all students of comparative folk-lore:

Four men left Kashmir together to seek their fortunes. On the way it came to pass that Allah, according to his power and wisdom, caused a large golden tree to spring up suddenly, and to bring forth rich clusters of golden fruit. Seeing this, the travellers were astonished, and at once resolved to proceed no further, but to take the tree home with them and be glad for ever. In order to fell the tree and cut it up into pieces of convenient size, it was arranged that two of the party should go to the nearest village and procure saws and axes, while the other two should remain to guard the precious treasure; and they went accordingly. The other two who were left to watch the tree began meanwhile to take counsel together how they might kill their partners, and they resolved to mix poison with their bread, which when they ate thereof they would die, and a double share of



the treasure would then fall to themselves. And so they put poison in part of the bread. But the other two who were going for the tools also plotted together that they might get rid of their partners left behind by the tree, and they determined to slay them with a stroke of the axe, and thus have a double share of the treasure. And when they returned from the village they immediately slew both with a single blow of the axe. Then they began to cut off the branches of the golden tree and made them into bundles for carrying away, after which they sat down to eat. And they ate of the poisoned bread, and slept the sleep of death. Some time afterwards a party of travellers passing that way found the four bodies stretched still and cold beneath the golden tree.\*

A third Arabian version, referred to in the postscript to my last paper, will remind some readers of that interesting class of European folk-tales in which Jesus and St. Peter figure so prominently. Muslims, it is perhaps needless to say, while they deny the divine nature of Christ, yet regard him with great reverence as the "Word of God," as they term Abraham the "Friend of God," and Muhammad the "Beloved of God." Our story is found, with some curious additions, in 'An Account of the Virgin Mary and Jesus as given by Arabic Writers,' contributed to the *Orientalist* for February, 1884 (an excellent periodical, published at Kandy, more especially devoted to the folk-lore of Ceylon), by Muhammad Casim Siddhi Lebbe:

Jesus, accompanied by a Jew, proposed that they should put their loaves together and make common property of the food they carried. It was found when this was being done that Jesus had but one loaf, while the Jew had two loaves. In the absence of Jesus (to perform his devotions) the Jew ate one of the loaves, and persistently denied the fact, asserting there were originally but two loaves. After Jesus had performed a number of miracles, each time conjuring the Jew to declare who ate the loaf and the Jew persisting in his falsehood, the narrative thus proceeds:—

They came to a lonely place, where Jesus made three heaps of earth, and by his word turned them into three blocks of solid gold. He then said to the Jew, "Of these three blocks, one is for me, one for you, and the other for the man who ate the loaf." The Jew instantly exclaimed, "It was I that ate the loaf, therefore I claim the two blocks." Jesus gently reproved him for persistently adhering to a falsehood, and making over to him all three blocks, left him and went away. The Jew then endeavoured to take

up the blocks of gold, but found them too heavy to be moved. While he was thus wasting his strength Jesus returned, and said to him, "Have nothing to do with these heaps of gold; they will cause the death of three men. Leave them and follow me." The man obeyed, and leaving the gold where it lay, went away with Jesus.

Three travellers happened to pass that way, and were delighted to discover the gold. They agreed that each should take one of the blocks. Finding it, however, impossible to remove them, they arranged that one of them should go to the city for carts, and food for them to eat, whilst the two others should watch the treasure. So one of the travellers set out for the city, leaving his two comrades to guard the gold. During his absence the thoughts of those two were engaged in projecting some means whereby they should become possessors of the whole treasure, and finally they resolved to kill their companion on his return from the city. The like diabolical design had seized the mind of the latter in reference to his two comrades. He bought food and mixed poison with it, and then returned to offer it to them. No sooner had he arrived than, without a word of warning, his comrades fell upon him and belaboured him to death. This foul deed done, they began to eat the food which was in its turn to destroy them, and as they were partaking of the poisoned repast they fell down and expired in great agony.

Soon after this Jesus and the Jew were returning from their journey along that road, and seeing the three men lying dead beside the gold, Jesus exclaimed, "Such will ever be the end of the covetous who love gold!" He then raised the three men to life, and elicited from them a confession of their guilt. They repented, and thenceforward became disciples of Jesus. Nothing, however, could make the Jew overcome his avarice. He persisted in his desire to become the possessor of the gold; but whilst he was struggling to carry away the blocks, the earth opened and swallowed him up and the gold along with him.\*

It will be observed that the first of the three Arabian versions corresponds exactly with Chaucer's, while the second agrees with the Buddhist original (cited in my first paper, 'N. & Q.' 6th S. xii. 422) in there being but two thieves, but otherwise it is much corrupted. In the Kashmiri version the number of men is doubled, and the devices adopted for each other's slaughter are reversed, those left behind to guard the treasure employing poison, and those sent to the village killing their comrades with an axe. The third Arabian version, from which the first (in the Breslau printed text of the 'Nights') seems to

\* 'A Dictionary of Kashmiri Proverbs and Sayings.' Explained and illustrated from the rich and interesting folk-lore of the Valley. By J. Hinton Knowles. Bombay, 1885. Pp. 45, 46.

\* The *Orientalist*, vol. i. p. 47.



have been derived, is also identical with Chaucer's story in the principal details.

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

(To be continued.)

STEELE AND THE WEST INDIES.—In an interesting article which appeared recently in the *West Indian Quarterly* (vol. i. part iii., Demerara, 1885), Mr. Darnell Davis annotates very freshly some of 'The *Spectator's* Essays relating to the West Indies.' Unfortunately, Mr. Davis is unable to identify Steele's first wife, who was a native of Barbadoes, and who left him an estate in that island; and he makes an urgent appeal to the "scholarly sons of that colony" to search its records for traces of Steele as an absentee proprietor, and of his wife's family.

Many of your readers must have lately refreshed their acquaintance with Steele by the aid of Mr. Austin Dobson's charming 'Selections,' and will remember the 'History of Brunetta and Phillis,' therein reprinted from No. 80 of the *Spectator*. Mr. Dobson, in his notes, quotes what at first sight seems to be a happy suggestion of Mr. H. B. Wheatley, that Steele may have borrowed the idea of making Brunetta dress her servant in the remnant of her rival's brocade, "from the course taken by Lewis XIV. when Charles II., in order to abolish French fashions, invented the so-called 'Persian habit.'" But Mr. Davies points out what was almost certainly the source of Steele's story, brocade and all. He finds it among the Sloane MSS. 2302, in the British Museum, in a letter written by

"Captain Walduck, a resident for fourteen years in Barbadoes, and addressed to 'Mr. James Petiver, Apothecary to the Chartreux,' and Fellow of the Royal Society in Aldersgate Street, London. Here is Captain Walduck's own account of the incident:—

"I must add one piece of folly more that I knew and advised in. There are two gentlewomen in this Island of the best rank that have ever endeavoured to outvie one ye other, as well in housekeeping as in housewifery, and above all in making a figure in this little world. One of these ladies bought her a charming manto and petticoat of bragade silk; the richest that ever came to this Island. This she appeared at a ball in, where the other lady was, with such a porte and air that increased envy in ye other lady. The emulator went all over the Town and to every shop to furnish herself with as good a silk, but the country could not afford such another or come anything near it, but this lady learning where the other lady bought her silk, went there where there was a remnant left of some yards, which she bought with the same trimming that the other lady had, and with this she privately made a petticoat for her negro woman that waited on her, and contrived an entertainment for the other lady to appear at in all her glory, where she likewise came, waited upon by her negro woman with this petticoat, on which when ye other lady saw she fell into a fit, went home and unrobed herself, and has appeared in Norwich stuffs ever since."

Steele probably made Petiver's acquaintance at

the Charterhouse, and in after years, when a Barbadoes proprietor, may have helped Petiver with his natural history collections, which are now, through Sir Hans Sloane, in the British Museum. It is not difficult, therefore, to understand how Steele may have heard the story of the rival Barbadians which he has worked up so charmingly.

In another of Steele's *Spectator* papers, 'On giving False Characters to Servants' (No. 493, also reprinted by Mr. Dobson) he illustrates the danger of such practices by relating how a certain unpopular West Indian acting-governor was bribed to retire by his colonists granting him a flattering testimonial, and how this testimonial enabled him to obtain a "pucka" appointment to the same colony. Mr. Davis thinks Steele had in his mind Sir Richard Dutton, twice Governor of Barbadoes (c. 1683), whose fortunes tally pretty well with the circumstances narrated in the *Spectator*.

In his essay 'On the Little Arts of making Interest with Men in Power,' Steele says the Barbadians, "a shrewd people, manage all their appeals to Great Britain by a skilful distribution of citron water among the whisperers about men in power." In a note on this long-vanished liqueur Mr. Davis quotes Oldmixon (without reference) as saying that Addison after his marriage drowned his sorrows in citron water—or, as he calls it, "eau de Barbade"—and "it was thought the frequent use of it destroyed his life." The story of the unhappiness of Addison's marriage and his consequent intemperance is as familiar as it is doubtful; but I do not remember to have seen Oldmixon quoted in support of it; nor do I remember any "historical character" except the lamented George IV. being accused of taking his liqueurs "in a moog." J. D. C.

Albert Hall Mansions, S.W.

ENTRIES IN REGISTER.—In the burial register of St. Dunstan's, Canterbury, the following entries occur side by side: "Thomas Bankes, kild his wife bur January the 20<sup>th</sup> 1657." "Dorothy Mennill for burneing hir child bur the 20<sup>th</sup> January, 1657." The burial of the victims is not entered. J. M. COWPER.

Canterbury.

GALLIC ENGLISH.—On previous occasions you have permitted me to record some curious misprints. The following, from the catalogue of M. A. Durel, of Paris, seems worthy to keep them company:—

"The Keepsake por 1840. edited by The Ladu E. Stuart Woshoy, London, 1841. gr. in-8, v. rouge 12 figures sur acier."

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

"OF THAT ILK."—In p. 74 your correspondent from Philadelphia uses this phrase, but wrongly. The true meaning is, as given by Jamieson, "de-



noting that he who is thus designed has a title the same with his surname." Douglas of Douglas is Douglas of that ilk.

E. LEATON BLENKINSOPP.

NICHOLAS BRETON'S BOOK OF WORTHIES.—In the bright and interesting collectanea which Mr. Andrew Lang contributes to the February number of *Longman's Magazine*, under the title of 'At the Sign of the Ship,' he confesses to some misgivings as to whether he has justly named the new series of biographies which he is editing a series of English *worthies*. He admits that not all those to whom he has given a place were "worthy" or "worthies" in a strictly moral sense. To justify his choice of title he appeals to Nicholas Breton, a too-long neglected poet and pamphleteer, and credits Breton with having used the word "worthy" in a neutral sense, which embraces men of both good and bad moral character. Nicholas Breton (Mr. Lang tells us, on the authority of Messrs. Robson and Kerslake's catalogue), published in 1643 'England's selected Characters, describing the good and bad *worthies* of the Age, &c.' But, as a matter of fact, Breton did nothing of the sort. By 1643 he had lain in his grave for some seventeen years, and in 1616 he had issued the same book under a very different title. He christened it 'The Good and the Badde, a Description of the *Worthies* and *Unworthies* of the Age.' Only the bookseller, therefore, who was responsible for the 1643 reprint, and not Breton himself, used the word "worthy" in a neutral sense. Probably Fuller's 'Worthies' gives the title of Mr. Lang's series all the justification of which it stands in need.

S. L. L.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

JOSEPH GAY.—I have a copy of a work entitled "The Petticoat: an Heroi-Comical Poem." In Two Books. By Mr. Gay. The Second Edition Corrected." The dedication to this work, "To the Ladies," bears the signature "Joseph Gay." In the course of making a collection of the works of John Gay, of Barnstable, author of 'The Beggar's Opera,' 'Fables,' &c., I stumbled on this work, and at first sight took it for granted that it was an undescribed work by John Gay, especially as the title-page was an almost exact counterpart of other plays of the same writer. But as I could nowhere find a trace of the work in the list of Gay's writings in the British Museum Catalogue, in Lowndes, or elsewhere, I thought that further search was necessary. But on further reference to Lowndes, I discovered the name of "Joseph Gay" as the assumed name of Capt. John Durant

Breval, who wrote 'The Confederates' (1717), 'Progress of a Rake' (1733), 'The Lure of Venus' (1733). But, singularly enough, there is no mention of 'The Petticoat,' my copy of which is dated 1716. Can any of your readers tell me who this Capt. Breval ("Joseph Gay") was, and under what circumstances the "heroic-comical poem" 'The Petticoat' was produced?

W. H. K. WRIGHT, F.R.H.S.

Public Library, Plymouth.

DR. JOHN DEE'S BIRTHPLACE.—It seems uncertain where this noted astrologer was born. In Dugdale's 'England and Wales' the place of birth of Dr. John Dee is stated to be the town of Upton-upon-Severn, in Worcestershire, whilst at p. 164 of the 'History of Radnorshire,' by the late Rev. Jonathan Williams, M.A., Dr. Dee is stated to have been born in the parish of Bugaildu, near Knighton, in Radnorshire. Wood, in the 'Athenæ Oxonienses,' merely says Dr. Dee's father was Rowland Dee, who was descended from the Dees of Nanty Groes, in Radnorshire. Dr. Dee died at Mortlake in 1608.

HUBERT SMITH.

ELIAS ASHMOLE AND LAY BAPTISM.—What is the meaning of "christened" in the following entries, copied from the 'Diary of Elias Ashmole'?

"1645, Sept. 14th.—I christened M<sup>r</sup> Fox his son at Oxford 4 P.M."—P. 12.

"1661, July 12th.—I christened M<sup>r</sup> Buttler the Goldsmith's son, William."—P. 38.

"1682, Decr 5th.—I christened Captain Wharton's daughter."—P. 39.

Did Ashmole practise lay baptism, or merely attend the ceremony as a sponsor? J. MASKELL.

"THE TWENTY-FOURTH GRAIN."—In a fine of land in Derbyshire levied in the thirty-sixth year of King Henry III. the following clause occurs:—

"Et præterea iidem Ricardus, Sara, &c., concesserunt pro se et heredibus ipsarum Saræ, Leticie, &c., quod omnes manentes in prædictis tenementis de cetero molent bladum et brasium suum ad molendinum ipsius personæ et successorum suorum ecclesie de Esseburne, ad vicissimum quartum granum in perpetuum."

What is the meaning of this "twenty-fourth grain"?

W. H. HART, F.S.A.

CANTARELA is mentioned in history as the poison of which Pope Alexander VI. died, having drunk of the bottle which he had intended for certain cardinals he had invited to sup with him. Bembo Guicciardini, Jovius Tomasi, and other contemporaries attest the fact, which Voltaire, in his 'General History of Europe,' chooses to call in question. Is it known what the poison called *cantarela* was?

C. A. WARD.

Haverstock Hill.

ALGERNON SIDNEY.—In a recent review in your pages of a book by Miss Gertrude Irelande Black-



burne, you mention as authorities on the life of the above statesman a work from the pen of Mr. Meadley and the more modern 'Sidney Papers.' I am interested, however, to know whether the volume about him to which Mr. HEFWORTH DIXON refers at 1<sup>st</sup> S. v. 318 ever saw the light. I have searched the notice of Mr. DIXON in 'Men of the Time,' but no mention is there made of any such book. Information relative thereto would oblige.

T. CANN-HUGHES, B.A.

The Groves, Chester.

SIR THOMAS SCOTT.—In the 'Memorials of the Scott Family,' p. 195, it is stated that this Elizabethan worthy published a book on horses or horse breeding. Can any one give me the authority for this, or refer me to the book?

BR. NICHOLSON.

PEARLS.—Can any of your readers inform me how long, approximately, it takes for a pearl to be grown in the oyster to attain the size of a pea, and how foreign substances are introduced into the animal on which to form pearls?

A. B. POWELL.

Southwick Harbour, Sussex.

[The artificial production of pearls, by introducing small foreign substances into the shell of a species of mussel, has, it is alleged, long been known to the Chinese. Sir Joseph Banks is said to have had in his possession specimens of the shell of a *chama* in which there were several pieces of iron wire incrustated with a matter of a perfectly pearly nature. This process of incrustation is supposed to take several years. In 1761 Linnaeus informed the King of Sweden that he had discovered a method by which mussels might be made to produce pearls, and this he offered to disclose for the benefit of the kingdom. His offer was, however, not accepted, and he subsequently disposed of the secret for the sum of five hundred ducats (about 240*l.*). Bechmann relates that Linnaeus showed him pearls that had been thus produced, remarking, "Hos uniones confeci artificio meo; sunt tantum quinque annorum et tamen tam magni." According to this, it would require about five years to complete a pearl of fair size. Bechmann discusses Linnaeus's method at some length, and comes to the conclusion that it consisted in making a perforation in the shell, but without, apparently, the introduction of any foreign substance.]

HERON, ITS PRONUNCIATION AS HERN.—In Chambaud's French dictionary (as edited by Carrières and published in 1805) I was surprised to read, under the English word "Heron," "commonly pronounced *hern*." I have never heard it so pronounced, and believe that to most persons brought up in the neighbourhood of London *hern* would now be almost as unintelligible as *handsaw* (the old corruption for *hernshaw* as the name of the bird). Halliwell gives *hern* as a provincial form of *heron*, without indicating in what parts of the country that form is used. Perhaps this query may elicit the information from those readers of 'N. & Q.' who have heard the pronunciation in question.

W. T. LYNX.

SAMUEL WYDOWN, said to have been in the British navy with one or two brothers (one of whom fought under Nelson); said to have run away with a Miss Smith, cousin and ward of the then Lord Carrington, and to have become a Baptist minister, whereupon he left the service; was caught with numerous English residents in Holland by Napoleon's famous decree; and finally in 1805 (?) came to the United States. His numerous descendants will be very grateful for any authentic information about him and his wife.

S. DE VERE.

University of Virginia, Va., U.S.

ST. TIRACIUS.—In Ecton's 'Thesaurus,' p. 169, under the "Deanery of Sottersden," appears this entry:—"01.06.08. St. Tiracius Chap. *Destruct.* 00:02:08." I cannot find this name in Sir H. Nicolas's 'Alphabetical Calendar of Saints,' or any name like it, and therefore I ask, Who was he? What is known about the destroyed chapel, of which the rating in the King's Books and the Yearly Tenth are given above?

BOILEAU.

NERO AND HELIOGABALUS.—References or details as to the tame sparrow and starling kept respectively by these emperors will be gratefully received by

A. B. POWELL.

Southwick Harbour, Southsea.

TWIGGERY.—A friend of mine hunting with harriers in Cheshire asked a labouring boy if he had seen the hare. The boy answered, "Oo was making for th' twiggerly,"—a willow or osier bed. Is the word used or known elsewhere?

WM. COOKE, F.S.A.

MELDRUMSHEUGH.—Where is Meldrumsheugh, the seat of Patrick Richardson, Burgess of Edinburgh, father-in-law of Adam Bothwell, Bishop of Orkney?

V.H.I.L.I.C.I.V.

FORBES OF SHEALS.—On the external north wall of the sacristy of the Church of St. John the Baptist, Maddermarket, Norwich, there is a small tablet with the following inscription:—

Here Lieth y<sup>e</sup> Body of  
G<sup>o</sup>RGE FORBES E<sup>q</sup>  
of Sheals in y<sup>e</sup> County of  
Aberdene Scotland  
who departed this Life y<sup>e</sup>  
14<sup>th</sup> of Oct: 1718 Aged 49  
years.

To which branch of the Forbes family did George Forbes belong?

WM. VINCENT.

AUTHOR WANTED.—Can any reader of 'N. & Q.' tell me who is the author of 'Ogbury Barrows,' 'An Old Master,' &c., published lately in the *Cornhill*, and state whether he has written anything beside these papers?

A. I.

INNS AT OLDHAM.—Can any of your readers tell me the names of the principal inns and hostel-



ries of Oldham, Lancashire, in 1794, with any of their occupants and streets where they were situated?  
T. H. D.

MARISCHAL COLLEGE, ABERDEEN.—Marischal College was founded by George, fifth Earl Marischal, in 1593. In the accounts of the Aberdeen Town Council for that year occurs the entry:—"To Mr. Thomas Cargill [Master of the Grammar School] to caus print certaine verse in Latin in commendatioune of my Lord Marischeall for erecking the new College in Aberdeen, at the Counsallis command. 3l." The opening lines of Mr. Cargill's ode—

Quod meritis Marischalle tuis Regalibus illis,  
Æternum addictas obstrinxisti fœdere Musas,  
O quantus te expectat honos!—

are quoted on p. 15 of Prof. William Ogston's 'Oratio Funeris in Obitum Georgii Marischalli Comitis,' Aberdeen, 1623. Is anything further known of this poem? It was probably printed in Edinburgh, as no printing press existed in Aberdeen for twenty-nine years after the college was founded. In 1715, when the Pretender was at Fetteresso, near Aberdeen (the seat of George, tenth and last Earl Marischal, great-great-grandson of the fifth earl), the principal and professors of Marischal College waited upon him there, and presented an address of welcome. They were in consequence deposed by a Royal Commission of Visitation, 1716-17. Similar addresses were presented by the magistrates and by the non-juring clergy of Aberdeen, and these are given in most histories of the rebellion; but I have failed to find the address from Marischal College. Is it known to exist? In all probability it was printed in a separate form in 1715, as the other two addresses undoubtedly were. See Mr. J. P. Edmond's 'Aberdeen Printers,' p. 164.

P. J. ANDERSON.

2, East Craibstone Street, Aberdeen.

WILLIAM MARSHALL, WATCHMAKER.—Can any reader of 'N. & Q.' tell me whereabouts this watchmaker lived in London? He was a maker of celebrated repeaters in the latter half of the last century.

EDWARD R. VIVYAN.

SURNAME OF PAULL.—Can any of your readers give me information regarding the origin, derivation, and localization of the above surname? By what means could I obtain information concerning the pedigree of that branch which was settled in Silesia? Who was Simon Paulli, M.D., who lived in the early part of the seventeenth century, and wrote several works on medicine and botany? Was he of Danish or German birth? Direct answers will greatly oblige.

W. K. PAULL.

Luton, Beds.

GREEN GRIEF TO THE GRAHAMS.—Can any of your readers refer me to any account of the superstition that for any member of the family of

Graham to wear green is unlucky? I can find no reference to this common belief in the indexes to the five series of 'N. & Q.'

J. B. FLEMING.

MERRYWEATHER.—Is anything known of this "Gentleman of Cambridge," who translated Browne's 'Religio Medici' into Latin?

C. A. WARD.

LATIN GRAMMAR.—I am in possession of a manuscript Latin grammar, *temp.* Elizabeth, written by one Thomas Robertsons, apparently for a school. Any particulars respecting him would confer a great favour.

J. O. H.-P.

SIR WILLIAM CURTOYS.—Can any one supply me with further information about the career of Sir William Curtoys? He was ambassador from the king of Spain to the court of Lucca, and died some time during the last century. Though an Englishman by birth—the son of the rector of a small Wiltshire living—he changed his religion and his nationality, becoming a Roman Catholic and a Spaniard. He left, as I believe, two sons, Pedro and Joachim, about whose descendants I should be glad to hear.

J. H. G.

THE LAST DUEL IN ENGLAND.—In the *Lady's Newspaper* for May, 1853, it is stated that on the 27th ult. a duel took place between Sir Robert Peel and Mr. Bernal Osborne, M.P. for Middlesex. "The ball from Mr. Osborne's weapon," adds the writer, "passed through his antagonist's coat-sleeve, and the affair happily terminated without bloodshed." Was this the last "affair of honour" in London? If not, what was the last, and when did it take place? I always thought that the affair between Lord Cardigan and Capt. Harvey Tuckett gave to duelling its *coup de grace*.

E. WALFORD, M.A.

#### AUTHORS OF QUOTATIONS WANTED.—

Time hath no measure in eternity.

G. R.

"As long as woman and sorrow exist in this world Christianity will never die out." JAMES B. GUYER.

Weep not, if thou lov'st me well;  
I'm happier than the weeper.

G. RAVEN.

His place, in all the pomp that fills  
The circuit of the summer hills,  
Is that his grave is green.

The mark of rank in Nature  
Is capacity for pain,  
And the anguish of the singer  
Makes the sweetness of the strain.

M. C. HUGHES.

'Twas a beauteous day in summer, bright flowers begemmed the valleys;  
Beside a bubbling fountain in the forest wild I lay.  
The small birds sweetly carolled in the verdant woodland alleys,  
While high above the tree-tops shone the glorious god of day.

J. T. S.



## Replies.

## THE 'DECAMERON' IN ENGLISH.

(7th S. i. 3.)

MR. ADDY, in his very interesting paper on this subject, asks for a reference, in 'The Anatomy of Melancholy,' to the popularity of Boccaccio's novels in English families during Burton's time. Now, old Burton is a friend to whom I often apply when lonely or tired; and I have been glad to have an excuse for ransacking his treasury during the continuance of the frost and snow. The result I offer to MR. ADDY, premising that I am not one of the happy possessors of the first edition (1621), and that the following is extracted from the second edition (folio, 1624):—

"The ordinary recreations which we haue in Winter, and in most solitary times busy our mindes with, are *Cardes, Tables, & Dice, Shonel-board, Chesse-play*, the Philosophers game, small trunckes, balliardes, musicke, masques, singing, dancing, vlegames, catches, purposes, questions, merry tales of errant Knights, Kings, Queenes, Louers, Lords, Ladies, Giants, Dwarfes, Theeues, Fayries, &c., such as the old women told *Psyche* in *Apuleius*, *Bocace* Nouells and the rest."—Part ii. sec. ii. memb. iv. p. 230.

The italics are used as above in the original, the extract being (as it is desirable that all extracts printed in 'N. & Q.' should be) presented as accurately as the exigencies of modern typography will allow. It is clear from this passage that the 'Decameron' was well known in Burton's day; indeed, he frequently refers familiarly to the stories, in the style of one who expects his readers to be equally well informed with himself. Thus (p. 420, ed. cit.) he quotes the tale of Cymon and Iphigenia, prefacing it with the information that "*Bocace* hath a pleasant tale to this purpose, which he borrowed from the *Greekes*, and which *Beroaldus* hath turned into *Latine*, *Bebelius* into verse, of *Cymon* and *Iphigenia*"; and (p. 395) he illustrates Chaucer's well-known lines—

That whereas was wont to walke an Elfe,  
There now walkes the Limiter himselfe,  
In every bush and vnder every tree  
There needs no other Incubus but he—

by adding, "and the good Abbess in *Bocace* may, in some sort wnesse, that mistooke and put on the Friars Breeches instead of her vaile or hat." Thus much concerning Burton.

I am reminded by MR. ADDY's query of the existence of a curious little book which, although not particularly scarce, does not appear to be much known. The title is, "Human Prudence: | or, the | Art | By which a | Man may Raise Himself | and his | Fortune | to | Grandeur. | Corrected and very much Enlarged. | The Eleventh Edition. | [Quot.] | London, | Printed for Richard Sare, at Gray's Inn- | Gate in Holborn. M.DCCXVII." Duodecimo. The dedication, "To the Virtuous

and most Ingenious Edw. Hungerford, Esq.," is signed by "W. de Britaine," an author whom Lowndes only recognizes by the registration of a quarto pamphlet on 'The Dutch Usurpation,' 1672, reprinted in the third volume of the *Harleian Miscellany*. The title I have now quoted is not in the 'Bibliographer's Manual,' yet the book must have had some share of popularity, or it would not have arrived at the dignity of an eleventh edition. I have no record of its first appearance, but the notes in my interleaved Lowndes record the second edition in 1682, the sixth in 1693, the ninth in 1702, and the tenth in 1710. Mr. Hazlitt ('Col. and Notes,' ii. 161) registers the seventh edition in 1697. The dedication, evidently addressed to a very young man, concludes with these words: "I will not detain you any longer at present, than to intreat you to look into this *Mirror*, as made up of other Men's *Crystals*, and my own Errors; wherein you may see what you are, as well as what you ought to be." The work mainly consists of aphorisms, culled from various authors, interspersed with little jokes, anecdotes, and verses, introduced by way of illustration and in order to lighten the tedium of an otherwise heavy discourse. Amongst the stories are several of the novels of Boccaccio, rather cleverly paraphrased and condensed, the first being 'The Paternoster of St. Julian'; and I am much disposed to think that Mr. W. de Britaine must have had access to a translation differing in some degree from any which we know. Here is an example of the colloquial style employed:—

"His [Rinaldo] Servant with his Valise (which was all the Hope he had left him) was not as yet come up; His Horse, it seems, having cast a Shoe by the Way, but he was got near enough, however, to see the Encounter, and to show himself Rogue enough to leave his Master in the lurch, and save his own Bacon by scowling away cross the Fields to the best Inn in the Town, where his Master was to have quarter'd that Night, and there was he Fuddling and making good Chear, while poor *Rinaldo* was groping out his Way up to the Ears in Mud."

Another story commences thus:—

"There was a couple of young Sparks, for Age, Birth and Breeding much alike, and their Names *Spineloccio Tavena*, and *Zeppa di Mino*; These Blades living within a door one of another, were almost perpetually together, and a Brace of very handsome young Women they had to their Wives," &c.

Only in one instance is the source of any of the stories hinted at; this is on p. 210:—

"*Bocace* hath given us a Novel of a covetous rich Chuff newly in Office, that had a very fine Woman to his Wife, & wanted a fine Horse," &c.

If Sir Roger L'Estrange ever translated the 'Decameron,' these, one would think, are specimens of his free-and-easy method.

I have the following references to Mr. De Britaine, but neither of them is at present available for my use: 'N. & Q.,' 1<sup>st</sup> S. x. 67; *Gent. Mag.*, 1793, pp. 124, 711.

ALFRED WALLIS.



Probably the 1684 edition of Boccaccio is correctly described as the "fifth," for I can give particulars of two editions which appear to be totally unknown to MR. ADDY and other bibliographers. The first is a small 8vo., printed in 1634 by Thomas Coates. A copy is described in Ellis & White's No. 45 Catalogue. And another edition, of 1657, was described in one of Ridler's catalogues about a year ago as follows: "Boccace (J.), Decameron, containing an Hundred Pleasant Nouvelles..... 2 vols. in 1, thick 12mo., curious woodcuts, 1657."

R. R.

Boston, Lincolnshire.

Perhaps the following quotation from the 'Anatomy of Melancholy' may be that alluded to by MR. ADDY in his note on the above subject. Burton gives a long list of "the ordinary recreations which we have in winter, and in most solitary times busie our selves with," and concludes thus:—"Merry tales of errant knights, queens, lovers, lords, ladies, giants, dwarfs, theeves, cheaters, witches, fayries, goblins, friers, &c., such as the old woman told Psyche in Apuleius, Boccace novels and the rest" ('Exercise Rectified,' vol. i. pt. ii. sect. ii. p. 413, ed. 1804).

There is, however, an earlier reference to those stories. Roger Ascham, in his 'Schoolmaster,' begun about 1563 and first published 1570-1, says, when speaking of Lady Jane Grey:—"I found her in her Chamber, reading Phædo Platonis in Greek, and that with as much Delight, as some Gentlemen would read a merry Tale in Boccace." Later on he laments the increasing taste for Italian literature, which he considers more corrupting than the romances formerly studied for amusement—"And yet ten Morte Arthurs do not the tenth Part so much Harm, as one of these Books made in Italy, and translated in England"—declaring that his countrymen "have in more Reverence the Triumphs of Petrarch, than the Genesis of Moses, they make more Account of Tully's Offices, than St Paul's Epistles; of a tale in Boccace, than the Story of the Bible" (first book).

Warton, in an exhaustive chapter on the Elizabethan translators, also quotes the above extracts from Ascham and Burton ('History of English Poetry, from the Eleventh to the Seventeenth Century,' sec. lx., pp. 924 and 931, reprint, London, Ward, Lock & Tyler).

In the same section of this work, p. 927, MR. ADDY will find the identical passage which he has transcribed from Wright's introduction to the edition of the 'Decameron' published by Chatto & Windus, showing that it must have been taken from Warton, who is therefore responsible for the ambiguity pointed out:—

"Before the year 1570, William Paynter, clerk of the Office of Arms within the Tower of London, and who seems to have been master of the school of Sevenoaks in Kent, printed a very considerable part of Boccace's

novels. His first collection is entitled, 'The Palace of Pleasure, the first volume, containing sixty novels out of Boccaccio, London, 1566.' It is dedicated to lord Warwick.\* A second volume soon appeared, 'The Pallace of Pleasure, the second volume containing thirty-four novels, London, 1567.† This is dedicated to sir Geo. Howard; and dated from his house near the Tower, as is the former volume."

Authorities consulted.

1. Burton's 'Anatomy of Melancholy,' 1804.

2. 'The Schoolmaster,' by Roger Ascham, corrected and revised, with explanatory notes by the Rev. James Upton, A.M. "London: printed for Benj. Tooke, at the Middle-Temple Gate in Fleet-street. MDCCLXII."

3. 'The History of English Poetry, from the Eleventh to the Seventeenth Century,' by Thomas Warton, B.D. A full reprint, text and notes, of editions London 1778 and 1781. London, Ward, Lock & Tyler, Warwick House, Paternoster Row, E.C.

W. J. BUCKLEY.

REVISED VERSION OF THE OLD TESTAMENT (6th S. xii. 517).—Some months since an unmistakably learned correspondent, though but an occasional one, of 'N. & Q.,' was in my study, when, on one of the minute details of the R.V. coming up, he suggested that we should refer to my Cornelius. I might almost venture to say that of course we found it all there. So, adopting the same course on the present occasion, I turn to Jerem. xxxiii. 16, and from the note on the passage make the following extract:—

"Eum.—Hebraice, hoc est nomen quod vocabit eam, scilicet Jerusalem, id est Ecclesiam: Dominus iustitia nostra, id est Christus justificator noster, ipse noster est Dominus, ipse noster est Deus: Hebraice enim est Jehova. Nomen ergo Christi, illi impositum cap. xxiii. 6, communicatur hic Ecclesie, imo Christus ipse eum nomen suæ sponsæ de more communicat..... P. Gordonus, 'Controv.' i. cap. x. vult hunc locum, uti et alios, a Judæis esse depravatam, ne Christum esse Deum fateri cogantur. Nam tam noster (scil. Vulg. Int.) quam Septuaginta et Chaldaei vertunt vocabunt eum, scilicet Christum, non eam scilicet Jerusalem. Verum Franciscus Lucas in Notis ostendit contrarium, scilicet non Hebræum, sed Latinum textum hic esse corruptum; et S. Hieronymus [cor. um] non eum sed eam vertisse: quia undecim exemplaria Latina MSS. habent eam, non eum. Veneta quoque editio Chaldaea habet לָהּ id est eam, non לָהּ le, id est eum. Videtur ergo lectio cap. xxiii. 6, huc translata, ut pro eam irreperit eum; eo quod illa lectio scribis esset notior; eo quod illa tempore Adventus quotidie legatur in ecclesia."—Corn. a Lapide, 'Comment. in Jerem.'

ED. MARSHALL.

TYNE, in requesting information as to the correctness of the personal pronoun in Jer. xxxiii. 16, refers to Blayney, who "pointed out that in the original not the feminine affix, but the masculine ..... is used." The original reads thus:—

וְהָיָה שֵׁם יְרוּשָׁלַיִם יְהוָה

\* A second edition was printed for H. Binneman, Lond., 1575, 4to."

† A second edition was printed by Thomas Marsh, in octavo. Both volumes appeared in 1575, 4to."



From this it may be seen that to describe the relation of the pronoun to the verb as that of an affix is irregular. The word *אֵל* is in the dative case, third person singular, feminine gender. This personal pronoun, retaining its full form, is, for purposes of grammatical construction, connected with the preceding verb *אָרָא* and with the antecedent relative pronoun *אֲשֶׁר* by the conjunctive Hebrew signs called *makkephs*. It is superfluous to add that in Hebrew an affix does not retain its full form, but is shortened when blended with a verb. The personal pronoun in question is of the feminine gender in the original, as agreeing with the proper name Jerusalem, in accordance with the rule of Hebrew grammar that names of countries, provinces, and cities are classed among feminine nouns. Certain interpreters, nevertheless, either arbitrarily making the pronoun agree in sense with the antecedent proper name Judah or with the succeeding Jehovah, ungrammatically render it in the masculine gender. Luther (only, however, following the Vulgate) is an instance: "Und man wird *ihn* nennen: Der Herr, der unsere gerechtigkeit ist."

JAMES GRAHAM.

1, White Friars, Chester.

WEATHERCOCKS (6th S. xii. 515; 7th S. i. 56).—In addition to the note upon this may be mentioned the origin of the weathercock, which Pol. Vergil thus describes. It refers, of course, to the temple of the Druids at Athens:—

"Andronicus Cyrrhestes: is Athenis teste Vitruvio, [lib. 1. c. vi.] locavit turrim, et in singulis lateribus imagines ipsorum ventorum exsculptas, contra cujusque flatus, supraque metam marmoream posuit ac in ea Tritonem æreum dextera manu virgam porrigentem, quem ita fabricatus est, ut vento circumageretur, staretque semper contra venti flatum, virga interim ad ejus venti imaginem versa."

He further states:—

"Per hunc modum Andronicus Cyrrhestes ostendit, unde certi ventorum flatus spirarent, quem nunc ubique gentium servant, positus in summitate locorum pinnis æneis, per quas ventorum flatus indicentur."—'De Inventoribus Rerum,' lib. i. cap. xvii., "De Invent. Astrol.," p. 56, Amst., 1671.

In reference to the cock Keble's lines on the view of Oxford from Bagley at 8 A.M. may be noticed:—

Lo! on the top of each aerial spire  
What seems a star by day, so high and bright,  
It quivers from afar in golden light;  
But 'tis a form of earth, though touched with fire  
Celestial, raised in other days to tell  
How, when they tired of prayer, Apostles fell.

'Lyra Apostolica,' cxlviii., Derby, 1836.

ED. MARSHALL.

BRISTOL POTTERY (7th S. i. 69).—So early as Edward I.'s reign pottery was made at Bristol; but it was not until the eighteenth century that it produced the dated "Dutch" tiles which are now treasured in museums. At that time Richard

Frank was a well-known potter, and somewhat later came the Ring family and their successors Pountney and Allies. Price, Hope, Patience, Alsop, and Powell produced brown salt-glazed stoneware. Bristol Porcelain Works were established by Richard Champion, who was born in 1743. The whole of this information and more is to be found in 'English Pottery and Porcelain,' published at the Bazaar office. It makes mention of a book your correspondent might do well to consult, 'Two Centuries of Ceramic Art in Bristol,' by Hugh Owen, F.S.A. ST. SWITHIN.

According to A. H. Church's handbook on English earthenware, there were two men who seemed to work about the same time (*i.e.*, about the end of the seventeenth century), these were Richard Frank and Joseph Flower. The earlier of these was Frank; his works (Delft) were founded, in all probability, during the last quarter of the seventeenth century; some things were turned out at least as early as 1706. Flower does not appear to have anything of earlier date than 1741. Here is even an earlier date. The marriage of "Thomas Frank, gallipot maker," is recorded in 1697. But the earliest dated piece is 1706. G. S. B.

MR. HUGHES will find much information on this subject (probably all he needs) in Llewellynn Jewitt's 'Ceramic Art of Great Britain,' new edition (? second edition), chap. xi. p. 208, Virtue & Co., Ivy Lane, n.d. (preface to second edition dated 1883). W. SYKES, M.R.C.S.

Mexborough.

See Mr. Hugh Owen's exhaustive history of this special subject. THOMAS KERSLAKE.

"The first record of Bristol pottery appears to have been in the reign of Edward I.....At the close of the seventeenth century delf was made." See Wm. Chaffers's 'Marks and Monograms on Pottery and Porcelain,' and 'Two Centuries of Ceramic Art in Bristol,' by Hugh Owen, F.S.A.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

[CELER ET AUDAX has been obliging enough to copy from Chaffers's 'Marks and Monograms' the information therein conveyed. This we shall be glad to forward to Mr. HUGHES if he has not access to it.]

DUNSTANBOROUGH CASTLE (7th S. i. 69).—The history of this place is fully treated in Hartshorne's 'Feudal and Military Antiquities of Northumberland,' 1858. It is picturesquely situated on pillared basaltic columns, which on the north and east rise to about a hundred feet above the sea shore. In the eastern part there are many fissures filled with metamorphosed shale and sandstone; and it is in these that crystals of quartz, some white and transparent and others of a violet hue, have occasionally been found. Such minerals are not common in Northumberland, and they are



popularly called Dunstanborough diamonds and amethysts. The castle and estate were sold in 1869 by Lord Tankerville to the Eyre Trustees, of Leeds, and they, on the representation of the Berwickshire Naturalists' Club, expended a considerable sum in 1885 in repairing Queen Margaret's tower, which was rapidly going to destruction.

G. H. THOMPSON.

Alnwick.

The context of the passage, referred to by your correspondent E. R. W., in the *Gentleman's Magazine* for February, 1756, offers a solution which is doubtless right. This castle is built on a basaltic crag, but its walls are made of a rough sandstone (from the mountain limestone series), which is full of large quartz crystals. These crystals being released from the crumbling walls, and found among the grass, have given rise to a report of a Northumbrian Golconda.

A. H. D.

In Camden's 'Britannia' it is said that "near Dunstanburgh is found a kind of spar called Dunstanburgh diamonds, said to rival that of St. Vincent's Rock, near Bristol." The Dunstanborough diamonds no doubt were crystallized quartz, the same as the "Bristol diamonds," "Irish diamonds," and "Cornish diamonds."

CONSTANCE RUSSELL.

Swallowfield.

OLD TERMS USED BY TANNERS (7th S. i. 48).—If Mr. EARWAKER will refer to the article "Leather" in Chambers's 'Encyclopædia,' 1874, there is a diagram which shows the exact limits of the "butt" and "pieces" in a hide; and, presuming that "ossles" may be a misreading for "offals," the description of this term also. They are still trade terms. There are two pairs of "shank pieces" to each hide, and the "pieces," when cut off, are called "offals." The terms "hides, backs, and butts" and "pieces of offal" occur in the Act concerning tanners of 1 James I., p. 41, reprint Lond., 1697. ED. MARSHALL.

KATHERINE, LADY SAVAGE (6th S. xii. 449).—In the Visitation of Cheshire, 1580, Sir John Savage of Clifton, grandson of Sir John Savage, made knight banneret at the battle of Agincourt, is said to have married Katherine, sister to Thomas Stanley, the first Earl of Derby. One of their sons was Sir Humphrey Savage. Sir John died 1495, and is buried in Macclesfield Church with his wife Katherine. He wears a Yorkist collar of suns and roses; and a print of the tomb is in Helsby's 'Cheshire.' Katherine wears a mitre head-dress.

In the same visitation, in the pedigree of Stanley of Weaver, Katherine Savage is mentioned with more particulars of her family, her father being Sir Thomas Stanley, first Lord Stanley, Comptroller of the Household to Henry VI., and her mother Joan, daughter and heir of Sir Robert

Gowsell and his wife Ellen, daughter of Richard, Earl of Arundel, and widow of T. Mowbray, Duke of Norfolk.

Sir Humphrey Stanley of Pipe, who died in 1505, was the son of John Stanley of Elford, who was first cousin of Sir Thomas Stanley.

Sir Thomas Stanley was the father of the first Earl of Derby, not the Earl himself, as put in the "Savage" pedigree. B. F. SCARLETT.

This lady was the daughter of Thomas, Lord Stanley, and sister of Thomas, first Earl of Derby. The monument referred to is in St. Michael's Church, Macclesfield, Cheshire, and is fully described in Earwaker's 'East Cheshire,' vol. ii. pp. 493-4.

In 1662 Randle Holmes found a Latin inscription on the tomb as follows: "Hic jacent corpora Johannis Savage militis et dñe Katherine uxoris ejus filie Thomæ Stanley dni ac sororis Thomæ primi comitis Darbie." The inscription has long since disappeared.

There was a Sir Humphrey Stanley of Pipe, co. Stafford, who died March, 1504/5. He was a grandson of Thomas, third son of Sir John Stanley of Lathom, which Sir John was great-grandfather of the first earl. Consequently, Dame Katherine Savage and this Humphrey would be second cousins.

A. F. HERFORD.

Westbank, Macclesfield.

Katharine, Lady Savage, was the second daughter of Thomas, first Baron Stanley, and sister of Thomas, first Earl of Derby. See Collins's 'Peerage of England' (1812), p. 56. G. F. R. E.

SCOTTISH RELIGIOUS HOUSES (7th S. i. 68).—The mitred abbey of Paisley was a possession of the Clugniac monks of the order of St. Benedict. It was burnt by order of the Lords of the Council in 1561.

J. WOODWARD.

Montrose.

The abbey of Paisley was founded A.D. 1163, colonized by Prior Humbald and thirteen Clugniac monks from St. Milburga's, Much Wenlock. The Clugniac was an order of Reformed Benedictines. Paisley, made an abbey in 1220, was burned in 1561 by order of the Lords in Council.

HERBERT MAXWELL.

OSTREGER (6th S. xii. 306, 452).—

"They be called *Ostringers*," says Markham, "which are the keepers of Goshawkes or Tercelles, and those which keepe Sparrow-hawkes or Muskets are called Sperviters, and those which keepe any other kinde of hawke being long-winged are termed Falconers."—'Gentleman's Academie, or Booke of S. Albans,' fol. 8.

CONSTANCE RUSSELL.

Swallowfield.

MANORS IN ENGLAND (7th S. i. 68).—The 'Nomina Villarum,' in the Public Record Office, or the transcript of these MSS. from 1316 to 1559,



in the British Museum, Harl. MS. 6281. C. M. will recollect that since the statute "*Quia emplores*" there can be no fresh manors by subdivision.

ED. MARSHALL.

ABSENTEE GENTRY (6th S. xii. 491).—Absenteeism was not confined to Christmastide in Scotland, as the following Act of the Scottish Parliament shows:—In the seventh Parliament of James VI., "halden and begun at Edinburgh the xxiiij daie of October the zeir of God 1581 zeires," the following Act was passed:—

"116. *Against the abuse of sum landid Gentil-men, and utheris forbearing to keepe house at their awin dwelling-places.*

"*Forsameikle, as of lait there is croppen*" in amangis sum Noble men, Prelats, Baronnes, and gentil-men, in certaine pairts of this Realme, being of gude livinges, great abuse contrair the honour of the Realme, and different from the honest frugalitie of their Forebeares,† passing to Burrows, Townes, Clauhannes† and Aile-houses with their householdes, and sum abiding in their awin places, usis to buird§ themselves and uthers to their awin|| servands, as in hostillaries, quhairon skaithful and schameful inconvenients dailie falls out, to the offence of God, defrauding of the pure of their almes, sclander of the cuntrie, and hurt of the outhours. For remeid quhairof, Our Sovereaine Lord, with advise of his three Estaites of this present Parliament, hes statute and ordained: That every Prelate, Lord, Baronne, & landed gentil-man, sal make his ordinar dwelling and residence at his awin house with his familie, in all time cumming, after the publication of the Acts of this present Parliament, for setting forward of policie and decoration of their saidis dwelling places, supporting of the pure with almes, and interteining of friendship with their Nicht-boures be al gude and honest meanes: And that they forbear the said unhonest forme of buirding of themselves, and their families and householdes in Burrowes, Clauhannes and Aile-houses, or in their awin houses, under the paines following. That is to say: Ilk Lord and Prelate vnder the paine of 500. markes, ilk great Baronne vnder the paine of 300. markes, and ilk landed Gentil-man vnder the paine of 200. markes. and gif they failzie, being called and ordourlie convict of transgressing this present Act, the saidis paines to be vp-lifted to our Sovereaine Lords vsè."

HERBERT MAXWELL.

KALENDAR (7th S. i. 89).—I can say where two sets of the verses often seen at the end of the calendar of each month in early missals and breviaries may be found. Those which give good advice as to keeping in health may be seen in the '*Flos Medicinæ Scholæ Salerni*,' one set in pars i. cap. ii. art. iv., the other set in pars v. cap. i. (see Salvatore de Renzi, '*Collectio Salernitana*,' Napoli, 1852, t. i. pp. 446, 486). There are many variations between the text given by De Renzi and that given in most of the liturgical books; but there can be no doubt, I think, that both have a common origin, though in some lines the two texts vary so much that they can be hardly recognized

* Crept.	† Forefathers.	Villages.
§ Board.	Own.	

as the same. On the whole, the text given by the liturgical books seems preferable to that of De Renzi, though this latter is, he tells us, the fruit of much collation.

A couple of years or so ago I was shown by a young physician an almanac with maxims for each day and month of the year as to the best means of keeping in health; and he was somewhat disappointed to find that his idea, which he thought was quite novel, had been anticipated by something like four hundred years.

J. WICKHAM LEGG, F.S.A.

47, Green Street, Park Lane.

CRONBANE HALFPENNY (6th S. xii. 469; 7th S. i. 17).—One of the most interesting things about these artistic and well-executed little tokens is their variety. An Irish coin collector, now dead, informed me that for five years they formed the principal copper currency of Ireland; and I remember very well that up to the period of the issue of the present bronze coins many "Cronbanes" were still in circulation, though they were generally regarded as "bad ha'pence." They were very much worn, which is not to be wondered at, considering they had been in circulation since 1789 and the three or four succeeding years. About a dozen "Cronbanes" are now before me. The general type is:—Obv., a mitred bishop's head looking to left (of coin), CRONBANE HALFPENNY; rev., a shield of arms, shovels, picks, and a hunting horn; crest, a windlass; ASSOCIATED IRISH MINERS ARMS, 1789. The head has fine flowing hair and beard, and a dignified and venerable appearance. I presume it is intended for St. Patrick. Three of these tokens, which are precisely alike, have the following different inscriptions on the edge:—"Payable at London Birmingham or Bristol"; "Payable in Lancaster London or Bristol"; "Payable by I Simmons Staplehurst." Another variety has the addition of a decorated pastoral staff in front of the face. On four of these I find the following inscriptions on edge:—"Payable at Cronbane Lodge or in Dublin"; "Payable at Anglesea London or Bristol"; "Payable at London or Dublin"; "Payable at Clougher or at Dublin."

Another type has:—Obv., the same; rev., figure of Hibernia, seated; HIBERNIA. On one of these the edge inscription reads: "Payable in London, Bristol and Lancaster."

I find that one with the same head on obv. has:—MAY IRELAND FLOURISH; rev., a ship in full sail. PAYABLE IN DUBLIN CORK LIMERICK OR NEWRY.

Another has:—Rev., a shield of arms and crest (not the Irish miners') and inscription, PAYABLE IN DUBLIN NEWRY OR BELFAST; and on edge, PAYABLE IN DUBLIN CORK OR DERRY.

The last I shall have to mention has, instead of St. Patrick,—Obv., a hooded Druid's head, face to



right (of coin), surrounded by an oak wreath (like the well-known Anglesea tokens); rev., the associated Irish miners' arms, with usual inscription, and date 1793; on edge, "Payable in London Liverpool or Bristol."

A larger collection of these tokens would probably contain a still greater variety of inscriptions. Cronebane, in Wicklow, is well known for its copper-mines, and I presume these "Cronbanes" were made, or were supposed to be made, of copper from these mines. It is worthy of note how frequently the word "Bristol" occurs on these tokens; this suggests that they may have been struck there. If it could be shown that Bristol merchants received the production of the Cronebane mines it would give a colour to this supposition.

W. H. PATTERSON.

Belfast.

HOGMANAY (7th S. i. 85).—Menage says, "En basse Normandie, les pauvres, le dernier jour de l'an, en demandant l'aumône disent Huguinanno." Brand says that he "found in the handwriting of the learned Mr. Robert Harrison, of Durham, the following, 'Scots Christmass Carrol by the Gaisearts': 'Homme est né' corrupted to 'Hogmenay,' and 'Trois Rois là' to 'Troleray' or 'Trololey'—a suggestion, I suppose, of even less value than that of 'au gui menez.'"

CONSTANCE RUSSELL.

Swallowfield.

JOHN STOCK (7th S. i. 67).—In Park's 'History of Hampstead' (p. 281) MR. WARD will find a long account of the will of "John Stock, citizen and draper, many years painter at his Majesty's dock-yards." In addition to legacies of 3,000*l.* to Christ's Hospital, 1,000*l.* to Corpus Christi College, Cambridge, 1,000*l.* to the minister and parishioners of St. John's, Hampstead, and many smaller legacies, he left upwards of 60,000*l.* to the Worshipful Company of Painter-Stainers, to be paid in pensions of 10*l.* per annum to aged blind persons and to poor lame painters, &c. The funds from this and other bequests are distributed with the most careful consideration, and under the control of the Charity Commissioners, to about two hundred old and needy persons. At the annual dinner, at the Feast of St. Luke, one of the principal toasts is still "The pious memory of John Stock" (drank in solemn silence); and his portrait hangs in the court-room. The Worshipful Company of Painter-Stainers, according to Horace Walpole, received their first charter in the sixth of King Edward IV., but they existed as a fraternity in the time of King Edward III. They were called Paynter-Stayners because a picture on canvas was formerly called a stained cloth, as one on panel was called a table, probably from the French *tableau*. In the pictures of King Henry VIII. we find them always so distinguished, as,

"Item, a table with the picture of the Lady Elizabeth her Grace"; "Item, a stained cloth with the picture of Charles the Emperor." The minute books which the company still possess commence from the year 1623. One of their duties, frequently exercised, was to search for work, to judge if it were well or ill done, and, on many occasions, to condemn it. On March 10, 1673, there is a minute, "That the Painter of Joseph and Pottifer's Wife and the Fowre Elements be fined 3*l.* 6*s.* 8*d.* for such bad work." The present Painters' Hall stands on the site of the old one, which was destroyed in the Fire of London, and was bequeathed to the company by Sir John Browne, Serjeant Paynter to King Henry VIII., by patent dated 1511, and who was elected an alderman of London in 1522. Sampson Camden, who is said to have painted a portrait of Queen Elizabeth, gave the company, in 1622, a silver cup and cover, in repoussé work, which stands two feet high. It is used annually on St. Luke's Day. Another silver cup and cover, with bowl (dated 1623), was bequeathed to the company by his son William Camden, Clarencieux King at Arms, in memory of his father. A portrait of Camden, in the dress of Clarencieux King at Arms, was presented to the hall by Mr. Morgan, master of the company, in 1676. Sir James Thornhill, who was master in 1728, presented a cup and cover in plain silver. Sir Joshua Reynolds was also a member of the company, and at the present day the livery has the honour to number amongst its members Sir Frederic Leighton, the president of the Royal Academy, who was presented with the freedom of the company in 1884. I am principally indebted for these notes to a short history of the company by Mr. John Gregory Grace, master in 1880, and to an article in the *Portfolio* for 1884, by Mr. Alfred Beaver.

AMBROSE HEAL.

Amédée Villa, Crouch End, N.

"FROM BLOOM TILL BLOOM" (6th S. xii. 143).—This appears to refer to floral rents, which were far from uncommon in respect of copyhold lands, and particularly what are known as "customary freeholds." The lord of the manor received "a red rose" or "a gillyflower on the Feast of Saint John the Baptist, yearly." This feast, according to the old calendar, would fall on our July 5, and this would explain the date. I have a cutting from recent auctioneers' particulars of sale of the manor of Oathall (in Wivelsfield parish, Sussex) which quotes a rental of the manor in 1818, and amongst the rents are, "For Lanus in Plompton called Roseland. A red Rose. Heriot, Best Beast." This shows that floral rents are not yet extinct. Grimm ('Teutonic Mythology,' trans. Stallybrass, i. 58) refers to lands in Hesse townships paying a bunch of May-flowers (*Jüles* of the valley) every year for rent, and he considers this



kind of rents to be relics of the ancient floral sacrifices. FREDERICK E. SAWYER, F.S.A.

Brighton.

ANECDOTE OF PORSON (7th S. i. 87).—Perhaps the word asked for is *trifelous*=trifling. It occurs on recto A. iii. of the sermon referred to, which was printed by Wynkyn de Worde:—

"*Tryfelous* thynges that were lytell to be regarded she wolde let passe by, but the other that were of weyght & substaunce wherin she myghte prouffyte she wolde not let for any payne or laboure to take vpon hande."

My quotation is taken from John Fisher's 'Works' (E.E.T.S.). F. C. BIRKBECK TERRY.

DESCENDANTS OF DR. HENRY KING, BISHOP OF CHICHESTER (7th S. i. 68).—It is stated in the biographical notice of Bishop Henry King prefixed by the Rev. John Hannah (now Archdeacon of Lewes and Vicar of Brighton) to his edition of the poems of Bp. H. King, Oxford and London, 1843, that the bishop left two sons, the elder of whom, John, died in 1671 without issue, and the younger, Henry, had two daughters, Mary and Elizabeth. The latter married Mr. Isaac Houblon, but had no descendants; the former married Mr. Edmund Wyndham, "a marriage which I have not traced elsewhere," says the learned editor. If this marriage can be followed out the descendants, if any, may be discovered.

W. E. BUCKLEY.

SIBLEY (6th S. xii. 389, 453).—I am sorry to say I knew all that your correspondents have kindly contributed on my query, but I want to know more. Sible Hedingham did not give me an original form. Sibley also is known to me not only as a common surname of the lower middle class in Herts, &c., but as a surname of the higher middle class, as it is that of sheriffs of Herts, &c. My friend MR. CARMICHAEL has not been able as yet to find it as a local name, but that does not prove its non-existence in such form. If found it may be a very small hamlet or a farm on the Ordnance map. If found it may assist in the examination of an interesting genealogical subject. From about the thirteenth century it can be traced as a name in Herts, Essex, and the neighbouring shires, and consequently in London. Its headquarters seem to be in the east, and it does not extend very far north. It is, however, found much more freely now in some western counties, as Cornwall, Devon, Somerset. This large body I believe to be an offshoot, but the determination of a local name would assist in the solution. Why it is chiefly wanted is for the great American clan, of which a history is now in preparation. That was founded by a Sibley and his two sons, who are said to have come from St. Albans, and settled in New England in the beginning of the seventeenth century. From them many hundreds of Sibleys

are descended, but they have now chiefly migrated to the western states, where there is a town of Sibley, in Minnesota. They include many men of eminence and estimation, one of whom is the founder of Sibley College. There is every reason to believe they are descended, according to their tradition, from John Sibley, one of the early mayors of St. Albans after its incorporation; and it is possible the borough records may afford collateral evidence. The Mayor of St. Albans has kindly promised me to further these researches.

The hundred millions of English-speaking people on the two shores of the Atlantic are made up of units such as the Sibleys, and what we can do to foster the evidence of such connexion is desirable in our national interests. Any further communications will be thankfully received by me and transmitted to our friends on the other side. For the evidence of my own alliance with the Sibleys I am indebted to the kindness of that great friend of the cause of English and American genealogy, the late Col. J. Lemuel Chester, F.S.A.

HYDE CLARKE.

32, St. George's Square, S.W.

"SON OF A SEA COOTE" (6th S. xii. 493; 7th S. i. 79).—Fishing long ago off the coast of Cornwall with some old sailors, relatives, one of them, angry with his catch, a dog-fish, all others having been driven away by this useless predatory fish, smashed it on the side of the boat, exclaiming, "d—— son of a sea-cook." "Why cook?" said I. His explanation went to show that the clumsy one, weakling, deformed, or good for nothing else, was mostly appointed cook on board; the one they could spare easiest. W. RENDLE.

HERALDIC (6th S. xii. 516; 7th S. i. 53).—Since my former communication I have referred to Edmondson's 'Peerage,' and under "Exeter" (vol. ii. p. 105) the armorial bearings mentioned by T. W. W. S. will be found as the first five among the quarterings of that family; the sixth is Nevill, which was brought in by the marriage of Thomas, eldest son of Lord Burghley, with Dorothy, daughter and coheir of John Nevill, Lord Latimer, and could not, therefore, have been borne by Robert, Earl of Salisbury. In the same 'Peerage' these Cecil quarterings will be found among those of Lord Saye and Seal (Nos. 20 *et sequent*), but between the arms of Carleon and Eckington those of Dicons, Raynes, and Bokard are inserted. It appears from Dr. Hutton's MS. collections for Oxfordshire (Rawlinson MSS., Bodleian Library, 1163) that in the manor house of Steane, Northants, was a shield with the arms of Cecil quartering Winston, Carleon (which coat he describes as Sa, three tents (?) a., in fess point a bezant), Eckington, and Walcot. At Stoneleigh Abbey, in a window of the inner hall, are several shields of



arms brought from Brereton Hall, Cheshire, and dated 1577. Among them is one of Cecil with six bearings: 1 and 6, Cecil; 2, Gu., three mullets of six points a. (Hansard); 3, the field indistinct, a lion rampant a., double-queued, armed, and langued gu. (1); 4, Eckington; 5, Walcot. Although this glass was put up exactly as it was received from Brereton Hall, an examination of it leads me to think that the bearings Nos. 2 and 3 are of later date, and have been inserted at some time in place probably of those of Winston and Cairleon. I cannot find, at any rate, that they have any place among the quarterings of Cecil.

G. L. G.

WOLDICHE (7th S. i. 29).—Can this possibly be Wolvey, a place about four miles from Hinckley, and five from Nuneaton?

P. J. F. GANTILLON.

Oldish End, or Olditches End, is a hamlet of Temple Balsall, in Warwickshire. This is probably the place inquired for.

WM. UNDERHILL.

LUBBOCK (7th S. i. 86).—Your correspondent's suggestion has been anticipated by Lower in his 'Essay on English Surnames.' Canon Bardsley in 'English Surnames,' pp. 163-4, ed. 1875, also says:—"Lubbock, once written 'de Lubyck' and 'de Lubek,' from Lubeck in Saxony."

F. C. BIRKBECK TERRY.

PORTER OF CALAIS (7th S. i. 107).—My ancestor Sir Nicholas Wentworth, knighted by Henry VIII. at Boulogne in 1544, was "Chief Porter of Calais." His eldest son, Peter Wentworth, M.P., of Burnham Abbey, has also sometimes been called in pedigrees "Porter of Calais," but this is very "doubtful." I also should be glad to be told where to find a list of the porters of Calais.

D.

LEWIS WAY (7th S. i. 87).—Early in this century Lewis Way was the owner of Stanstead, about eight miles from Chichester, on the border of the county. He had a craze for converted Jews, and had his house full of them. They were fed on the fat of the land. One day a rumour came that Lewis Way was a bankrupt. The next morning every Jew was gone, and they had taken all the silver they could lay their hands on, the books from the library, even the prayer books in the chapel—everything convertible and easy of carriage. So much for a converted Jew.

Lewes.

HENRY SAXBY.

A full account of this remarkable philanthropist can be read in the one-volume edition of 'Travels and Adventures of Dr. Wolff,' p. 80. Way devoted himself to the conversion of the Jewish nation, after receiving an enormous legacy from a stranger, with the condition that he should employ it for the glory of God. Wolff says, "He took sixteen

Jews into his house, and baptized several of them; but soon after their baptism they stole his silver spoons." One, named Josephson, was transported for forging Way's signature.

ALFRED GATTY, D.D.

DEATHS IN 1885 (7th S. i. 63).—MR. ROBERTS justly complains that dates of birth and death are frequently omitted in obituary notices. But he lays himself open to censure in one notable instance by omitting the date of birth of Mr. Thoms, given in the obituary in 'N. & Q.' I do not know from what source MR. ROBERTS took his notices of Richard Ansdell, R.A., and Brinley Richards. The exact date of death of each is given in the *Athenæum*, though MR. ROBERTS only mentions the month. The following information will help to complete the list:—

Ansdell, Richard, d. April 20 (*Atk.*, April 25, p. 542).

Ewing, Mrs. J. H., b. Aug. 3, 1841 ('*Juliana Horatia Ewing and her Books*,' by Horatia K. F. Gatty).

Jackson, J., Bishop of London, b. Feb. 22, 1811 (Vincent's 'Dict. of Biog.,' 1877).

Milnes, R. M. (Lord Houghton), b. June 19, 1809 ('*Debrett*,' 1883).

Munro, H. A. J., b. Oct. 14, 1819 (Vincent's 'Dict. of Biog.,' 1877).

Primrose, Col. E. H., b. Sept. 8, 1848 ('*Debrett*,' 1883).

Richards, Brinley, d. May 1 (*Atk.*, May 9, p. 609).

Thoms, W. J., b. Nov. 16, 1803 ('*N. & Q.*,' 6th S. xii, 141).

Walford, C., d. Sept. 28 (*Daily News*, Sept. 29).

White, R. G., d. April 8 ('*Whitaker's Almanack*,' 1886, 'Obituary').

Wordsworth, C., Bishop of Lincoln, b. Oct. 30, 1807 ('*Debrett*,' 1883). MR. ROBERTS says "b. 1806."

JOHN RANDALL.

CONQUER (7th S. i. 27, 71).—The *Kidderminster Shuttle*, Jan. 16, is responsible for an anecdote to the effect that a nervous curate, who on the previous Sunday had to give out the line of the hymn, "Conquering kings their titles take," astonished the congregation by reading the line "Kinkering kongs their titles take." It is very evident, however, how he would pronounce the word *conquer*.

CUTHBERT BEDE.

ROBINSON CRUSO (7th S. i. 89).—There is no need of going to Norfolk to bring the name of Cruso into close contact with Defoe. When he was at Charles Morton's school at Stoke Newington he had amongst his schoolfellows a Cruso. I know I have read this, but I cannot at this moment lay my hand upon the authority. It may be in Lee's 'Life of Defoe,' but it was not there I read it; no stress was laid upon it. It was in some book such as Granger's 'Biographical History,' teeming with accidental gossip. C. A. WARD.

Haverstock Hill.

That Defoe was familiar with the name of Cruso from the days (1675-80) when "he was placed in an academy at Newington Green, under the direction of the Rev. Charles Morton," there is little



doubt, for Timothy Cruso, afterwards an eminent divine, was educated there also—Chadwick ('The Life and Times of Daniel De Foe') thinks "at the same time." The question arises, Was Timothy of the King's Lynn family; and was there a Robinson Cruso before 1719, when the book was published?—because "time immemorial" in pedigrees may mean as far back as the Flood—witness that of the Wynns of Wynnstay, which Noah is said to have brought out of the ark.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

SIR WALTER RALEIGH (7th S. i. 88).—I have the pleasure to inform your correspondent CELT that the bibliography of Raleigh's works and the works relating to him has been carefully compiled by Dr. T. N. Brushfield, of Budleigh Salterton, Devon, and the first portion appeared in the *Western Antiquary* for last month. The bibliography consists of two hundred and fifty entries, with copious descriptive and explanatory notes, the whole preceded by an interesting article relating chiefly to Raleigh's 'History of the World.' Dr. Brushfield has taken pains to verify the titles and collations of every copy of the 'History' to which he could get access, and his work bears tokens of the most painstaking labours. I enclose a reprint of the eight pages already published, and shall be happy to supply your correspondent with a copy if he will send me his address. The number of the *Western Antiquary* for January has been already sent you.

W. H. K. WRIGHT.

Plymouth.

CELT will find full information as to Sir Walter Raleigh in the following:—

Cayley, A. *Life of Sir Walter Raleigh*. London, 1805.  
Oldys, W. *Life of Sir Walter Raleigh*. 1735.  
*Life of Sir Walter Raleigh*. London, 1677.  
Thomson, Mrs. *Life of Sir Walter Raleigh*. London, 1830.

Theobald, Lewis. *Memoirs of Sir Walter Raleigh*. London, 1719.

Tytler, P. F. *Life of Sir Walter Raleigh*. "Edinburgh Cabinet Library," 1839, Nelson; Edinburgh, new ed., 1851.

Whitehead, C. *Life and Times of Sir Walter Raleigh*. London, 1854.

Creighton, Louise. *Life of Sir Walter Raleigh*. London, 1877.

See also

Gardiner, S. R. *History of England, 1603-16*. Lond., 1863.

Kingsley, C. *Miscellanies*, vol. i.

Wood, A. *Athenæ Oxonienses*.

There is a bibliography of near three pages, both as to Raleigh's own works and those in connexion with him, in Lowndes's 'Bibliographer's Manual.'

C. P.

7, Cowley Street, Westminster, S.W.

There is a 'Life of Sir Walter Raleigh,' by Patrick Fraser Tytler, in No. 11 of the "Edin-

burgh Cabinet Library," circa 1840. There is also a good account of his trial in 'Criminal Trials,' Lond., C. Knight, 1832, vol. i. pp. 389-411.

ED. MARSHALL.

*Life of Sir Walter Raleigh*. By A. Cayley. Second edition published 1806.

*Life of Sir Walter Raleigh*. By P. F. Tytler (Lord Woodhouselee). "Edinburgh Cabinet Library," second edition published 1833.

*Sir Walter Raleigh's Works, with Lives*. By Oldys and Birch. Oxford, 1829.

*Raleigh's Treatise of the Sea-Ports, with Remarks* by Sir H. Shears. 1700.

CONSTANCE RUSSELL.

There is a good beginning of a bibliography in Bohn's 'Lowndes,' in five columns of small type. These may be added:—

*Life*, by Wm. Oldys, with Trial, portrait by Vertue, folio, 1737.

*Memoir*, by Samuel G. Drake, portrait, 4to., Boston, 1862.

*Life*, by James A. St. John, 8vo., 1869.

W. C. B.

EPIGRAM BY MACAULAY (7th S. i. 109).—Under the heading "Logogriphs" in Frederick D'Arros Planché's 'Guess Me: a Curious Collection of Enigmas,' &c., "illustrated by George Cruikshank and others," London, Dean & Son, Ludgate Hill (n.d., but probably circa 1870), will be found the piece on "Manslaughter," and another "logogriph" by the same author on the word "Cod."

WILFRED HARGRAVE.

[The REV. H. DELEVINGNE supplies the enigma in full, and justly calls it "doggerel, which can scarcely be by Macaulay." As it is too long for our pages we will send it to M. G. D. if he will send a stamped envelope with his address, which we do not possess. We take this opportunity of saying that correspondents who elect to give initials in place of names and addresses are unaware how frequently they miss answers that would be sent direct, but are unsuited to 'N. & Q.']

ESQUIRE (6th S. xii. 495; 7th S. i. 34, 74).—I am satisfied with the quarto and folio readings without Theobald's, and explain my doubts thus. To a cursory reader Shallow and Slender are shallow vapourers. But to one who did not know that the justiceship of the peace carried with it *ex officio* the title of *esquire*, Shakespeare's words were no proof that Shallow's title was thence derived, for, first, we know not his descent, and, secondly, Shakespeare's legal *dicta*, though unusually correct, are never quoted as "authorities" by our judges.

BR. NICHOLSON.

AUTHORS OF QUOTATIONS WANTED (7th S. i. 30, 79).—

To catch the eel of science by the tail.

In my edition of the 'Dunciad' (the second) the lines quoted by MR. ED. MARSHALL are ll. 233-4 of book i., not ll. 275-6. It should be noted that Smollett, in 'Peregrine Pickle,' chap. xlii, makes his hero rate the pedantic friend of Pallet as "a mere index-hunter, who held the eel of science by the tail."

JAMES HOOPER.



## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*The Lauderdale Papers.* Edited by Osmund Airy. Vol. III., 1673-1679. (Printed for the Camden Society.) THE important task undertaken by Mr. Airy of publishing a selection from the Lauderdale Papers is accomplished, and a signally valuable contribution to our knowledge of a troublous period of Scotch history is furnished. In no respect do the letters now given to the world yield in interest to those previously published. The principal correspondents in the present volume are the Duke of Lauderdale and Charles II. There are many letters, however, from the Dukes of York and Monmouth, and from the Earl of Kincardine while he remained loyal to Lauderdale. Seldom had a monarch a more serviceable tool than Lauderdale shows himself, and seldom was a monarch more consistently staunch than Charles. When the opposition to Lauderdale was at its height Charles, upon hearing that Sir Henry Saville had voted against him and urged others to do the same, had an access of passion such as has been judged strange to his nature. According to the description of this given by Sir Andrew Forrester to the Duke (p. 140), Charles, upon the first sight of Saville, "fell into such a passion that his face & lips became as pale (almost) as death, his cheeks & arms trembled, and then he said to Saville, You Villayne, how dare you have the impudence to come into my presence when you are guilty of such baseness as you have shewne this day? I doe now & from hence forth discharge you from my service, commanding you never to come any more into my presence nor to any place where I shall happen to be." Similar testimony is borne by the Earl of Murray also in a letter to Lauderdale. An animated account of the fight at Lasmahago is supplied pp. 162-4, Graham of Claverhouse, one of Lauderdale's correspondents, owning that they fell upon a conventicle "little to our advantage." Of the massacre at Bothwell Bridge—for it was not a fight—a good description is also furnished. It is difficult, indeed, to say how much interesting and important matter is not to be found in Mr. Airy's admirable contribution to history.

*Our Parish: a Medley.* By One who has never lived out of It. (Lewes, *Sussex Advertiser* Office; Hailsham, E. H. Baker.)

THIS modest little work consists of a series of short but thoroughly readable articles descriptive of village life in Hailsham, Sussex, during the present century, the author being Mr. Thomas Geering, of that parish. It will be read with interest by many, especially Sussex antiquaries, as the personal reminiscences of the author are pleasantly blended with scraps of Sussex history, dialect, folk-lore, and customs. The parish of Hailsham is close to Hurstmonceux, Pevensey, and Eastbourne, and was formerly the chief place of the district, and we accordingly obtain glimpses of the Hare family and John Sterling, Davies Gilbert, "tremendous" John Fuller, &c., whilst there are many notes of Eastbourne in its humbler days, when its children went to Hailsham to be confirmed. The curfew is still rung in Hailsham, as we learn, and many old customs are scarcely extinct there.

The best chapters are those on "Ghosts," "Our Inns and Public-houses," "The Pillion and the Harvest Supper," and "Our Poet, John Hollamby." This worthy, who is designated as "The Unlettered Muse," was, as we learn, for thirty years grinder and leading man in Hailsham's oldest mill. He issued a small volume of poems in 1827, which seems generally to have escaped notice, for we do not find his name in the list of

Sussex poets, although from the quotations given by Mr. Geering his work is evidently worthy of perusal.

Mr. Geering has been a careful student of Charles Lamb, whose style he has almost unconsciously adopted, and the kindly interest he takes in all that goes on around him will make his book acceptable to many readers who avoid more strictly antiquarian works.

*Storia Universale di Cesare Cantù.* Tenth Edition. (Turin, Unione Tipografico-Editrice.)

STUDENTS of history will hail with satisfaction this new edition of one of the most valuable and comprehensive works of the age, "interamente riveduta dall'autore e portata sino agli ultimi eventi," fifty years after the commencement of the first edition. To write a review of the '*Storia Universale*' would be a work of supererogation at this time of day; but a special tribute is due to Commendatore Cantù from Englishmen for having been among the first to set the example of discarding that prolixity of style, that accumulation of qualificatives, that meandering all round the subject in hand which makes so much that is written in elegant Italian diction tedious and forbidding. It would be difficult in Cantù's writings ever to find a word that could be spared. All is concise and to the point. If he is ever the least obscure it is the obscurity of a telegram. The author's research, acumen, honesty of purpose, and other qualities necessary to the trustworthy historian are too well known to require more than passing mention; but they have specially qualified him for preparing the difficult volume which appeals to the largest number of readers, viz., the eleventh and last, treating of the period 1789-1885, so large a portion of which has passed under his eye, and in the "making" of which, so far as his own country is concerned, he has himself been a prominent factor. This volume, it is announced, will be brought out in monthly parts simultaneously with the first, and will be issued independently of the rest.

THE *Edinburgh Review* for January gives us archaeology in its articles on the 'Coptic Churches of Egypt' and on 'Phœnician Antiquities'; home and foreign political questions in its considerations of England, Afghanistan, and Russia, and of the French in Madagascar, as well as in its concluding article on 'Popular Government'; and literary criticism proper in its article on Victor Hugo. This is, of course, not an exhaustive division of the contents of the number, but is sufficient for a broad outline. We are inclined to think that Victor Hugo had more of the quality of patience, from a literary point of view, than he is credited with in the *Edinburgh*. But his patience, like his judgment, lacked balance and a due sense of proportion. Still, it was not without effect, and did, we believe, constitute an element in his success which should not be overlooked. The comparison of the articles on home politics which appear in the several numbers of the *Edinburgh* and *Quarterly* would be full of interest, though rather beyond our scope. We can only commend them to the careful study of both parties.

THE *Quarterly Review* for January, in its purely literary division, takes up the gauntlet on behalf of Spanish literature in its article on Mr. Ormsby's translation of 'Don Quixote.' It so happens that the *Knight of La Mancha* is attracting notice contemporaneously in France, where we have seen a translation announced as the first French version, though we ourselves received our first impressions of the knight from French romances described as a new edition in 1842, which we read in our early days in the sunny land of France, and which still cheers us in nebulous England. The claim made on behalf of Spanish literature as a "key to the modern Europe" strike us as somewhat exaggerated.



hold, must always afford us the master key to the complications alike of mediæval and of modern story, though there are times when Spain supplies us with valuable special information. It is a far cry from Madrid to Tiryns, but the account of Schliemann's latest explorations will be read with interest. In 'Church and State' we have a subject eminently of to-day, while in 'The Patriarchal Theory' we are carried back to far distant ages, when the father of the family was himself, it may be said, Church and State in one. Annexation renders Burma a land to be studied by the reading public with an interest to which its past history should give added zest.

THE first number of *Illustration*, conducted by Mr. F. G. Heath, has been issued by Messrs. Sampson Low, Marston & Co. It contains matter of varied interest abundantly illustrated.

At the meeting of the Royal Society of Literature on the 27th ult., when Dr. Ingleby, V.P., read an extremely interesting paper entitled 'Notes on the History of the Shakespearian Canon,' there was an animated discussion, in which Dr. Brinsley Nicholson, Mr. Watkiss Lloyd, Mr. J. Stuart Glennie, Mr. E. Gilbert Highton, and others took part. The Foreign Secretary announced the recent loss of two distinguished honorary fellows, Dr. Birch and Mr. Fergusson.

THE February number of the *Law Magazine and Review* will contain, besides part ii. of 'The Land Laws of India,' by W. H. Rattigan, LL.D., a memoir of Lord Cairns, from the pen of Mr. J. Lowry Whittle, M.A., and an article on the 'Origin of European Land Communities,' by Mr. Julian S. Corbett, LL.M.

MRS. FRANCES ANN COLLINS, an occasional contributor to our columns, is about to publish the first volume of her 'Transcripts of the Parish Registers of Kirkburton, co. York.' It will cover the time 1541 to 1654, and will contain little short of nine thousand entries referring to Yorkshire families. Application should be made to Messrs. W. Pollard & Co., North Street, Exeter.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

C. T. J. MOORE ("Sack applied to Wine").—This question has been fully discussed. See 2<sup>nd</sup> S. xii. 237, 452, 468; 3<sup>rd</sup> S. v. 328, 488; vi. 20, 55; 4<sup>th</sup> S. i. 481. Two correspondents speak of having heard the word used and tasted the liquor. What was the precise signification of *sack* seems in doubt. According to Gervase Markham's 'English Housewife,' "Your best *sack* is of Xeres in Spain; your smaller of Galicia and Portugal. Your strong *sacks* are of the Isles of the Canaries and Malligo [Malaga]." The red wine in use was claret. Your other communications will appear.

PETER J. MULLIN ("John Armstrong, Poet and Divine").—All obtainable information concerning him may be found in *Gentleman's Magazine*, vol. lxvii. pt. ii. pp. 731-2; *Monthly Magazine*, vol. iv. pp. 153-4; *Edin-*

*burgh Magazine*, new series, vol. x. pp. 254, 255; and 'Dictionary of National Biography,' vol. ii. p. 96.

Happy the man in busy schemes unskilled,  
Who, living simply, like our sires of old, &c.

This is obviously a rendering of the ode of Horace,  
Beatus ille qui procul negotiis.

If any of our correspondents can indicate in what work this version appears we will insert the reply.

ALFRED C. JONAS ("Dunmow Flitch").—The flitch was claimed, as you say, "for the last time" on June 20, 1751, until the claim was revived in 1855. It has since been more than once made. See 'N. & Q.' 4<sup>th</sup> S. iv. 199, 262; v. 19, 102, 392; 6<sup>th</sup> S. vi. 135, and elsewhere. A book on the subject by W. Andrews was published in 1879 by Tegg & Co.

THO. H. SKINNER ("Seascapes by Turner").—Many of Turner's mezzotints of the 'Liber Studiorum' are landscapes, about 12 in. by 9 in., and bear at foot the signature you mention. Your indications are too vague to enable any authority to say more.

CH. EL. MA.—

We were the first that ever burst  
Into that silent sea.

Coleridge, 'Rhyme of the Ancient Mariner.'

EBORACUM ("St. Christopher").—The story is that St. Christopher, who is said to have been twelve feet in height, was in the habit of carrying daily across a torrent the pilgrims who sought to pass. One day he carried a child whose weight almost bore him down. The child in question proved to be Christ, who bade him stick into the earth the staff he bore, which next day changed into a date tree laden with leaf and fruit. The story has been greatly used by poets and painters, one of the last so to use it being Mr. Swinburne.

C. W. PENNY ("Only three crowns").—In 'Short Sayings of Great Men,' by S. A. Bent, A.M., Lond., 1882, this answer to the query what it would cost to enclose St. James's Park in the Palace Yard is said to have been made by Sir Robert Walpole to Queen Caroline. Concerning the truth of this we know nothing; and Mr. Leslie Stephen is probably right in presuming, as you say, in his 'Life of Henry Fawcett,' second edition, p. 311, that it is mythical.

C. E. ("Panjandrum").—The nonsense tale by Foote is said to have been given as a puzzle to test the memory of Macklin, who said in a lecture he had brought his memory to such perfection that he could learn anything by rote on once hearing it.

E. TROTT ("The Fingall Peerage").—The surname of the first earl was Plunkett. Burke's 'Peerage' gives a pedigree of the family.

S. A. B. ("Somerville Family").—See 2<sup>nd</sup> S. ix. 365; 3<sup>rd</sup> S. iv. 129; ix. 158, 247; 4<sup>th</sup> S. xi. 157, 201, 257, 325, 364, 427, 493; xii. 15, 76, 134, 210, 295.

WHITEHALL ("James").—The correct possessive of this word is *James's*. Custom, however, has sanctioned the elision of the final *s*.

CORRIGENDA.—P. 66, col. 2, ll. 17 and 25 from bottom, *dele* the *e* in "traines" and "traine." P. 86, before the couplet on Chester bells Mr. GRAHAM requests readers to insert the letter L. P. 115, col. 1, l. 4, for "p. 466" read p. 467.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, FEBRUARY 20, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER VIII.

A modern instance from the New World is given in the 'Life of Christopher Columbus.' In Hayti

"the paradise of happy spirits was variously placed, almost every tribe assigning some favourite spot in their native province. Many, however, concurred in describing this region as being near a lake in the western part of the island in the beautiful province of Xaragua."

In this case the souls hid themselves in the mountains during the day, but came down at night into the happy valleys to eat the delicious mamey fruit, of which the living were considerate enough to eat sparingly so that the dead should not want.\* Mr. Tylor also records the still later case of certain Australians "who think that the spirit of the dead hovers a while on earth, and goes at last towards the setting sun, or westward over the sea to the island of souls, the home of his fathers."

I might largely increase this list of localities inhabited at once by the bodies of the living and the souls of the dead; but these instances may suffice to illustrate the process by which it became possible for Homer and

Æschylus to speak of the "Lifeless" as a living people. I have yet to localize one further tradition of a like kind:—

Fronting afar towards Gallia's furthest steep  
Lies a lone haunt amid the encircling deep,  
The shore, 'tis said, where erst Ulyxes woke  
With spells and streaming blood the Silent Folk.

There oft the rustic hears the fleeting soul  
With faint shrill scream wheel by, and moans of dole;  
Oft sees a pilgrim troop of phantoms pale,  
And dead men's ghosts that glimmer through the dale.

This is Claudian's account of the particular spot selected by the Fury Megæra for her ascent to this upper world on her way from Hell to Euse in Gascony to call on the negligent Rufinus, who still hesitated to attempt the ruin of the Roman world. The topographical details of the journey are obscure, and matters are not much mended by the account of the remarkable acoustic phenomenon which accompanied the lady's emergence to the light of day:—

In noonday darkness from that dread abode,  
With shrieks that rent the sky, the Fury strode,  
Her baleful cry Britannia heard aghast,  
Senonian Gaul shrank cowering as it passed;  
Scared from the shore, the shuddering billows turn,  
And palsied Rhine lets fall his trembling urn.\*

Claudian had high authority for the thin stridulous chirring which he assigns to his ghosts. Homer, or possibly a pseudo-Homer, at the beginning of the last book of the 'Odyssey,' speaks thus of the souls of the wooers of Penelope, whose bodies had just been done to death by Ulysses and Telemachus and were still left littering about the dining-room and lobbies. Hermes summons the ghosts with his wand, and thereupon

They all about him fly,  
And as the Rod directeth them the way  
They follow all, but screaming fearfully.  
As in some venerable hollow Cave  
Where Bats that are at roost upon a stone  
And from the ledge one chance a fall to have,  
The rest scream out and hold fast one by one;  
So screaming all the Souls together fly,  
And first pass by Oceanus his Streams,  
Then by Sol's gate, and Rock of Leucady,  
And then they passed through the Town of Dreams  
And in a trice to th' Mead of Asphodel, &c.

This is Hobbes of Malmesbury's version. Chapman, with fine perversity, makes the ghosts and the bats "murmur" and "grumble." Pope, keeping closer to his original, speaks of their "thin, hollow screams." I have extended the quotation beyond the mention of the "Rock of Leucady," because Joshua Barnes, in his edition of Homer, identifies "Leucady" with Albion, as he had previously identified, perhaps with rather more reason, the "Isle of the Blest" spoken of by Euripides at the end of his 'Helena' with Britain. Joshua Barnes ought to be remembered with eternal reverence by all those who believe that

\* Washington Irving, 'Columbus,' chap. x.

\* Claudian, 'In Rufinum,' i. 123, et seq.



Lord Bacon wrote Shakspeare, as the original "pious founder" of their peculiar school of thought and criticism. He held that Solomon wrote Homer.

Naturally one would look for Claudian's island somewhere off the western coast of Gaul, where the traditions that cluster round Mela's Sena, the Isle de Seins—or Sein—or des Saints—just at the entrance of the Bay of Douarnenez, might seem to identify the locality; but, on the whole, to my mind the mention of the Rhine seems fatal to the hypothesis. The howling of Claudian's Megæra was no doubt a creditable effort in an age unacquainted with the telephone, but from the Pointe du Raz at the extreme end of Brittany to any point where Father Rhine could be supposed to superintend his urn is, I think, a trifle too far a cry for the poet to have contemplated; and it happens that an island opposite the eastern end of the French shore answers the conditions quite as well as the Isle de Seins, if not better.

Claudian wrote his account a few years before A.D. 400. About a hundred and sixty years later Procopius wrote his story of the invasions of the Goths, in the fourth book of which he gives his well-known description of the island of Brittia. This is Procopius's account as abridged by the Scholiast on Lycophron already once referred to\*:

"The Isles of the Blest are described by Hesiod, Homer, Euripides, Plutarch, Dion, Procopius, Philostratus, and others, as situate in the deep-eddy Ocean, because Brettania is an island lying between Western Brettania on the West and Thule on the East. Thither, it is said, are the souls of the dead ferried over. For on the coast of the Ocean which surrounds the island of Brettania dwell certain fisher-folks, subjects of the Franks, but not paying them any tribute, by reason, as they say, of their carrying over the souls of the dead. For they go their ways home towards evening and fall asleep, and presently thereafter they become aware of certain persons knocking at the door and hear a voice calling them forth to their work. Thereupon they get up and go down to the shore as compelled by some necessity they know not what, and there they find boats ready, not their own, and apparently empty. But when they go aboard the boats and get out their oars they feel that the vessels are as heavy as if they were full of passengers, though they see nobody. Then with a single stroke they arrive at the island Brettania, although otherwise, when they employ their own ships, the voyage takes them at least one whole night

and a day. But when they reach the island, again they see nobody, but they hear the voice of those who receive the passengers out of the boats, ranking them according to the family of the father and mother of each, and styling each one, moreover, severally by his name, with the addition of his dignity or profession. At last, when all the boats are empty, the fishermen return home, again at a single stroke of the oars. Hence many have inferred that the Isles of the Blest are there, and that the souls of the dead pass over thither."\*

Tzetzes, it will be observed, calls the island Brettania, while Procopius, from whom he takes the story, calls it Brittia. But although in one part of his narrative Procopius professes to be careful in distinguishing Brittia from Brettania, in another he obviously confounds their identity, and Tzetzes, puzzled by the contradiction, cuts the knot by making an eastern and western Brettania instead of one Brettania and one Brittia. With both authors, however, the island of souls lies between the ordinary Britain of commerce and Thule, by which name the southern part of the Scandinavian peninsula is clearly intended. It is very much nearer to Britain than Thule, and, indeed, the confusion of it with the former shows that it was very closely connected with Britain. Now there is but one isle which in any way answers the conditions of the problem, and that is the Isle of Thanet, which as late as the time of Bede was separated from the rest of Kent by a river ("fluvius Vantsum") three furlongs in breadth,† and in earlier days by a still broader sea channel. Thanet, therefore, I venture, with some confidence, to identify with the spirit-land of Procopius, and I note that one of the few topographical details he gives with regard to it may be a fiction founded on fact. In old days, says the historian, men built a long wall cutting off a great portion of the island, and while to the east of the wall the land was fertile and the inhabitants like other people, to the west the soil only bred vipers and snakes, and the air was so deadly that man or beast crossing the wall sickened and died in less than half an hour. This has been generally regarded as a wildly distorted account of one of the walls built from sea to sea by the Romans in North Britain. But as a matter of fact, about a mile west of St. Nicholas at Wade, in the north-west corner of Thanet, still exists a raised bank and road known as Chambers Wall, which forms a distinct boundary between the comparatively hilly ground near St. Nicholas and the unhealthy marshland now stretching across Northmouth Sluice—the shabby remnant of the former frith—as far as Reculver. This, I take it, is far more likely to be the wall referred to, for Procopius, it must

\* Procopius's account is given at full length in the 'Mon. Hist. Brit.', and in Smith's 'Dict. of Geog.' s.v. 'Britannia.' A summary of it is given in Gibbon, chap. xxxviii.; Sir W. Scott, 'Count Robert of Paris,' chap. v. (quoted in Baring Gould's 'Curious Myths of the Middle Ages,' 'The Fortunate Isles'); Tylor, 'Prim. Cult.,' loc. cit.; De Belloguet, 'Eth. Gaul., Le Génie Gaulois,' p. 179; and elsewhere. Mr. Baring Gould regards Procopius's Brettania as Brittany, and Brittia as Britain. I have not seen Wackernagel, 'Das Todtenreich in Britann.,' Haupt, 'Ann. Litt. Germ.,' vi. p. 191 et seq., or F. G. Welker, 'Die Homerischen Phäaken und die Inseln der Seligen, Kleine Schr. zur Griech. Litt.,' Bonn, 1845, vol. ii. pp. 1-79.

\* Tzetzes, 'Schol. in Lycoph.,' § 1204, vol. iii., ed. Müller.

† Bede, 'Hist. Ecc.' i. 25. The similarity of name to Wensum, that of the river which runs through Norwich and falls into the Yare a little below, is remarkable. What is the true etymology in both cases?



be remembered, writes professedly from accounts of persons well acquainted with the spot, and a legend of the kind could hardly have arisen unless it had some slight relation to actual topography.

BROTHER FABIAN.

(To be continued.)

#### WOMEN ACTORS.

(See 6th S. xi. 285, 435; xii. 221, 304.)

I send the opinion of Malone that Antiphon acted the woman's part of Andromache, and not that of Astyanax, in the play of Ennius. This is reversing the judgment held by Watson and Heberden, that Antiphon played Astyanax and Arbuscula Andromache. It must be left to the learned in Latin to decide the right reading of the text in Cicero, which I shall be glad to know. In his 'Historical Account of the English Stage' (vol. iii., prolegomena, p. 122) Malone says:

"The practice of men's performing the parts of women in the scene is of the highest antiquity. On the Grecian stage no woman certainly ever acted. That on the Roman stage, also, female parts were represented by men in tragedy is ascertained by one of Cicero's letters to Atticus, in which he speaks of Antipho, who performed the part of Andromache ('Epistol. ad Atticum,' lib. iv. c. xv.). Horace, indeed, mentions a female performer called Arbuscula; but as we find from his own authority that men personated women on the Roman stage, she probably was only an *emboliaria*, who performed in the interludes and dances exhibited between the acts and at the end of the play. Servius calls her *mima*, but that may mean nothing more than one who acted in the mimes or danced in the pantomime dances, and this seems the more probable from the manner in which she is mentioned by Cicero, from whom, as I have before observed, we learn that the part of Andromache was performed by a male actor on that very day when Arbuscula exhibited with the highest applause."

The following is the note of Orellius, which may give his opinion and throw light upon the subject in the letter of Cicero:—

"Quæ est laus ironica. Andromacham Ennii quum ageret sane major erat, quam parvulus ejus filius Astyanax, cujus utique partes secundariæ erant in fabula Enniana."

On the same question of women actors in English masques of the time of Elizabeth and James, against their having spoken in them, I subjoin an extract from a modern—Collins's "English Classics," 'Bacon's Essays,' by Henry Lewis, M.A., Essay xxxvii., "Of Masques and Triumphs." Speaking of singing in them, Bacon says: "The voices of the dialogue would be strong and manly (a bass and a tenor; no treble)." Mr. Lewis attaches a note to "no treble":—

"He, no doubt, means that none but men should be allowed to take the dialogue parts in a masque. Women were never permitted to perform, but the parts nominally assigned to them were taken by boys; he therefore thinks it better to exclude female parts altogether."

How can this be reconciled with what Bacon himself says further on:—"Double masques, one of

men, another of ladies, addeth state and variety"? Shakespeare gives the musical sense to "treble" in a dialogue between Hortensio and Bianca in 'The Taming of the Shrew,' III. i., where she says to him playing the fiddle, "O fie, the treble jars."

Ladies appear to have taken part in the dialogue assigned to them in the masques of Ben Jonson. Some say this essay of Bacon alludes to the masques of his friend Ben Jonson. He may, however, have had wholly in mind his own attempts at that species of drama which Malone calls the "spurious offspring of the Muses." Bacon does not seem in this essay at the end of his life to have been in favour of them. He speaks rather contemptuously of them in the beginning: "These things are but toys to come amongst such serious observations; but princes will have such things," &c.; and he concludes with the words, "But enough of these toys." W. J. BIRCH.

#### SHAKSPEARIANA.

DUNOIS AND THE BASTARD ('King John,' I. i.).—Halle relates that Dunois, natural son of Louis, Duke of Orleans, preferred, like the Bastard in 'King John,' a splendid illegitimacy to a respectable name and an inheritance attached thereto. When Dunois was a year old his mother and nominal father, "the lorde of Cauny," died, shortly after Orleans's murder in 1407. The infant's paternity was debated before the Parliament of Paris by his mother's relatives and "Cauny's" next of kin, but the question remained undecided till Dunois was eight years old, "at whiche tyme," says Halle, "it was demanded of hym openly whose sonne he was: his frendes of his mothers side aduertised him to require a day, to be aduised of so great an answer, whiche he asked, & to hym it was graunted. In y<sup>e</sup> meane season his said frendes persued him to claime his inheritance, as sonne to the Lorde of Cawny, which was an honorable liuyng, and an auncient patrimony, affirming that if he said contrary, he not only slaudered his mother, shamed himself, & stained his blood, but also should haue no liuyng nor any thing to take to.....at the daie assigned,.....when the question was repeted to hym again, he boldly answered, 'my harte geneth me, & my noble corage telleth me, that I am the sonne of the noble Duke of Orleans, more glad to be his Bastarde, with a meane liuyng, then the lawfull sonne of that coward cuckolde Cauny, with his foure thousand crounes [a year].'"—Halle's 'Chronicle,' ed. 1809, pp. 144, 145.

What authority had Halle for this story? I have not found it in Monstrelet and his continuators ("Chroniques Nationales Françaises," ed. Buchon). It is not noticed in Courtenay's 'Commentaries' nor in the 'Variorum Shakspeare,' 1821. A similar story is recorded by Stow, under the year 1213:—

"Morgan Prouost of Beuerley, brother to K. John was elected byshop of Durham, but he coming to Rome to be consecrated, returned againe without it, for that he was a bastard, and K. Henry father to K. John



had begotten him of the wife of one Radulph Bloeth, yet would the Pope have dispensed with him, if he would have called himself the son of the knight, and not of the king. But he using the advise of one William of Lane his Clarke, answered, that for no worldly promotion, he would deny the kings blood."—Stow's 'Annales,' 1605, p. 256.

Stow's authority appears to be "Lib[er] Bermond-[sey]." W. G. STONE.  
Walditch, Bridport.

THE NAME AND ARMS OF SHAKESPEARE (6th S. xii. 424).—The allusive arms of Shakespeare may be seen on his monument in the chancel of the church at Stratford-upon-Avon, Or, on a bend sable a spear of the first, the head arg., as granted to his father John Shakespeare in 1596.

A variation of the name occurred, apparently, when John Shakeshaft, woolcomber, and Anne his wife claimed successfully the flitch of bacon at Dunmow in 1751. This single event in his life seems to have rescued his name and memory from oblivion. A picture of the carrying away of the flitch was painted at the time by David Osborne, in which the chief actors are represented as chaired, and there is another of more recent date by Stothard depicting the procession.

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'ANTONY AND CLEOPATRA,' I. i.—

In which I binde  
One paine of punishment, the world to weete  
We stand vp Peerlesse.—Folio.

What is the exact meaning of these words? The commentators—I have searched in half a dozen—are unanimously silent: all but Pope, who is good enough to tell us that *to weete* means "to know." Does Antony, then, bind the world to know, on pain of being flogged like schoolboys if they do not know? Near akin to nonsense, I should have thought; but it is hard to see how else Pope's gloss can be taken. Two Shakespeare students whom I have consulted suggest that *to weete* means to bear witness, which will better serve if the word will carry the meaning. C. B. M.

COMPLEXION, 'AS YOU LIKE IT,' III. ii. 181.—

Ros. Good my complexion.

Dyce has not the word in his 'Glossary,' and Nares was somewhat in a fog regarding it, neither of them apparently knowing its old meaning. "Ther be foure humours," says Bartholome as translated by Trevisa, "Bloud, Fleame, Cholar [bile], and Melancholy.....These.....observing evennesse, with due proportion, make perfect and keep in due state of health, all bodyes having bloud." So according to the predominance of each a man is of sanguine, phlegmatic, choleric, or melancholic temperament, or, as they called it, "complexion." Trevisa says, "A very fleumaticke man is"—and then he describes him (as he

does also the others), and then goes on, "Men of this complexion." The same use of the word occurs in many works of the period, as in Reg. Scot's 'Witchcraft,' bk. xv. c. xxxix. p. 461, "from a cowardly nature and complexion." It may be found also, as I believe, in all the dictionaries of that time. Hence Rosalind's words may be paraphrased, "Nay, have regard, I beseech you, to my feminine temperament or disposition; I am no man, though I attire me as one."

BR. NICHOLSON.

SHAKESPEARE'S USE OF YE AND YOU.—In his admirable edition of Gray's 'Selected Poems' for the Clarendon Press, Mr. Gosse thus annotates "from ye blow" in l. 15 of the 'Ode on Eton College': "A grammatical error, and now a vulgarism which should be carefully guarded against; *ye* is the nominative, and the objective must be *you*. Gray is here imitating Shakespeare, who uses the two forms without any distinction" (p. 95). While urging a valuable stricture as regards modern prose, this criticism is too sweeping in its charge against Shakespeare. It is not the case that he fails to distinguish between the two forms of the pronoun; on the contrary, it is possible to give a comprehensive and almost exhaustive rule for his employment of *ye* as an object. When no special emphasis is to rest on the form denoting the person addressed, then *ye* is often used with good dramatic (or rather, perhaps, histrionic) effect for *you*, as in 'Henry VIII,' III. i. 102, "holy men I thought *ye*." In addition to this, Dr. Abbott's statement ('Shakesperean Grammar,' p. 159) regarding the use of *ye* in both cases by Elizabethan authors is quite clear and definite. They prefer this form "in questions, entreaties, and rhetorical appeals." Dr. Morris's suggestion ('Accidence,' p. 118, n. 2) that in most cases the *you* may simply be contracted to *y*, in accordance with the rapid speaking of the time, is noteworthy and valuable. Shakespeare's irregularity consists less in his treatment of *ye* itself than in his allowing *you* to divide with it the honours of the nominative case.

Helensburgh, N.B.

THOMAS BAYNE.

CAROLS AND POEMS: "PHILLADA FLOUTS ME."—Mr. W. J. Linton, in his charming little book 'Rare Poems of the Sixteenth and Seventeenth Centuries,' objects to the usual rendering of the well-known line in "Phillada flouts me,"

Dick had her to the Vine,  
and would prefer to read

Will had her to the wine,  
i. e., Will had her with him all the dinner through to the wine, when the men were left to themselves. This emendation hardly seems to suit the rustic character of the little poem, and the idea of the ladies being left to themselves while their attendant



squires were sipping their burgundy and claret is a little modern and farfetched. When Dick (or Will) had Phillada to the Vine, he took her to that place of entertainment for some refreshment and a dance to follow:—

Dick had her to the Vine—  
He might entreat her:  
With Daniel she did dance,  
On me she look'd askance.

This is paralleled by a verse in an old song, originally published in 'Round about our Coal-Fire,' which is reprinted in Mr. A. H. Bullen's 'Carols and Poems':—

Then to the Hop we'll go,  
Where we'll jig and caper;  
Maidens all a-row;  
Will shall pay the scraper.

Mr. Linton also alters the line

Whig and whey whilst thou burst

into

Whig and whey whilst thou lust,

forgetful of the old Shakespearian meaning ('Macbeth,' III. i.) of *whilst*=until, which suits the sentiment of the song far better.

The reference to Mr. Bullen's exquisite little collection reminds me that the tune of "Henry's going to Bullen" (p. 199) may be identical with that of the "Winning of Bullen," regarding which I inquired some months ago (6th S. xi. 387). Two variants of the wassailing songs at pp. 183, 185, have lately been published in 'N. & Q.,' 6th S. v. 64; xi. 188. W. F. P.

"DISMAILL DAYIS."—On the flyleaf of 'A table of all the Kinges of Scotland,' bound up with a number of Scotch Acts of Parliament, is written the following list of *dies nefasti*:—

Thir ar the dayis callit the dismaill dayis  
In Jannuar ar aucht dayis the first second fourt fyfft tent  
fyftein sevintene and nynteine dayis  
In Februar ar thrie dayis the sewint tent and aughtteine  
dayis  
In Marche ar thrie dayis the fywteine saxteine and nyn-  
teine day  
In Apryll ar twa dayis the saxteine and tunentie day  
In maij ar thrie dayis the second sewint and saxteine day  
In Junij ar twa dayis the fourt and sewint day  
In Julij twa dayis the second and fyfft day  
In agust ar twa dayis the second and nynteine day  
In september ar twa dayis the saxt and sewint day  
In october ar ane the the sewint day  
In november ar twa dayis the thrid and nynteine day  
In december ar thrie dayis the saxt sewint and fyfteine  
dayis  
Thir ar the dayis to be keippit fra all wark mariages  
or.....

The remainder is unfortunately cut off. The tractate is followed in the same volume by 'De Verborum Significatione, &c.,' collected and expounded by M. John Skene, Edinburgh, 1597, on the last flyleaf of which is the note:—

"This buik was bocht be Andro balvart in abernethie and Andro balvard in culfargy vnt august 1599. p. a. Innes."

In another hand, not so good, but of not much later date, is written:—

in my defenc god me defend and  
bring my saul loune good (?at) eand  
when I am sik and lyk to die the  
soon of god have mynd of me.  
per me william moir.

A repetition of part of this verse is scribbled below with the signature "ihon moir." Is the superstition about "dismaill dayis" still in existence, and is it known south of the Tweed? S. E.

THE NEW STREET.—It has been observed that modern railways follow more or less the course of the Roman roads. The new thoroughfares made for the convenience of the inhabitants of the capital are often on the lines of obliterated highways or lanes, lost paths or rights of way, whereas most of the short streets, having been built on private estates, were determined by their shape and boundaries. The main ancient roads remain, but the old *diagonal* paths, "the short cuts," have been twisted and diverted and ultimately lost, nothing remaining of them but the continued stream of wayfarers turning the corners of many streets in their devious zigzag progress.

The new street recently opened from Piccadilly to Bloomsbury is a good example of restoring an ancient route, although it is not exactly on the line of the old "highway leading from St. Giles-in-the-Fields to Knightsbridge" mentioned in Mr. HARR's interesting note quoting a deed of 1671 (7th S. i. 106). The exact course of this highway is worth investigation as very obscure. It is shown in Aggas's map of London, 1560, and called "The Waye to Redinge"; being, as I suggested before in 'N. & Q.,' probably the route taken by the mayor and aldermen when they went to meet the king at Knightsbridge, as the usage was so early as 1256.\* There seems no reason to doubt that Dudley Street, formerly Monmouth Street, and Little Grafton Street were coincident with this "highway" so far, but whether it continued in the line of Lisle Street is not so clear; anyhow it trended round, and, joining Hedge Lane (Whitcomb Street), fell into the top of the Haymarket. At this point stood the windmill mentioned by Mr. HARR, which may be seen in the Dutch plan of 1666 if I recollect rightly. Windmill Street must have been formed down the centre of this plot.

I learn from a letter in the *Standard* of the 9th inst. that it has been proposed to call this new thoroughfare Piccadilly East. Most would agree with the writer that this would be absurd. He suggests Soho Avenue—although planted with trees, "avenue" is hardly suitable—or St. Anne's. I would suggest Soho Street.

\* Aggas's map would lead one to imagine this way only led into Hog Lane, and did not continue under the south wall of the hospital enclosure. The whole is shown very much distorted.



Very little seems to be known about the district called Soho, formerly Soe Hoe; and topographical writers have given it up. In the Middle Ages that part at least where Soho Square is was called La Doune, from being, I suppose, a gravelly and sandy wilderness overgrown with gorse and heath, like the delightful Surrey Commons! The master of St. Giles's Hospital had acquired several plots of land here, so it was being enclosed bit by bit even in the thirteenth century. La Doune was a manor in the time of Edward I. belonging to William of the Exchequer and Joan, his wife, and they claimed free warren in these lands ('Placita de Quo. War.,' p. 478). Leicester Fields, now Leicester Square, were at the same date called Soka Leycester, it seems.

The proposed new thoroughfare now ready to be commenced from Tottenham Court Road to Charing Cross will also coincide more with the ancient way between these points than the present route taken by the Camden Town omnibuses and traffic generally. St. Martin's Lane remains the same as it always did. At the north end, at the corner of the modern street called Castle Street, stood a lonely, well-known inn, called the "Cock and Pye," the ancient lane taking a sudden bend to the west at this point, and another name, viz., Hog Lane (now West Street and Crown Street), in more remote times still known as Elde Street, pursued its winding course to what is now the bottom of Tottenham Court Road. The curving line of Crown Street is evidence alone of its antiquity, and near the north end were, until a few months ago, one or two of the oldest houses in this part of the metropolis.

A. S. ELLIS.

Westminster.

HOLLAR'S ETCHING.—Having had occasion to examine one of the diaries of Richard Symonds, I met with what follows, under date February 20, 1659 :—

"I saw Mr. Hollar etching, and he laid on the water, which cost him 4s. the pound of the refiners; it was not half a quater of an hour eating. It bubbled presently, and he stirred it with a feather. He layes on the wax with a cloat and smootheth it with a feather. He makes a verge to keep in the water after it is cutt with yellow wax and tallow melted together, and laid it on with a pencil. He alway so stirred the Aqua, when it was on the copper, with a feather immediately, the white, which was laid on the wax, that swam aloft of itself.

"He used to buy his water of the Refiners at John Wollaston's house, near Goldsmith's Hall, and pay 4s. the pound. Thoris Aqua Fortis cost 8s. The Print sellers at the west end of St. Paul's has brass and copper ready polished and so done in Holland, and uses to cutt off any piece. 12d. so big as my [?] Tenp, perhaps some print by Hollar]. One Harris, a quaker, a coppersmith, and a printer, uses to sell copper and print off cutts, he lives in a court just without Aldersgate."

RALPH N. JAMES.

APHIS.—In Dr. Murray's 'New English Dictionary,' this word is stated to be "mod[ern]"

[Latin] (Linnaeus); of unknown etymology." But I find the word (as the name of another insect) mentioned twice (once in the text, p. 535, and a second time in the index of Greek names) in 'De Animalibus Insectis Libri Septem,' Autore Ulyssae Aldrovando (Bonn, 1638), a book published nearly seventy years before the date of the Danish *savant's* birth. The passage in question reads as follows :—"Recentiores Graeci *κοριζα* nominant: reperio denique in veteri Lexico 'Αφίς pro Cimice." I can only find *κόρις*, "pro cimice," in the dictionaries to which I have access.

L. L. K.

Hull.

[*Aphis* is certainly a modern word, having been used neither by the Greeks nor the Romans, but it is interesting to know, on the authority of the above passage, that it is older than Aldrovandus. The latter's book, 'De Insectibus,' was published in 1603, but our correspondent is right in supposing that the, in English, nameless insect was in Attic Greek called *κόρις*, and not *κοριζα*.]

SUZERAIN AND SOVEREIGN. (See 7th S. i. 101).

—It is unwise to enter the lists of etymological controversy and subtilty without recurring to the circumstances of the nation in which the particular uses of words grow up. Hence I would quote the following, as showing that BROTHER FABIAN's words, "the horrible confusion in the jargon of modern diplomacy between *sovereignty* and *suzerainty*," and the rest of his note, are not merely unnecessarily severe, but incorrect. Not adopting his political opinions, but acknowledging Mr. Gladstone's mastery of English, whether he mean to be plain or ambiguous, I would say that he uses the words in accordance with their use for at least over 250 years. In Cotgrave we find :—

"*Suzerain* : m. Sovereign (yet subaltern) superiour (but not supreme) high in jurisdiction (though inferiour to the highest)."

"*Suzerains* : m. High and mighty Lords having under them many vassals, were termed so in old time; and at this day the King's principall Judges have sometimes this title bestowed on them."

So in Baret's 'Engl.-Ital. Dictionary,' 1660 :—

"*Suzerain*, s. m. Signóre d'un feudo da cui altri feudi dipendono, m."

Her Majesty is a "High and mighty Lord," having the Boer State as a vassal state under her; but she, though "sovereign and superiour," is yet "subaltern and inferiour to the most Highest." This inferiority is, at least, a view supported by the Scriptures and accepted by Englishmen, whether they pray according to the Book of Common Prayer or follow a studied extempore speech.

BR. NICHOLSON.

One reason, perhaps, why Mr. Freeman did not prevent Mr. Gladstone committing the solecism of calling her Majesty the *suzerain* of the Boers may be found in the fact that Mr. Freeman himself did not know the meaning of the word. In 'The Norman Conquest,' for instance (vol. i.



p. 145, first edition, 1867), he writes: "The King of the English was thus *suzerain* lord or external superior of all the princes of the Isle of Britain,"—meaning, as the context shows plainly, that the princes of the isle of Britain were all *suzerains* of the king of the English. In all probability Mr. Gladstone in 1869 adopted Mr. Freeman's blunder of 1867.

HITTIM.

Despite of BROTHER FAEBIAN's too strong language—"horrible confusion," "jargon," and "solecism"—it is he who errs violently. The first syllable of *suzerain* is not *subtus*, but the French *sur*, after the Latin *sursum*, probably; *sursum* in composition becomes *sus* in numerous words—*sustollo*, *sustento*, and others, all with the sense of "upward" or "above." Does the BROTHER ever wear a *surtout*; if so, would he call it an "under-all"?

W. F. HOBSON.

Temple Ewell, Dover.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BERDASH.—Can any one tell me what was this article of personal finery, worn in the time of Queen Anne and George I.? In the *Guardian*, 1713, No. 10, the essayist says, "I have prepared a treatise against Cravat and Berdash." Also it now appears that the same meaning must be assigned to a quotation from Mrs. Centlivre, under "Bardash" (in part ii. of the *Dictionary*), which, misled by a reader and by the association with *favourites*, I have wrongly put under the sense "catamite." The full context, as we have since discovered in dealing with *berdash*, is:—

Yet tell me, Sire, don't you as nice appear [*i.e.*, as the woman]

With your false calves, bardash, and fav'rites here?

The stage direction is, "Pointing to her forehead," so that *favourites* are, of course, the well-known curls on the temples. (Owners of part ii. will please correct.) I think it is, however, probable that the word is the same, the *berdash* being evidently some foppery for a man to be ashamed of. One of my helpers suggests a possible derivation from *haberdash*; but among our plentiful quotations for the latter word there is not one in any way approaching such a sense as *berdash* must here have, nor any example of *'berdash*, *'berdasher*, or *'berdashery* in any sense.

J. A. H. MURRAY.

The Scriptorium, Oxford.

BERGANDER.—Is *Bergander*, a name given in ornithological books and dictionaries to the sheldrake, still in actual use anywhere, or is it, like some of these names, merely one found in an old

author, and traditionally kept up by the collectors of synonyms? And if in use, how is it pronounced? Existing dictionaries guess *ber'gander* and *bergan'der*, at random. The original authority for the name is Turner, 1544, who, being himself a Northumbrian, says, "*Nostrates hodie bergandrum nominant*"; where the margin has "*a bergander*" (Prof. Newton). Pennant seems to have taken it simply from Turner, and modern writers from Pennant. I cannot find that anybody since Turner gives evidence of the name being anywhere in use. Perhaps some reader of 'N. & Q.' on the north-east coast can tell if it is still in use, and, if so, how pronounced.

J. A. H. MURRAY.

The Scriptorium, Oxford.

'MACARONIC POETRY.'—A volume with this title, by James Appleton Morgan, was published in the United States in 1872. It was reviewed at some length in the *Athenæum* of July 20, 1872, p. 77; and a poem which appears in that work as of the author's own composition was shown by the reviewer to have been taken, almost bodily, from the published writings of the late Mr. Mortimer Collins. On this volume I have two queries to propound. 1. Is this book mentioned in the late M. Delepierre's work '*Macaroneana Andra*,' &c., noticed in 'N. & Q.' 5th S. i. 480? 2. Is this "James Appleton Morgan" the gentleman, hight "Appleton Morgan," who is the President of the New York Shakespeare Society? C. M. J. Athenæum Club.

ETYMOLOGY OF LOCAL NAMES.—I wish to discover the etymology of the following local names, or, rather, the relation that the component parts bear to each other:—Sulby, Sulgrave, Sulham, Sullington, Copthorn, Cowthorn, Crowthorn, Hackthorn.

It is well known that Saxon local names are commonly of a twofold composition; each part is usually a noun, but the first is always used as an adjective. This is an idiom common to Saxon and English; as, for instance, ploughshare, and thornback, a fish with spines or thorns upon its back.

Many of the names of English towns are derived from the early designation of areas of land that had been cultivated and enclosed by some species of fencing as a protection against the aggression of man or beast. These names commonly end in *ton*, *fold*, *garth*, and *gard*. Oxford is an instance of this, and "Le rund" Hays is another example, Hays being the Saxon *hage*, a hedge or enclosure. "Le rund," of course, is the Norman way of describing its rotundity.

So far as *sul* is concerned, it might mean either "plough" or "ploughed." The latter sense is shown by *sul-inde* and *ploh*. The first denotes a small piece of ploughed land, and *ploh*, besides meaning a plough, signifies also ploughland (*vide*



Bosworth's 'Saxon Dictionary'). Upon the same principle *thorn* might have as a secondary meaning the signification of that which is thorned, in the sense of something that is surrounded by a fence of thorns. *Tornierde* bears this meaning in Danish, and *Dorn-burg* in Germany is exactly equivalent to Thornbury in England. *Dorn-holzhausen*, i.e., thorn-wood-houses, is another example. *Sul*, therefore, might mean that which is ploughed, and *thorn* might denote a fence of thorns, such as is in use among all primitive nations for the protection of their villages. Such is notably the case in Central and Southern Africa. *Sul*, however, might be taken in its simple meaning, and then the question would arise as to what relation it would bear to the second component. Could it denote plough service, or the making of a plough annually for the king, or the immediate lord above? It is well known that this species of feudal service was familiar to the Saxons (*vide* Wright's 'Tenures').

I subjoin, for the convenience of those who do not possess a Saxon dictionary, the component parts of the above-mentioned names, taken from Bosworth's 'Saxon Dictionary':—

*Sul*, a plough, or ploughshare.

*By*, a dwelling, habitation.

*Græf*, a grave, or grove.

*Ham*, a home, house, or village.

*Ing*, sons of.

*Tun*, a plot of ground fenced round by a hedge.

*Cop*, head, cap, or top.

*Thorn*, a thorn.

*Cu*, a cow.

*Craw*, a crow, chough, or jackdaw.

*Haga*, or *Hege*, (1) a hedge, haw; (2) what is hedged in, a garden, field.

MARMADUKE DOLMAN.

Ryde.

LITTERFORD.—I should be glad to know if any one has ever met with this name in any old records of the fourteenth century. In Swallowfield Church there is a good brass to Margeria, wife of Thomas Litterford, who died in 1400; and this brass is mentioned by Ashmole.

CONSTANCE RUSSELL.

Swallowfield, Reading.

INSCRIPTION ON A CHURCH BELL IN FRANCE.—Mrs. Caddy, in her lately published book on 'Jeanne d'Arc,' published by Messrs. Hurst & Blackett, gives the following as the inscription round the bell at the chapel of our Lady at Bermon, near Domremi, the birth-place of "La Pucelle":—"avemreideaarmangt." The letters are given in Gothic characters. Can any reader of 'N. & Q.' help to decipher them?

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

[Ave Maria dea or. pr. nob. !]

THOMAS PURCHASE, who was associated with Mr. George Way, of Dorchester, in the patent of Pejepscoot, when he came over (about 1628), left the said patent with one Francis Ashley. He was servant to King Charles I. about the beginning of his reign;\* in August, 1631, married Mary Grove (Gove?), the paramour, and by some writers said to have been the cousin also, of Sir Christopher Gardiner (her mother is said to have lived eight miles from Boirdly, in Salop). The Rev. Robert Jordan, A.B. Baliol (matriculated 1632), who was son of Edward Jordan, of Worcester, was "kinsman" to Purchase; just how, or in what degree, we very much desire to learn here. Purchase in his will makes Oliver Purchase, "Cozen," of Hammersmith (England, as I read it, though another copying reads it "& Co."), an overseer of his will. He is stated by his widow Elizabeth, who was his second wife, to have been 101 years old at the time of his death.

WM. M. SARGENT, M.A.

34, Exchange Street, Portland, Maine.

PALEOLOGUS.—I should be obliged if any of your readers could tell me who were the children of Theodore Paleologus, third son of the Emperor Manuel and brother of the Emperors John II. and Constantine. Du Fresne (or Ducange), in 'Historia Byzantina,' says Theodore Paleologus married Cleopen, who was styled Empress by the writers of that day, and had issue Helen, who married John, King of Cyprus. I presume there were other children, for I have in my possession a pedigree which gives as one of Theodore's children Emmanuel, who married Isabella Pollo, who with their descendants were recognized by Frédéric III., Emperor of the West, thus:—

Theodore Paleologue, Prince de Corinte, de Thebes, et d'Athènes.

Emmanuel Paleologue, avec Isabella Pollo. Reconnu par Frédéric III., Empereur d'Occident ('Dipl.' lib. i. p. 72).

Michel Paleologue, émigré en Piemont. Reconnu aussi par Frédéric, Empereur d'Occident ('Dipl.' lib. ii. p. 740).

John Theodore Paleologue. Recognized by the Senate of Rome 1525.

John George Paleologue; Pierre Demetrius Paleologue. Reconnus par le Senat de Rome en 1565 par 'Le Bulle de Paul III.,' lib. ii. p. 10.

John Paleologue. Habite la ville de Messine, dont en parle l'Evêque Orsini.

George Paleologue; Marie Paleologue, avec Philippe Stafragi; Catherine Stafragi Paleologue, avec le Comte Michel Wzzini; Antoine Wzzini Paleologue, avec Dame Catherine Pace. Ces personnages ont été reconnus par le Senat de Rome comme descendants de l'Impériale famille des Paleologues et les declara patriciens Romains avec leurs descendants comme par Diplome de 1735 enregistré dans la chancellerie de l'ordre de Malte, aujourd'hui

\* I have understood that only gentlemen were appointed in the service of the king. Are the records of the royal household expenditures of that date preserved



administrée par le gouvernement de S.M. Britannique, ou on lit ces mots tres honorifiques. "Qua in re non tam predictorum illustrissimorum dominorum Wzzini Paleologo dignitatum augere quam urbem nostram insigni ornamento decorari arbitramur."

Thence follows in undisputed succession:—

François Wzzini Paleologue.

Joseph Wzzini Paleologue.

Jerome Grungo, avec Dame Catherine Wzzini Paleologue.

John Grungo Paleologue, avec De. Aloise Bertezéen.

François Grungo Paleologue (magistrate in Malta), avec De. Gaetane Borg.

Pascal Grungo Paleologue, (thirty-three years judge in Malta), avec De. Francesca Locano.

Abel Grungo Paleologue, avec De. Madelaine Musso.

Should be glad to know where I can find the works from which the extracts are taken, viz., 'Dipl.' lib. i. p. 72; 'Dipl.' lib. ii. p. 740; 'Le Bulle de Paul III.' lib. ii. p. 10. J. A. DOUGHERTY.

GRIFFAUN.—I cut the following out of the *Standard* for Jan. 4:—

"Wm. Sheehan, who at Cork awaits execution for the Castletownroche murders, in his confession states that he killed his brother Thomas in the haggart with a griffaun, his sister in the stable, and his mother in the dwelling-house, cutting both their throats with a razor. He made no reference to the presence of Brown, who was acquitted of the murder, nor of Duane, the accomplice. The latter's evidence was that the three were killed with a griffaun."

What is a griffaun?

BOILEAU.

PHILIP GRAY.—The following epitaph, "On Mr. P. Gray," is in 'Wit's Recreations,' ed. 1654, sig. O 2:—

Reader stay,  
And if I had no more to say,  
But here doth lye till the last day  
All that is left of Phillip Gray,  
It might thy patience richly pay;  
For, if such men as he could dye,  
What surety of life have thou and I?

Is anything known of this person? The father of Thomas Gray, the poet, was named Philip, and this may have been an ancestor. W. F. P.

OLIVER HOLLAND.—Will some correspondent have the kindness to inform me to which branch of the family of Holland he belonged? His son is stated to have been "one of the gentlemen sewers to Henry VIII.," and his daughter Margaret became the wife of William Carr, of Ipswich. I should be glad to know, also, what the duties attached to the office of "gentleman sewer" were, and whether the above-mentioned Oliver Holland was of Plantagenet descent. S. G.

THE IRISH CHURCH.—I shall be glad to know where I can procure information as to the constitutional history of the Irish Church from the earliest times to the present day. Lanigan, Ware, and Archdall do not give the information sought. Can any of your readers also inform me of any works on

Irish ecclesiastical architecture since A.D. 1200? There are many books on early Irish architecture, but I know none on later architecture except Wakeman's little manual and what can be gleaned from the *Transactions* of the Royal Irish Academy or the *Kilkenny Archaeological Transactions*.

F. J. BECKLEY.

3, Hare Court, Temple, E.C.

SHIMPTON, GRIFFENHOOF, &C.—Could any reader furnish me, through these columns, with information of (1) Francis Shimpton (about 1740), of Welwyn, Herts; (2) Wm. Griffenhoof, surgeon, who was living about the year 1750 at Linton, Camb.; (3) Joseph Whiting, of London, or of his wife Susannah,—they were married in 1718, at St. Botolph, Aldgate Without; (4) James Mason, of Braughing, or of his wife Anne,—they were married in 1721? SAM. WATSON.

Chesterfield.

HERON FAMILY.—I desire information on two points connected with the name of Heron. In Betham's 'Baronetage,' vol. iv. p. 32, there is a short account of the family of Heron, of Cressy Hall, in Lincoln. He says that Henry Heron, the last of his line, for certain reasons

"devised Cressy and all his estates, in the event of there being no issue of Dame Anne Fraizer, his sister, or of Francis Fane of Fulbeck, his nephew (which did happen; whereby Thomas, grandfather of the present Earl of Westmoreland, succeeded to that earldom) to Patrick Heron, Esq., &c., whose grandson succeeded on the death of Lady Fraizer in 1769."

I wish for details as to Dame Anne Fraizer, whom she married, &c.; also for explanation how Francis Fane, of Fulbeck, was nephew of Henry Heron, of Cressy.

Further, Betham says that the daughters and coheirs of John Heron, of Brokenfield (who died in 1682), married as follows: 1. Elizabeth (aged seven in 1666) married George Dawnay, eldest son of John, first Viscount Downe, and *d.s.p.* 2. Catherine (aged six in 1666) married first Sir John Hotham, Bart., who *d.s.p.*; and secondly, John Moyser, of Beverley. The will of Robert Heron, of Newark (dated Sept. 27, 1707, and given at p. 35 of Betham), confirms the fact of these marriages; but they are not noticed in any Hotham or Dawnay pedigree I have seen. Are they noticed in any pedigree of those families?

SIGMA.

RONDEAUS OF BRISTOL.—I was once in St. Stephen's Church, Bristol, and saw on the south wall, if I remember rightly, a tablet to the memory of one or more members of the Rondeau family. Will any Bristol reader of 'N. & Q.' kindly copy the inscription for me? J. M. COWPER.

Holy Cross, Canterbury.

PRECEDENCE.—Can any one tell me whether a doctor of civil law ranks after all military officers



or only after those of a certain rank; also whether the precedence accorded to officers in the regular army applies to volunteer officers as well?

M. A.

ST. ANDREW'S DAY AND ADVENT.—St. Andrew's Day may fall before the first Sunday in Advent. When, then, does the ecclesiastical year begin?

R. W.

Brompton.

"TO TASTE OF THE POTATO."—George IV. ('Croker Papers,' vol. i. p. 300) says, "I must own that I thought it tasted a little of the potato that he should sign a paper which he disapproved of." Can any of your readers inform me as to the precise meaning of this phrase, which is new to me, and which I cannot find in any dictionary to which I have access?

W. F. R.

Worle Vicarage.

"COW AND SNUFFERS."—There is a country inn, not far distant from the Cathedral of Llandaff, which is called the "Cow and Snuffers." Its sign-board has painted upon it this extraordinary combination, the pair of snuffers being, however, much too large in proportion to the size of the cow. Do any of your readers know of a similar sign; and can any one enlighten me as to its origin?

TAFFY.

FOLK-LORE OF CATERPILLAR.—The following appears in 'Wily Beguiled,' 1606, vol. ix. p. 299, Hazlitt's ed. of 'Dodsley's O. E. Plays,' 1874:—

*Will Cricket, Landlord, a pox on you, this good morn!  
Plod-all. How now, fool? What, dost curse me?*

*Will Cricket. How now, fool? How now, caterpillar?  
It's a sign of death, when such vermin creep hedges so early in the morning.*

Does this belief still prevail in any part of the kingdom?

F. C. BIRKBECK TERRY.

COVER, DERBYSHIRE PLACE-NAME.—In a MS. 'Flora Sheffieldiensis,' by Jonathan Salt, the locality "Roadside between Cover and Bakewell" is mentioned. Where is Cover? Is it the same as Calver, on the Derwent, above Chatsworth?

CELT.

THE BLUE STONE.—In the constable's accounts for the year 1732 preserved in the old township chest of Pennington (part of the town of Leigh, in Lancashire) occurs the following entry:—"March ye 2nd Spent at laying of ye Bleustone 0. 0. 6." What is meant by this? I note that an inn with the sign of "The Blue Stone" is mentioned in the list recently given of Lincolnshire inn-signs.

J. ROSE.

Southport.

TOWER RECORDS.—Has any one seen a copy of Cotton's abridgment of the Tower records edited by Pryne (date 1657) lately; and, if so, where? What price does it usually fetch? I see Lowndes

describes it as of 1657 or 1689. What does this mean? Are the two editions the same? Any information as to this book will be thankfully received by

BIBLIOMANIAC.

STREANAESHALCH.—In what language could this very English-looking name have ever meant "sinus phari," as we read in Bede ('Ecc. Hist.,' iii. 25)? Was not this interpretation an interpolation in the text by some early transcriber, who may have also contributed the other attempts at etymology that occur? Has no one ever suggested Strensall, near York, from the similarity of the name, as the spot chosen by Hild for her monastery? Or Streanaeshalch may have been the original name of the site of Whitby Abbey. The name Whitby, it may be suspected, arose from this. "Anglo-Saxon" stone buildings were built in imitation of wooden framing, and the rough walling in what may still be called the panels was covered with white plaster (as at Worth Church until a few years since).

A. S. ELLIS.

ALEX. POPE.—Can any one tell me whether a poem by Pope entitled 'A Riddle' has ever been published? It is in the poet's autograph, and commences

Behold this Lilliputian throng,  
Nor male nor female, old nor young,

ending

Without the help of leg or wing  
They mount; and as they mount they sing.

Its lines are twenty-six in number.

K.

Barnes.

[The riddle is unmentioned in Dr. Abbott's 'Concordance to Pope.']

### Replies.

'THE TEMPEST' SHAKSPEARE'S LAST DRAMA  
(6th S. xii. 367, 499; 7th S. i. 72.)

J. B. S. almost puts himself out of court when he refers 'The Tempest' to 1596, and talks of "its apparent immaturity." The only "apparent immaturity" is in this writer's judgment; for of all the plays this one exhibits the most decisive marks of maturity, being a purely intellectual creation, and therefore of unique and matchless power. Quite apart from Jourdan's pamphlet and "the still-vex'd Bermoothes," all the contemporary external evidences make for a very late authorship of 'The Tempest.' They ought to be very few if it be a late work; and very few they are. 1. Under May 20, 1613, Lord Treasurer Stanhope, in his accounts, records a payment for, *inter alia*, 'The Tempest,' 'The Winter's Tale,' &c. 2. In the Induction to 'Bartholomew Fair,' 1614, Ben Jonson writes, "Hee [i. e., Ben himself] is loth to make Nature afraid in his Playes, like those that beget *Tales, Tempests,*" &c. That is all, unless we accept, as Mr. Halliwell-



Phillipps does, the Revels Accounts for 1604-5 and 1611-12 (see his 'Outlines,' fourth ed., p. 190). In those accounts we have, under 1611, as "By the King's Players": "Hallomas Nyght [Nov. 1] was presented at Whithall before ye Kings Ma<sup>tie</sup> a play called the Tempest. The 5 Nouember A play called ye Winter Nights Tayle." Then for the evidence of style—putting aside the Rev. Jos. Hunter's fanciful view, which I cannot discuss here—there is a consensus of criticism, German and English, on the *ultra-maturity* of the style of 'The Tempest.' As I do not wish to occupy several columns of 'N. & Q.,' I will content myself with two criticisms, one German and one English:—

1. Ulrici writes: "The general structure, the composition, language, and characterization decidedly betoken the writer's perfect mastery of his subject-matter and his art."

2. Herand writes: "He [i. e., Shakespeare, in attempting 'The Tempest'] became ambitious of ascending higher than ever before he had attempted in the scale of imaginative production. It was a daring flight indeed which led Shakespeare to the very fountain-head of individuality, and to shape character out of nothing but the caprices of the [i. e., his own] irresponsible will, associated with imperial power."

Lastly, as to the versification—though I attach a very subordinate value to numerical tests of metre—all the metrical tests speak as with one voice for the late authorship of 'The Tempest.' Mr. Stokes writes: "Fleay, Hertzberg, and Ingram have shown that the play (especially if its shortness be taken into account) must be placed *very late* in Shakespeare's literary career, by the application of the rhyme-test, the double-ending, the weak, and light-ending, and the speech-ending tests." I only accept this as confirming a conclusion supported by other evidences too strong for any single critic's subjective impressions, whether they belong to Joseph Hunter or to J. B. S.

Athenæum Club.

C. M. INGLEBY.

J. B. S. should distinguish. Doubtless the story of Prospero is and was originally a Mediterranean story; but though Lampedusa may have been the island in the original, it is noteworthy that Shakespeare, carefully, I would say, leaves it unnamed. But while his island was to the critic indefinitely "somewhere" in the Mediterranean, Malone showed to all reasonable minds that the Bermudean shipwreck, a true tale, then exciting very many minds in England and most minds in London, was palpably worked in by Shakespeare, and was, in all probability, with the desert likeness of the two isles, the *motif* of the play. These things have also since been confirmed by a paper read before the New Shakspeare Society. As to Ariel's mention of "the still vexed Bermoothes," it seems to me an almost needless attempt still to direct the minds of his

audiences to Somers's disaster, just as he had directed their attention to the intent of his Macbeth by an apparently chance, but at once well understood phrase in the Porter's speech.

The subject and general tone of the drama, the thoughts and the way they were expressed, the structure of the verse, the weak-ending test and others, the conspicuous absence of rhyme—except in the Masque, which was thus purposely differentiated, as noted by Mr. Fleay—and Shakespeare's new departure as to the observance of the unities, all confirm its late date. Nor do I find such "apparent immaturity" as does J. B. S. in so beautiful a play, one that by choice I read again and again. While, too, some of Hunter's arguments are strong, they cannot stand against one set, much less against both sets of arguments, the internal and the Bermudean. But J. B. S. may still accept some signs of an early date, and believe, as I do, in some of Hunter's arguments, if he will accept the view I hope shortly to set forth. Independently, I may say, of Hunter, for I had paid little attention to the question, and forgotten his theory, I was unexpectedly led to the belief—I may say to a conviction founded on the doctrine of chances—that 'The Tempest' was the late *rifacimento* of one of his earlier plays, and therefore of 'Love's Labour Won.' Not, however, having examined the subject sufficiently, I cannot definitely pronounce on its being his last play, though as yet I think that none has a better claim; while with regard to the supposed personalities which the perverted ingenuities of more than one person have variously found in it, I believe them to be best left in and for oblivion.

BR. NICHOLSON.

MUST (7th S. i. 47, 71, 117).—It is a thankless task to have to answer a query in which it is implied that my opinion is valueless. But it is not a question of opinion, but of history. I shall repeat, even though I have been so flatly contradicted, that the history of the grammatical usage of this word is long, complex, and difficult. This position I can prove, but only by taking up much space, and by bringing forward so many quotations that I should have to spend many hours, only to earn no thanks at all. I am asked where the instances are to be found. I reply, in my 'Dictionary,' which contains more information than is quoted. I there say that "the pt. t. *moste* [in the Middle English period, means] I could, I might, I ought." I quote Chaucer: "the pt. t. *moste*, *muste* occurs in l. 712 [or 714]; He *muste* preche, he will [or would] have to preche; where many MSS. have the spelling *moste*." See the context. Again I say: "pt. t. *moste*; see Grein, ii. 265." Now Grein gives forty examples of the past tense; though very few of these throw much light on the purely modern usage. Such sentences as those quoted: "The French ministers



*must* resign several times in 1860," or "I *must* stop at home yesterday," could have been used (as far as *must* is concerned) at any period of English from the eighth to the end of the thirteenth century. The reasons why they can no longer be used are numerous, and I decline the task of giving them. The evidence can be gathered by those who care to take the trouble. WALTER W. SKEAT.

AZAGRA (7th S. i. 108).—The late Mr. E. M. Boyle had compiled pedigrees through women of the English sovereigns. These he kindly allowed me, now nearly twenty years ago, to copy. They state, but give no authority, that the parents of Theresa Alvarez de Azagra were Alvaro IV., Lord of Alvarraend, and Inez, illegitimate daughter of Theobald I., King of Navarre. Here I imagine we are for ever stopped; it seems hardly possible that the name of Inez's mother should be found. But the matter is a curious one; the race of mothers might, and quite probably would, find its way to the lowest of the Spanish peasantry. These pedigrees I have seen called *umbilical*. Why? Surely the correct name should be *uterine*.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

BERESFORD CHAPEL (7th S. i. 109).—This chapel was built for a congregation of Calvinistic dissenters, using the Church liturgy, under the ministry of Dr. Edward Andrews. Although possessed of an academic title (? American), Andrews was a popular preacher rather than a man of any learning. In this character he appears, not to any great advantage, in Ruskin's 'Autobiography,' recently published. My own parents had some acquaintance with Andrews about 1826. His last days were spent in comparative poverty, with his reputation "blown upon," and forsaken by that portion of the fickle religious public of which he was once the idol. J. MASKELL.

SIR THOMAS CORNWALLIS (7th S. i. 69).—This gentleman was knighted in 1548; was admitted to the Privy Council of Queen Mary, Treasurer of Calais, and Comptroller of her Majesty's Household between that date and 1550. The family portraits and relics at Brome Hall, in Suffolk, were dispersed by sale in the latter part of the year 1825 and early in 1826. C. GOLDING.

Colchester.

CHAINED BIBLES (7th S. i. 49).—For the use of the poor there was a few years ago—and in all probability there is still—a Bible chained to a pew in the church at Baschurch, Shropshire.

GEO. H. BRIERLEY.

Oswestry.

SCOTCH NAMES OF FISHES (7th S. i. 8, 55, 73).—That *pellock*, or *pelloch*, is, as PROF. SKEAT says, "rather a porpoise" than a dolphin may be seen

by reference to Campbell's 'Gertrude of Wyoming,' stanza v. The poet, figuring a West Highlander in America, illustrates his reminiscence with this bright and patriotic apostrophe:—

Green Albin! what though he no more survey  
Thy ships at anchor on the quiet shore,  
Thy *pellocks* rolling from the mountain bay,  
Thy lone sepulchral cairn upon the moor,  
And distant isles that hear the loud Corbrechtan roar!

The name, it may be added, is rather Gaelic than Scottish, and in Campbell's case it is a survival from his early tutorship in Mull and Argyle.

THOMAS BAYNE.

Helensburgh, N.B.

THE PLYMOUTH BRETHREN (6th S. xii. 188, 296).—One of the best accounts of this sect will be found in 'Church Systems of England in the Nineteenth Century,' by the Rev. J. Guinness Rogers, B.A., at p. 483.

FREDERICK E. SAWYER.

Brighton.

OLD CHANCERY PLEADINGS: SIR CLEMENT FARNHAM, KNT. (6th S. xii. 128).—As this query has remained long unanswered, I venture to suggest that the suit was not in Chancery, but in the Ecclesiastical Court, which had exclusive jurisdiction in granting probates, &c., until the Probate Court was constituted. Your correspondent should, therefore, search in the Will Registry at Somerset House for the grant of probate, and see what papers were filed when this was obtained, and he would probably find a clue to the suit, and could examine the proceedings in the same, which are probably preserved there also.

FREDERICK E. SAWYER, F.S.A.

Brighton.

ARMY LISTS (7th S. i. 47).—The following (in addition to the official Army List and Hart's) are in the British Museum. To facilitate reference I append press-marks, &c.:—

8825 d.d. Army in Ireland. Dublin, 1797.

807 g. 5. Army in Ireland. Dublin, 1690.

8824 b. List of Volunteers and Yeomanry. London, 1804.

P.P. 2486 m.a. and m.b. List of Officers of District Corps, Ireland. Dublin, 1797, 1798-1800.

E. 1127. Lloyd, Catalogue of Tradesmen Volunteers. 1642.

8825 c.c. List of Forces of the Sovereigns of Europe. London, 1761.

E. T. EVANS.

63, Fellows Road, N.W.

'MUNCHAUSEN' (7th S. i. 20).—It appears that some doubt still hangs over the authorship of this celebrated work, once the delight of my early years. I have obtained the following particulars of the author from a friend in Germany, which, so far as they go, are interesting, and tend to confirm Sir Charles Lyell's statement (*loc. cit.*). Rudolph Eric Raspe was born in Hanover 1737; Professor



of Philology in the University of Marburg 1767; Keeper of Antiquities, Coins, and Medals at Cassel at a later date, where, having betrayed his trust, he was obliged to leave Germany, and fled to England in 1780. Here he was employed for some time in the Cornish mines, and thence went to Ireland, where, at Mucross, he died 1794. In Germany he is the reputed author of 'Baron Munchausen's Travels.'

I will take this opportunity to thank those gentlemen who have so kindly and satisfactorily replied to my heraldic query, 6th S. xii. 516.

T. W. W. S.

Cranborne.

**CAFFLING** (7th S. i. 67).—This is a very common word in the industrial centres of South Wales, and is used to designate the milder form of cheating I have heard Englishmen call "hokey-pokey" (*hocus pocus*). A Welsh lad, at a game of marbles or pitch-and-toss, will express his dissatisfaction with his opponent's tactics by saying, "Yr 'wyt yn *cafflo*" ("You are playing an underhanded game"), or "*Caffler* 'wyt ti" ("Thou'rt a trickster"), or "*Paid a cafflo*" ("Don't cheat"). I remember at school here in Wales the terms *caffle*, *caffling*, *caffler* being of frequent occurrence, and was always under the impression that the word had been "lifted" from the Welsh by our English friends, who had failed to find anything of their own that was so appropriate. *Cafflo* is good dictionary Welsh, and means to over-reach, to cheat.

EDITOR 'RED DRAGON.'

Cardiff.

Used in Yorkshire with *haffling*, in the sense of advancing and retreating, either actually or metaphorically; e.g., to a child vibrating in the doorway of a room, "Now then, So-and-so, either come in or go out; don't stand *haffling* and *caffling* there."

W. SYKES, M.R.C.S.

Mexborough.

To *caffle* is to cavil, or wrangle.

A. H.

[MR. E. H. COLEMAN sends an illustration of the use of *caffling* as to cavil from Wright's 'Dict. of Obsolete and Prov. Eng.' "Of common use in the Midlands" (THOS. RATCLIFFE). "A variant of cavilling" (WM. PENGELL). Of a prevaricator it was said, "She haffled and caffled" (J. S. S.). *Caffe*=prevaricate, Halliwell's 'Dictionary' (F. C. B. TERRY). *Caffe* means to evade (TERRY). *Caffling*=cavilling (ALFRED WALLIS). "Common in Yorkshire" (BOILEAU). Noted and explained by Halliwell. Correspondents should not fill "congested columns" with trivial queries (JULIAN MARSHALL).]

**LEAPS AND BOUNDS** (7th S. i. 69).—Possibly other readers of 'N. & Q.' who are, like myself, rather "general" than "literary," will deprecate the practice, now becoming common, of vivisectioning familiar phrases such as the above, for it is just possible that the vitality of some very useful phrases may be thus impaired. Our friend the schoolboy would tell us that a leap is a motion

requiring human, or at least animate, motive power, while he would apply "bounding" to inanimate motions, e.g., of footballs. And many will think Mr. Green's metaphor very appropriate to the saltatory progress of the public debt, which the national policy of Pitt initiated, but which events kept in motion.

A. T. M.

A leap is a running jump, a bound a standing one; but as used by Mr. Green the phrase is, of course, a tautology. It is one of the useless, ill-applied expressions, little more than slang, which are now common. One which has often struck me is, "to pose as," for adopting any course of action; whereas a pose is not an attitude of action, but of rest.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

Unless a distinction can be made between these words both Shakspeare and Dryden must be guilty of tautology. In 'Venus and Adonis' Shakspeare, speaking of the horse, says:—

Imperiously he leaps, he neighs, he bounds;  
and Dryden, in the 'Spanish Friar,' III. iii, vol. vi. p. 431, ed. Scott, 1808, writes:—

When on a sudden Torrismond appeared,  
Gave me his hand, and led me lightly o'er,  
Leaping and bounding on the billows' heads,  
Till safely we had reached the farther shore.

As we can hardly convict such masters of English of the offence of tautology, we must allow Mr. Green the liberty of applying to the increase of debt under Pitt the phrase used by Mr. Gladstone of the increase of revenue. *Leap* implies something passed over, a gate, a fence, a brook—so leap-frog, leaping-pole; whereas *bound* implies motion upwards—a ball bounds. Both words indicating a movement distinct from walking or running, they may sometimes be used, though incorrectly, as equivalent, or nearly so, in meaning.

W. E. BUCKLEY.

**SIBLEY** (6th S. xii. 389, 453; 7th S. i. 136).—Since writing the reply at the last reference, the John Sibley link has been fairly connected through the kind intervention of the Bishop of St. Albans. Under his auspices the Rev. Henry Fowler, of St. Albans, with the co-operation of the Rev. Canon Davies and the Rev. Dr. Griffith, has carefully examined the registers of the Abbey and other churches. Our American kinsmen love antiquities and relics, and they will be gratified to learn that Dr. Griffith has in his possession the psalter of John Sibley, the mayor. It is very gratifying to record this liberal example of voluntary labour in the cause of mutual sympathy. E. Sibley, the Benedictine of St. Albans and B.D. of Oxford, was incumbent of Great Baddow, in Essex, and not of Little Baddow.

HYDE CLARKE.

**THE SONG OF 'THE BROOM'** (6th S. xii. 326).—I have discovered a Sussex musical toast, sung at



harvest suppers, which may be connected with that for which inquiry is made. It is sung in part to the tune of "Lillibulero," and runs thus:—

There was an old woman drawn up in a basket  
Three or four times as high as the moon,  
And where she was going I never did ask it,  
But in her hand she carried a broom.  
A broom! a broom! a broom! a broom,  
That grows on yonder hill,  
And blows with a yellow blossom,  
Just like a lemon peel,  
Just like a lemon peel, my boys,  
To mix with our English beer.  
And you shall drink it all up  
While we do say, Goliere!  
Goliere! Goliere! Goliere! Goliere!  
While we do say Goliere!  
And you shall drink it all up  
While we do say Goliere!

I should be glad to know what *Goliere* means, or from what word it is corrupted.

FREDERICK E. SAWYER, F.S.A.

Brighton.

BECKFORD'S 'VATHEK' (7th S. i. 69).—Having copies of the Paris and Lausanne editions of 1787, each uncut and in the original paper covers, I note the following differences. The title of the former is, "Vathek, Conte Arabe." A Paris, chez Poincot, Libraire, rue de la Harpe, près Saint-Côme, No. 135. 1787." On the title there is a small cut of a basket of fruit and flowers resting on a cloud. The text occupies pp. 3-166; the notes, pp. 167-190, signatures A-M in eights. The last leaf of M has two pages of "Advertisement," "Livres nouveaux qui se trouvent chez le même Libraire," with the prices. The paper cover is white semée with roses, separated by four dots. It measures 8½ in. by 5¼ in. The Lausanne edition, though an 8vo., is smaller, being 7½ in. by 4¼ in. The title, within a panel, is simply "'Vathek.' A Lausanne, chez Isaac Hignou & Comp<sup>e</sup> M.DCCC.LXXXVII. On the title there is a small cut of ruins of a temple or palace. The following leaf (paged iii, iv) contains the "Avis." The text is pp. 1-203. P. 204 has "*Explication de quelques mots. Goule, espece de Vampire. Voyez Histoire d'Amine dans les mille & une nuits. Ginn, Génie. Péris & Perisses, espece de Fées males & femelles. Giaour, Infidele.*" This edition has no notes. The paper cover is very dark purple, almost black. The signatures are A to N 6. The "Avis" is:—

"L'ouvrage que nous présentons au public a été composé en François, par M. Beckford. L'indiscrétion d'un homme de Lettres à qui le manuscrit avoit été confié, il y a trois ans, en a fait connoître la traduction angloise avant la publication de l'original. Le Traducteur a même pris sur lui d'avancer, dans sa Préface, que Vathek étoit traduit de l'Arabe. L'Auteur s'inscrit en faux contre cette assertion, & s'engage à ne point en imposer au public sur d'autres ouvrages de ce genre qu'il se propose de faire connoître; il les puisera dans la collection précieuse de manuscrits orientaux laissés par feu M. Worthley Montague, & dont les originaux se

trouvent à Londres chez M. Palmer, Régisseur du Duc de Bedford."

This "Avis" is printed in italics; below it is another cut of ruins, different from that on the title. The English translation follows the Lausanne where it differs from the Paris edition. The reprint of the French text in 1815 varies in some instances from the Paris of 1787.

W. E. BUCKLEY.

The Lausanne edition is the shorter octavo of the two, and consists of 204 numbered pages; on the last page are four notes. The Paris edition has only 190 such pages, 33 of which are taken up with notes. In the preface to the former edition is the following paragraph:—"L'ouvrage que nous présentons au public a été composé en François, par M. Beckford. L'indiscrétion d'un homme de Lettres à qui le manuscrit avoit été confié, il y a trois ans, en a fait connoître la traduction angloise avant la publication de l'original." The English version is supposed to have been written by the Rev. S. Henley, Rector of Rendlesham; but Beckford declared that he never knew "the party who was the first translator of 'Vathek' into English." See Cyrus Redding's 'Memoirs of William Beckford' (1859), vol. i. pp. 242-9, and the 'Dict. of National Biography,' vol. iv. p. 83.

G. F. R. B.

BIRLEGIA: BYRLAW: BURLAW (6th S. xii. 510).—Under Bilage = Burlawa, Ducange gives:—

"Will. Thorn. in 'Chron.' an. 1303, 'Ad sextum articulum petitur, quid intelligitur per hanc dictionem Bilage. Dicunt quod quidam usus vel consuetudo, qui Billage in partibus Kantie vulgariter appellatur, sic se habere consuevit: quod cum contentio vel controversia aliqua suborta fuerit inter aliquas de finibus, seu limitibus, descent Senescalli seu Baillivi partium, vel aliarum personarum fide dignarum, ad hoc per partes specialiter deputatæ in loco, de quo est contentio, convenire, remque oculis subicere, informatione que per visas fide dignas habita, absque strepitu judiciali, et figura judicii, mox totam deicineret questionem."

Which shortly means that in certain parts of Kent there is a custom called billage, by which, when a dispute arises with regard to boundaries, certain officers, called seneschals or bailiffs, or some other trustworthy persons, after personal inspection and information obtained from those on whose word they could depend, settle the question without recourse to a court of law. This seems to be something like the local self-government of which we are now hearing so much. Ducange says nothing about the number of persons chosen for the purpose. Of *burlawa* he gives the meaning and derivation: "Lex rusticorum, seu de re rustica à Burr, rusticus, et Lap. lex." From this word, I take it, comes our term "by-law."

EDMUND TEW, M.A.

TOOT HILL (6th S. xii. 491; 7th S. i. 56, 97).—At Carnarvon, on the south side of the town, out-



e walls, is a hill, the top of which is a per-  
rounded mass of rock. On this the pilots  
look-out day and night for vessels desiring  
the Menai Straits, as the whole course  
from Carnarvon Bar to Pen Mon and  
Island is visible from it; it is called "Twt  
Tradition states that beacon fires were  
on it in old times when a hostile fleet  
was approaching, and these could be seen,  
signal taken up all through the Snowdon  
(necessary). F. R. DAVIES.

IDE OF ANIMALS (6<sup>th</sup> S. xi. 227, 354; xii.  
54; 7<sup>th</sup> S. i. 59, 112).—In respect to MR.  
FATE's statement, I would ask permission to  
state that it cannot be accepted as consistent with  
science that "the fat of the common adder  
known to be the best remedy for its bite."  
South, who was surgeon to St. Bartholomew's  
Hospital, 'seventeenth thousand, Lond.,  
(117), states:—

A young man pushed through the crowd (on the  
at) civilly pulled off his hat, hoped I would  
him, and begged that I would go down into the  
and see a friend who was very ill, having been  
few hours before by an adder, which one of his  
sons had picked up in a field near Gravesend.  
I killed the ugly animal, and rubbed some of its  
fat on the wound, but without much benefit; and  
they had reached the town, their friend was so ill  
I took him to a doctor's and got some stuff for  
which was equally useful as the fat.....As he con-  
tending worse they became frightened, and hence  
lest that I would see him."

Obviously, from the further description, in  
bad plight; but this is not the place to  
it, nor the course of treatment, which con-  
sists in the outward application of oil and the  
administration of brandy.

South subsequently terms it "a vulgar  
that the adder carries its own antidote in  
contained in the belly" (p. 119).

Story is not without its element of humour.  
He was one of a company of pickpockets,  
an accident spoilt their sport. He was well  
for three days. Mr. South allows that the  
rubbed on the part, may perhaps not be a  
medication if no other remedy can at once be

ED. MARSHALL.

THOMAS WOOLLETT (7<sup>th</sup> S. i. 68, 91).—With  
reference to my note at the last reference, it has been  
brought to me, and most properly, that I should  
consult you with the authorities for my statements.  
[sic] was born in Maidstone in the year 1735.  
The house in which he was born is still  
standing in King Street, being the house on the  
side of the passage leading to Mrs. Duke's  
shops" (see 'A Brief Historical and Descrip-  
tive Account of Maidstone and its Environs,' by  
C. (i.e., Lampreys), Maidstone, 1834, sm.  
39). A copy of this book is in the British

Museum Library, catalogued under letter L (press  
mark 10,358, cc. 10).

Respecting his father's profession, see MS. notes  
preserved in the Department of MSS. (Add. 8836,  
vol. i. folio 58). They are written by William  
Alexander, of Maidstone (b. 1767, d. 1816), and  
for some time Keeper of the Department of Prints  
and Drawings, British Museum.

As to the date of baptism, I obtained it from  
the original certificate, exhibited last May at the  
Fine-Arts Society. I may add that in my pub-  
lished catalogue of this eminent engraver's works  
the above references have been given in full.

LOUIS FAGAN.

The grave of William Woollett is in Old St.  
Pancras Churchyard, Middlesex, and the inscrip-  
tion is printed in Cansick's 'Epitaphs,' wherein he  
is described as having been "born at Maidstone,  
in Kent, upon the 15<sup>th</sup> of August, 1735." The  
reply given by MR. LOUIS FAGAN (p. 91, *ante*) does  
not agree with the description of Woollett's birth-  
place given by Mr. J. M. Russell in his 'History  
of Maidstone' (1881), where he is placed among  
the Maidstone worthies, and where he is said to  
have been born in East Lane. Mr. Russell gives  
a short biography of this worthy. T. N.

BROWNE (7<sup>th</sup> S. i. 68).—Once more I may re-  
mark that a query is answered by anticipation in  
Dr. Greenhill's edition of the 'Religio Medici.'  
He observes:—

"Again, he calls it a tragical abomination 'for us to  
be knaved out of our graves, to have our skulls made  
drinking bowls.....to delight and sport our enemies'  
(*'Urn Burial,'* ch. iii. p. 30). Would he have been much  
better satisfied if he could have foreseen that his skull,  
after being 'knaved out of his grave,' would be kept  
under a glass case in the Museum at the Norwich  
Hospital."—Preface, p. xxiii.

The appendix No. 11, pp. xxviii, xxix, contains  
a note on the discovery of the remains of Sir  
Thomas Browne in 1840, extracted from a paper  
by Robert Fitch (incorrectly printed in some of  
the reviews at the time as Firth) in the *Proceedings*  
of the Archaeological Institute, 1847. My friend  
told me last year that he was going to inspect the  
skull; and he would, I am sure, reply with his  
usual courtesy to any question which MR. C. A.  
WARD might address to him in respect of it.

ED. MARSHALL.

The skull of Sir Thomas Browne is deposited in  
the museum attached to the Norfolk and Norwich  
Hospital. It was "knaved out of its grave" by  
the late sexton of St. Peter Mancroft, Norwich,  
—George Potter—and sold by him to the late Dr.  
Richard Lubbock, who gave it to the hospital. It  
is said some workmen, who were employed in  
forming a vault in the chancel of the church,  
accidentally broke with a blow of the pickaxe the  
lid of a coffin, which proved to be that of Sir  
Thomas Browne. Truly may the good knight



say, "Who knows the fate of his bones, or how often he is to be buried? Who hath the oracle of his ashes, or whither they are to be scattered?" Since I began to write this note, *mirabile dictu*, some veritable hair from the head of our great physician has been deposited in my hands.

CHARLES WILLIAMS.

Norwich.

This is now in the museum attached to the Norfolk and Norwich Hospital, Norwich, in the board-room of which institution is also preserved a contemporary portrait of Sir Thomas Browne, belonging to the parish of St. Peter Mancroft, Norwich, where he lived and was buried.

THOMAS R. TALLACK.

Cringeliford.

[MR. W. SYKES, M.R.C.S., supplies similar information.]

THE REV. E. NEALE AND 'THE SUBALTERN' (6th S. xii. 465; 7th S. i. 31, 115).—'The Subaltern' and 'The Country Curate' were written by the Rev. George Robert Gleig. Most of the stories in the latter were founded on incidents that occurred during his residence as a clergyman in a remote part of Kent. 'The Subaltern's Logbook' was by another hand.

Gleig's first step in promotion deserves record. The Duke of Wellington, staying in a country house, retired with the rest of the company. Not feeling inclined to sleep, he returned to the drawing-room for a book. There happened to be lying on the table 'The Subaltern.' The Duke was much impressed by the accuracy of details shown by the writer, and the shrewd and soldierlike spirit of the book. He wrote to the publishers, not doubting that the writer was an officer in the army, and offered preferment on learning his name. The Duke was told in reply that the author of 'The Subaltern' was a clergyman who had served in an infantry regiment in Spain; and, on inquiry, Gleig told the commander-in-chief that the dream of his life was to be made chaplain of Chelsea Hospital. This was done, and shortly afterwards he was made Chaplain-General of the Forces.

His sermons to the pensioners were clear, practical, and impressive. He frequently apostrophized them as "Soldiers!"

WILLIAM FRASER of Ledecune, Bt.

MR. FORMAN is undoubtedly right, and I am much obliged to him for pointing out the confusion. 'The Country Curate' and 'The Subaltern' belong to Mr. Gleig, and not to Mr. Neale. My account was drawn chiefly from notes made long ago, and I cannot now say whence derived. But I ought not to have overlooked the correct entry in Olphar Hamst's 'Handbook,' p. 144. I shall be glad to learn whether the unacknowledged books on the list are rightly ascribed. I take this opportunity of adding that "the Rev." Erskine Neale had a brother, Johnson Neale, who was on

board the Talbot at Navarino; his account of the action was furnished by Mr. G. H. Fielding to the *Hull Advertiser*, Dec. 7, 1827. I think he may be identified with W. Johnson Neale, author of 'The Naval Surgeon' and other things (Olphar Hamst, 'Handbook,' p. 129). W. C. B.

JOSSelyn OF HORSLEY, CO. ESSEX (6th S. ii. 267, 453; iii. 96; vii. 207; 7th S. i. 13).—"New Hall Josselyn," in High Roothing, co. Essex, was probably built by John Josselyn, who died July 14, 1525. He is the first Josselyn whom I find described in the family pedigrees as of "High Roothing," and was father of Sir Thomas Josselyn, K.B., the brother of Lady Wentworth. The present Earl of Roden is his direct lineal descendant. As a remote collateral kinsman of D. (I trace my descent from Geoffrey, a grand uncle of the John above referred to), I should be pleased to hear from him should he care to write to me on our ancient family history.

JOHN HENRY JOSSELYN.

Ipswich.

EPIGRAM BY MACAULAY (7th S. i. 109, 138).—Permit me to inform your querist M. C. D. that the epigram on "manslaughter," which he attributes to Lord Macaulay, was written by the late Rev. Dr. Maitland, who was for many years librarian at Lambeth Palace. It appeared in an early number of 'N. & Q.' I also have a still better one on the word "monastery," printed by Dr. Maitland's own hand, but which I believe was never published.

S. McCaUL, B.C.L.

WILLIAM LONGSWORD (6th S. xii. 246, 396, 478; 7th S. i. 16).—I should like to echo the request of T. A. A. for information about Faint Rosamond, and also about the two sons traditionally said to have been hers. My chief interest, however, is not in William, but in Geoffrey, who was most certainly not her son. But is the statement that Geoffrey and William were full brothers indeed "demonstrably wrong"? And can any one help me to find out who was the real mother of both, or either? These questions are suggested to me by the following passage in Mr. Dimock's preface to the seventh volume of Giraldu Cambrensi (p. xxxvii):—

"Is there any evidence that these romancers are so far right, when they make Geoffrey and Longespée full brothers? I have a notion that there is proof of this though I cannot lay my hands upon it. Now Longespée laid claim to the inheritance of a Sir Roger de Akeny; name so near to Map's Ykenai [the name given to Geoffrey's mother by Walter Map, 'De Nugis Curialium' Camden Soc., p. 228—the only known contemporary statement of her name], that we can hardly help supposing them identical. It seems probable that Geoffrey's mother was a knight's daughter or sister, and not such low outcast as Map very improbably represents. An notice of the family of Akeny is perhaps to be sought in Norman rather than in English history."

This last sentence, I imagine, points to Acquis



as the home of the family. I should be much obliged to any one who could tell me how to follow out the clue which seems to be presented here, or could supply the proof which Mr. Dimock had mislaid.

K. N.

O'DONOVAN'S 'MERV' (6th S. xii. 516; 7th S. i. 35).—I think I may safely endorse the statements of Mr. BUTTLER. I knew poor O'Donovan well. I met him here both before his going to Merv and after his return. I also saw him occasionally in London in the early part of 1883. I attended his lecture before the Society of Arts, and on that occasion, seeing me amongst the audience, he sent to me a friend whom I had not met since we parted at college in 1865. In the course of a delightful conversation my friend told me that he put most of O'Donovan's pages together, working from the letters to the *Daily News* and the author's notes, which latter, by the way, were neither very numerous nor very legible. At least this is the impression upon my mind, for I saw them here. My friend added that he had frequently the greatest difficulty in getting O'Donovan to help him.

'The Merv Oasis,' I believe, was a failure commercially, and for this the author was entirely to blame. Instead of running home, as we all advised him here, and bringing out his book while his exploits were the talk of the town, he frittered away several months between this place and Constantinople.

It may be well to record in 'N. & Q.' the fact that O'Donovan was as brilliant a speaker as he was a writer. For his lecture at the Society of Arts he had merely written down the heads of his discourse, yet his language was as choice and his periods as smooth as if he had previously elaborated both. I distinctly recollect that he had hardly got himself to Merv—the subject proper of his discourse—before he was obliged, owing to the little time still left him, hurriedly to conclude. Peace be to the ashes of my gifted but erratic friend.

J. J. FAHIE.

Teheran, Persia.

ARCHIBALD COLQUHOUN, LORD CLERK REGISTER (7th S. i. 69).—By the courtesy of the Rev. J. E. Campbell-Colquhoun of Killermont (grandson of the above), I am enabled to answer G. F. R. B.'s second and third queries. (2.) He did not "assume the name of Colquhoun in lieu of Campbell." In 1804, when his father—who had married Miss Agnes Colquhoun, heiress of Killermont—died, he took the additional name of Colquhoun, but he never dropped the name of Campbell. In Omond's 'Lord Advocates of Scotland,' ii. 13, he is correctly named Archibald Campbell-Colquhoun. His son, always styled Mr. John Campbell-Colquhoun, was only baptized "John." In his will there was a special provision that the

holder of the estates was to carry the double surname. (3.) He was buried in the family vault of the Colquhouns of Killermont, in the parish churchyard of New Kilpatrick, five and a half miles northwest of Glasgow. I may yet be able to answer the first query.

J. B. FLEMING.

GHOST STORY (6th S. xi. 329).—The ghost story to which I imagine your correspondent refers is 'The Ghost of the Nut Walk,' in a book by the Rev. F. G. Lee, D.D., entitled 'Glimpses in the Twilight.'

CELER ET AUDAX.

GUNDRADA DE WARRENNE (6th S. xi. 307).—At the above reference I ventured to call in question the conclusions of Mr. Chester Waters on the subject of the parentage of this lady, and I am now happy to state that Sir George Duckett has finally settled the question (so far, at least, as Mr. Chester Waters's pamphlet is concerned) by some important documents he has procured from France. It will be recollected that the pamphlet in question was published by Mr. Waters in 1884 (Pollard, Exeter), and occupies twenty-two pages. Of these nine pages were devoted to title, contents, dedication, and an attack on the Master of the Rolls for not appointing "persons best qualified to edit" the Rolls Series, and three and a half pages to the history of the controversy, leaving nine and a half pages for the author's arguments and conclusions (pp. 10-20). The arguments in question are based on a letter of St. Anselm to Henry I.; but Mr. Waters acknowledges (p. 12) that if the documents in question (i.e., the Book of Benefactors, the grant of the manor of Walton, and especially the second charter of confirmation) are genuine, they practically settle the question in favour of Gundrada's royal descent, and he proceeds to impugn the authenticity of the whole three, calling them "mere fabrications." Now, as it happens, Sir George Duckett has unearthed the foundation charter of the Cluniac Priory of Lewes in the Bibliothèque Nationale at Paris, where William de Warrenne is not denominated earl (the date of this charter being presumably 1082). More important still, he has discovered an attested copy of the second charter of an earlier date than the Cottonian MS., but agreeing with it word for word and letter for letter, and preserved amongst documents which (considering Mr. Waters's suggestion, p. 15, that one of the objects of the forgery of the second charter was to be freed from the control of the mother house) make it impossible that the deed or its copy could be any other than genuine.

I am sure that when Sir George Duckett has published his evidence, Mr. Chester Waters will gladly own that since the whole of his theory is founded on the (supposed) forgery of the second charter, and this is disproved, he is bound, in the interests of historical truth, to withdraw and disavow his pamphlet 'Gundrada de Warrenne'; and



hope that with its disappearance attempts will cease to bolster up ingenious theories by impugning the veracity of ancient deeds and the honesty of their authors simply because the latter do not bind themselves to the ingenuity of the theorist. I trust that Sir George Duckett will not delay reducing his evidence for one single moment longer than he is obliged.

WM. SYKES, M.R.C.S.

Mexborough.

CAMPBELL OF CRAIGNISH (7th S. i. 109).—Baron Craignish is very far removed from being the head of this old family, although he is descended from it in more than one line of descent. His great-grandfather, Farquhar Campbell, married, as his second wife, Margaret, daughter of Dugald Campbell of Craignish, by his wife Helinor Smollett; and this Farquhar was himself the son of Ronald Campbell of Laggan Lochan, by his second wife, Marion McNeil, of the Colonsay family, which Ronald was seized heir ('Retours, Inq. Gen.,' No. 4407) in 1658 to his father Farquhar Campbell of Laggan Lochan, who was the third, but second surviving, son of Ronald Campbell of Craignish. The present Craignish is descended from the second, but eldest surviving, son of the last-named Ronald, and he objected very strongly, though without effect, to the name being selected as his title by so distant a cadet as the baron.

G. B. S.

My great-grandfather, Sir James Campbell of Inverneill, M.P. for Stirling (b. 1739), was, I understand, at a family meeting of Campbells, declared the head of the clan Chearlach, and the lineal representative of the Craignish family; and I have an old document, or a copy, of about the same period, with the signatures to that effect. He was succeeded by his son, General Sir James Campbell, Bart., of Inverneill; but on his death the baronetcy became extinct. The arms of the Inverneill family are the Craignish galley and the bear's head, with the motto, "Fit via vi." Who "Ronald Campbell, Baron Craignish" can be, I have no idea.

SCOTUS.

The Ronald Campbell, Baron Craignish, mentioned in the 'Almanach de Gotha' as A.D.C. to the Duke of Saxe-Coburg and Gotha is of the family of Lagganlochan Campbells. He is only a cadet of a collateral of the house of Craignish (the Lagganlochans being *collaterals*, of which family he is a cadet). INQUISITOR can have further and fuller particulars regarding this silly selection of a title on application to

JAMES CAMPBELL of Craignish.

Blackerton, Dulverton, N. Devon.

ROI DE PÂQUES (7th S. i. 108).—In the south of Europe the great festivals commemorating the events of the life of Christ (as also the descent of

the Holy Ghost) all bear commonly designation as well as Easter, the less than the others. The "Rey de the Aragonese village, therefore, was it had found the bean in the cake, or *dn* &c., which made him "king" for the according to the rules of the traditional mon throughout Christendom on the or "Pasqua de Epifania." R.

SITTING BULL (7th S. i. 88).—In *W. Boy's Own Paper* appears, in a paper Marquis of Lorne on the Indians Sitting Bull's own account of his General Custer (U.S. commander), also a narrative of the chief's subsequent

A short account of this expedition in the first volume of Appleton's 'A Compendia and Register of Important Events of the Year 1876' (1882), pp. 42-3. See also 'Register,' 1876, pp. 320-1. G.

MEMOIRS OF DANIEL O'CONNELL.

—W. T. asks whether any letters of O'Connell are in existence. The second son, Morgan O'Connell, who died a year ago in Dublin, gave a large quantity of his father's papers to the editor of a new magazine published in Dublin by 1 Son, the *Irish Monthly*, of which I am the current number, containing the twelfth instalment of "The O'Connell Papers," of unpublished letters by Spring 1 Lord Montagu, Smith O'Brien, Davis. The publication of these "Papers" began in the *Irish Monthly* 1882, with a diary kept by O'Connell from 1802, and giving some of his experiences. As O'Connell long survived his wife, she destroyed the letters which she had, whereas there are piles of Mrs. O'Connell's letters carefully preserved. Naturally, the collection chiefly consists of the letters of O'Connell. Among those published in the magazine for 1882, 1883, and 1884 are none in that for 1885, the most several letters from Jeremy Bentham, Cobbett, and Henry Brougham. To be continued henceforth without inter-

ROBINSON CRUSO (7th S. i. 89, 1: a surname occurs in Holy Cross, (early as 1659. Defoe occurs in 1693 is found in the registers of the parish of St. Dunstan in the eighteenth century cannot give the earliest mention of it as my copy of the St. Dunstan's register is in the printer's hands. J. 1 Canterbury.



## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*Student's Modern Europe.—A History of Modern Europe.* By Richard Lodge. (Murray.)

Importance of teaching European history in our schools is so obvious that it need hardly be insisted on in these latter days. It is, however, only in these latter days that schoolmasters have begun to recognize the fact that knowledge of modern history is a desirable acquisition. We are disposed to think that such a knowledge is likely to be of practical use than the hazy ideas of Greek and Roman history which most boys acquire during their school career and forget directly afterwards. It is necessarily a greater living interest, containing as it does the explanation of what is actually going on all about us, and consequently it is not so easily forgotten as the history of bygone ages.

It is a history of modern Europe within the limits of a single volume is no light or easy task. Mr. Lodge, however, has accomplished his work in a very creditable manner, and his book supplies a want which has long been felt. The period which it embraces is from the fall of Constantinople in 1453 to the Treaty of Berlin in 1878. Where it is directly connected with that of the European states, the history of England has very properly been omitted from this volume of the "Student's Europe." Though of necessity but an epitome of European history, the author has successfully avoided the baldness of a mere chronological summary. His work has been carefully compiled, and is written in an interesting style. It contains a capital index, as well as a very full chronological table of the principal historical events of the period.

We regret the absence of maps and illustrations, which are of special importance in a book intended for schools. These, however, are omissions which can be easily remedied. A few coloured maps, showing the boundaries of the various European kingdoms at different periods of the history would materially increase the usefulness of the book. With the assistance of such a work the learner would be better able to grasp the situation of affairs. Should Mr. Lodge be at a future date, a visit to the Medal Room of the British Museum will supply him with plenty of subjects for illustrating the second edition.

*Lore.* By the Rev. Timothy Harley, F.R.A.S. (H. K. Bensenheim & Co.)

From the earliest days of primitive man the moon has been a constant object of popular superstition. Even in the closing years of the nineteenth century, the fact that the weather changes with the moon's quarter holds its ground in the minds of many educated people who in these days of meteorological charts and forecasts should know better. The custom of turning silver in our pockets at the first sight of the new moon is equally familiar to all of us, though we may be a little sceptical as to the practical effect produced by the operation. From our childhood we have been acquainted with the man in the moon, who "came too soon, and asked his way to Norwich"; but if we ask why that old Sabbath-breaker wanted to know his way to such a dull and respectable cathedral city we must of us be at loss for an answer.

It is the warning which John Lilly gives in his poem of "Endymion," "There liveth none under the earth that knows what to make of the man in the moon." Mr. Harley became so fascinated with this wide myth that he was determined to investigate its legendary and ludicrous aspects. The result of his investigations is "Moon Lore," in which he treats of moon spots, moon worship, and moon superstitions,

concluding with an essay on moon inhabitation. Mr. Harley has consulted many authorities, and brought together much interesting information on the subject which hitherto has been scattered about in many books. The treatise on lunar inhabitation seems a little out of place in a volume like the present; and we are hardly prepared to believe with Mr. Harley that "we are justified by science, reason, and analogy in considering that the moon is inhabited." We must also take exception to the most annoying plan of putting all the references in an appendix, instead of placing them at the bottom of the page in the ordinary way. It is true that the list of 465 references looks very imposing, but this is no consolation to the reader who has to hunt about at the end of the book for the name of the authority which is being quoted.

*Legends and Superstitions of the Sea and of Sailors in all Lands and at all Times.* By Fletcher S. Basset, Lieut. U.S. Navy. (Chicago and New York, Belford, Clarke & Co.)

In compiling such a book as this Mr. Basset undertakes a task of considerable magnitude. As Buckle observed, "The credulity of sailors is notorious, and every literature contains evidence of the multiplicity of their superstitions, and of the tenacity with which they cling to them." The subject is far too wide to be capable of exhaustive treatment within the limits of a single volume. If we were to find fault with Mr. Basset, we should be inclined to blame him for being too concise. In his attempt to get an enormous mass of information within the five hundred pages of his book he has evidently been compelled to cut his stories short. Some of the legends have considerably suffered from this treatment, which makes the book less interesting to the general reader than it might have otherwise been. This enforced brevity is also sometimes misleading. Mr. Basset, for instance, states that "Linnaeus, in his first editions of his work, avows his belief in the kraken." This is true, no doubt, to a certain extent; for did not Linnaeus catalogue it in the first edition of his "Systema Naturae," as *Sepia microcosmos*? But as he omitted it from the next edition, we may fairly conclude that the great naturalist had some good cause for discrediting his earlier conclusions on the subject. Again, Mr. Basset is partially correct in saying that "Denys de Montfort gives a picture of a kraken." De Montfort undoubtedly professed to believe in the existence of that animal, and in his "Histoire Naturelle Générale et Particulière des Mollusques" he does give a picture of the "poulpe colossal," which, by the way, was considered to be distinct from the kraken. But Mr. Basset forgets to caution his readers against De Montfort's statements. The picture was probably nothing more than a deliberate hoax, as he is reported to have said to M. Defrance that "if my entangled ship is accepted, I will make my 'colossal poulpe' overthrow a whole fleet," a threat which he actually carried into execution in his remarkable story about the six French men-of-war captured by Rodney in the West Indies in 1782.

Amongst the accounts of the sea-serpents we are surprised at not finding any notice of Major Senior's interview with one in the Gulf of Aden in January, 1879, or of Commander Pearson's report to the Admiralty of the monster which was seen off Cape Vito by the officers of the royal yacht Osborne in June, 1877. Mr. Basset has, however, by patient labour and much research, brought together an immense quantity of folk-lore relating to the sea and much there is (and is not) therein. For this he is entitled to the thanks of all who are interested in sea-lore. We should add that the book is supplied with a number of illustrations, the first of which, viz., "The



Hand of Satan on the Sea of Darkness," is of a most blood-curdling description. Since we received Mr. Basset's volume we have learnt that it has also been published in London by Messrs. Sampson Low & Co.

*The Life of the Very Rev. Thomas N. Burke, O.P.* By William J. Fitzpatrick, F.S.A. 2 vols. (Kegan Paul, Trench & Co.)

To our correspondent Mr. W. J. Fitzpatrick, the biographer of Charles Lever, readers are indebted for a bright and able account of the life of Father Burke, the eminent Dominican. A close and attentive perusal of the work enables us to speak in warm praise of its method of narration, the picturesqueness of the style, and the insight it furnishes into the character of a man who, besides being a brilliant and an impassioned orator, was also an Irish humourist of the first water. To do justice to the book, however, a critic should be on the same side as Father Burke in religion and in politics. Matter suggesting controversy is, of course, constantly met, and the views concerning the relations between Ireland and England are such as have not yet, at least, found acceptance in this country. Our eulogy has, accordingly, to be given with the reservation that the book is suited to those only who sympathize—to some extent, at least—with Hibernian aspirations, political and theological. To such the picture of Irish life and character is both entertaining and edifying. Much, indeed, is to be learned concerning the serious aspects of Irish thought and feeling. It is needless to say, however, that the book is not uniformly or even continuously serious, and that it is enlivened by the brightest flashes of Hibernian wit. With Father Burke himself the reader must make acquaintance in Mr. Fitzpatrick's pages. The man is too many-sided to be described in a few lines. Recognition of his merits has not been confined to English-speaking countries, and France and Italy knew him almost as well as England and America. One great feature of a biographer—the best, perhaps, of all—Mr. Fitzpatrick possesses. So wrapped up is he in his subject, his own individuality is never allowed to assert itself, and the entire work, like a good story, gains by the apparent unconsciousness of the narrator.

MISS MARY LOUISA BOYLE having produced catalogues *raisonné* of the portraits at Hinchinbrook and Longleat, has done the like with regard to the collection of similar works at Earl Cowper's famous seat, and styled it a *Biographical Catalogue of the Portraits at Panshanger* (Stock). Although not marked by depth of research or much new matter, and somewhat in need of condensation, it cannot be denied that Miss Boyle's chatty and lively compilation is exactly the companion one would wish for when in the society of a number of persons of renown as represented by their portraits. Panshanger contains many excellent works of art, but the artistic element of the collection does not enter deeply into Miss Boyle's scheme. She furnishes no index of artists' names, nor, indeed, is the book indexed at all; a list of portraits at the end is quite insufficient. This defect is to be lamented, because such works as Rembrandt's portrait of Turenne, which was at the Academy in 1881, a version of Van Dyck's Algernon Percy, and a head of Van Dyck by himself, and other portraits by him, to say nothing of Northcotes, Jonsons, Jacksons, Reynolds, and Opies, deserved at least mention in an index. Let us hope an occasion will soon occur for republication of this very acceptable work, and admit correction of a certain number of errors, such as that which represents Sir J. Reynolds as the son of the Master of the Grammar School at Plymouth.

THE March number of *Walford's Antiquarian* will contain a further instalment of Mr. J. Greenstreet's

transcript of the Ordinary from 'Mr. Thomas Jenyns's Booke of Armes,' the conclusion of the editor's biographical sketch of Elias Ashmole, and a paper by the Rev. J. C. Atkinson on the 'Varying Area of the Carucate.'

A FACSIMILE of William Chafin's 'Anecdotes of Cranbourn Chase' is being printed for private circulation by General Pitt Rivers. The work is being carried out by Mr. Elliot Stock, who will reserve for sale a few copies.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

ALPHA ("The Distressed Lovers").—This is the second title of 'The Double Falsehood,' founded by Lewis Theobald upon a MS. play in his possession, and acted at Drury Lane Dec. 13, 1727, with Booth in the part of Julio, his last. Theobald, who said he had three MS. copies of the original, one of which was in the handwriting of Downes, the prompter, author of 'Roscius Anglicanus,' endeavoured, without success, to convince the world that it was by Shakespeare. Dr. Farmer's supposition that the MS. is by Shirley has met with favour. Malone believed it to be by Massinger. The plot is taken from the story of Cardenio in 'Don Quixote.'

PERCY HOBSON ("Angélique and Medor").—The story of Angelica and Medoro is told in Ariosto's 'Orlando Furioso.' Medoro, page to Agramante, of humble birth but great beauty, is wounded in combat and nursed by Angelica, whom he marries. See Brewer's 'Handbook.'

WILLARD FISKE ("Bannerman Family").—The notice to a correspondent, *ante*, p. 80, to which you refer was written in consequence of a contributor sending a string of queries of private interest without giving leave to publish his name and address. As the matter consisted wholly of queries, it could throw no light upon any person or subject.

J. A. LANTAN ("Trisection of the Angle").—You had better make public your discovery through some mathematical periodical, such as the *Messenger of Mathematics*.

SARAH A. DANBY ("Danby-Harcourt").—Until you comply with our instructions at the head of our queries we cannot insert your communication.

A. L., Barbadoes ("Steele's First Wife").—See *ante*, p. 126.

T. J. EWING ("Scarronides; or, Virgile Travestie, 1672").—This work is by Charles Cotton, who is responsible for the second part of 'The Complete Angler.'

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, FEBRUARY 27, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER IX.

How Procopius came by his Brittia as distinct from Brettania is not quite clear, but that the single island was sometimes prodigiously multiplied by geographers of a later date and that Thanet was regarded by them as one of a large archipelago is perfectly evident. The tractate 'De Imagine Mundi,' printed among the works of St. Anselm, is usually, so says Bellarmine, attributed to Honorius Inklus—an alias, I take it, of a certain Honorius the Solitary, a Burgundian ecclesiastic of the twelfth century. Whoever the author may have been, here he is, dripping from Lethe:—

"Over against Hispania towards the West are these islands in the Ocean: Britania, Anglia, Hibernia, Athanitis, the soil of which carried into any part of the world is fatal to serpents. Also the islands in which the solstice takes place, the twenty-three Orchades, Scotia, Tile, where the trees never shed their leaves, and in which, for six months—of summer to wit—it is continual day, in the six winter months continual night. Beyond this to the north is the icy sea and perpetual frost."\*

\* Opusc. Beati Anselmi: 'De Im. Mundi,' fol. 1, 5 verso. My edition has no name, date, nor place, but the tractate, I believe, is printed in the 'Acta Sancto-rum' and elsewhere.

As a matter of fact, in the time of Procopius, and for many years later, the marked difference in race and language between the peoples of Kent and Cornwall might very easily lead travellers unacquainted with the intermediate coast into the belief that Britain was two separate islands. Whether this was the origin of Procopius's distinction, or whether, as is not impossible, Thanet may once have been known as Brittia; or, lastly, whether a *tertium quid* may not be more likely than either, I do not pretend to decide.

At any rate, Procopius is not the only author who mentions an Island of Souls near Britain. In Plutarch's dialogue 'On the Cessation of Oracles'—a quarry largely exploited by the poets, but still unexhausted—a certain Demetrius "the Gram-marian" is introduced as being then on his way home to Tarsus from Britain, around which, he reports, "are many deserts of islands scattered, some of which are named after superior spirits (daimones) and heroes." It does not appear what islands are here referred to, but the Scillies perhaps have a better claim than any other group. There is one island, however, apparently quite apart from these, as it is the subject of a special mention, in which Kronos is said to be imprisoned asleep by Briareus, "who cunningly made sleep answer the purpose of fetters," many superior spirits also having been relegated thither to accompany and wait upon him. This story, in another of Plutarch's dialogues, 'On the Face of the Moon,' is put into the mouth of Sylla, but in Sylla's version it is Zeus, and not Briareus, who makes sleep answer the purpose of fetters for binding Kronos, while a number of new details are added to the tradition. The briefer account, however, distinctly states one fact not at all clearly deducible from the longer—that the prison of Saturn is situated in one of the islands round the British coast, a fact which seems to have been very generally overlooked. This island, according to the expanded version of the story, was one of the holy places of a cult the votaries of which held certain very noteworthy theories with regard to death. Man, they taught, is a temporary combination of body, intellect, and soul. When the body dies the soul and intellect still remain united for a time and dwell in the region between the earth and the moon, the wicked suffering some portion of the punishment due to their sins, and the virtuous undergoing a more or less painful purification from the taint of the flesh. In this second life, however, the case of the wicked is not hopeless nor that of the virtuous finally assured. The former may still repent and the latter prove backsliders under novel temptations. What happens in these exceptional instances is not very clear, but, as a general rule, after a protracted interval, the intellect is gently severed from the soul, and the latter goes finally up to the moon for bliss or bale,



the Elysian fields being situate on the far side of the moon, and those of Persephone on the side towards the earth. De Bello-guet\* suggests that we have here a fragment of the teaching of the ancient Gallic bards,† and the Pythagorean cast of the doctrine seems conclusive on the point. Socrates, in the 'Phædrus,' talks a good deal of Pythagorean nonsense to the same effect, and that the bards of Gaul had adopted several of the most distinctive tenets of Pythagoras is clearly stated by Diodorus about the beginning of the Christian era, and by Ammianus Marcellinus about the middle of the fourth century.‡ The latter, indeed, mentions that they were "bound together in collegiate brotherhoods according to the ordinance of Pythagoras," and it is just such a brotherhood that Plutarch connects with this particular island off the British coast.§ At what date and from whom the Welsh adopted the triadic form which distinguishes so much of their early literature, together with much of the highly speculative philosophy contained in certain of the triads, is a matter on which I am not competent to express any opinion; but that both owe their origin to the teaching of the Pythagoreans, old or new, is, I fancy, unquestionable. The "Roll of Tradition and Chronology" and the "Voice Conventional of the Bards of Britain"|| are apparently eighteenth century redactions of certain earlier bardic institutes, but their Pythagorean stamp is unmistakable. From end to end, although the influence of Christianity may have led to the omission or modification of certain tenets, all that is given in the way of dogmatic teaching is as distinctively non-Christian as it is distinctively Pythagorean. Any question, moreover, as to the general genuineness or authenticity of the traditions recorded, or any suspicion suggested by the lateness of the document, is effectually disposed of by the consideration that at the time the document was compiled there was no living scholar—not to say Welsh scholar—who could have evolved from any traditions other than Welsh any summary of Pythagorean teaching so closely in accordance with all the little we even now really know of it from other sources.

Now in this Roll and elsewhere in Welsh tradition the principal personage whose deeds are re-

corded is a certain Tydain—"Tydain Tad Awen." Tydain the Father of Poetic Inspiration. Who is he? Modern Celtic scholarship has destroyed many of our early idols, and of late years dire has been the persecution which has visited the Bards and Ovates and Druids. Sentences of exile and extermination, severe as those of Claudius, have gone forth against all those elderly sacerdotal gentlemen with long beards but heterodox tonaures of whom our childhood wont to hear, who painted themselves blue with woad previous to amputating with golden sickles the sacred mistle-toe from the still more sacred oak-trees which in the pre-scientific period still overshadowed Stonehenge and Avebury. "There is no evidence," says Prof. Rhys—and he, of all men, ought to know—"that druidism was ever the religion of any Brythonic people."\* But who is Tydain Tad Awen? As a general proposition I quite agree with Prof. Rhys's deliverance on the subject of "druidism." I do not, however, entertain the least doubt in my own mind that druidism, wherever it appears in history, is more or less closely connected with Pythagorism, or that it was from Pythagorism that Tydain Tad Awen crept into Welsh tradition, either directly through the teaching of Pythagorean colleges among the progenitors of the Welsh, or indirectly through their contact with a people who had derived their religion from a Pythagorean source. Who, then, is he? I turn to Mr. Williams's 'Biographical Dictionary of Eminent Welshmen,' and I find that Tydain was a contemporary of Prydain, the son of Aedd Mawr.

"He is said to have exercised his meditation and reason on the best mode of framing stringent institutes for general sciences and the divinely communicated principle of poetic genius; and he presented his regulations to the consideration of other erudite persons of the Cimbric nation, who testified their unqualified adoption of them."

I find, further, that he is ranked with Hu Gadarn and Dynwal Moelmud as one of "the three prime artificers, because he reduced to order and system the means of recording and preserving memorials and vocal song, and out of that system were invented the regular privileges and systems of bards and bardism." After debiting sundry other triads, Mr. Williams calmly proceeds: "Tydain by some antiquaries is identified with Titan, or Apollo." And this somewhat startling identification of our "eminent Welshman" I venture to believe will not be overthrown or even shaken by any sacrilegious hand of modern iconoclasm. It is as impossible to deny the Pythagorean character of the documents in which Tydain appears in Welsh tradition as to deny that Apollo was connected in a close and peculiar manner with the Pythagorean system. On the other hand, it seems to me that the identification throws a much-needed

\* 'Ethn. Gaul': "Le Génie Gaulois," p. 181.

† A modern English bard still holds fast to the doctrine that the earthward face of the moon is the scene of the tortures of the damned. See the lines to the moon by Mr. M. F. Tupper quoted in Tylor's 'Prim. Cult.,' vol. ii. p. 64.

‡ Diod. Sic., 'B. H.,' v. 28; Wess., p. 352; Amm. Mar., xv. c. 10. Cf. also the anecdote related in Mela, ii. 3; Val. Max., ii. 6, 10.

§ These colleges or monasteries are mentioned also in Justin, lxx.; Agellius, i. 9; and towards the end of book ii. of St. Jerome against Rufinus.

|| Iolo MSS., p. 424 et seqq.

\* 'Celtic Britain,' p. 69.



light on the "orgies" reported by sundry ancient authors as being held in more than one of the islands off the British and Gallic coasts,\* as well as on that mystic and intangible person the Hyperborean Apollo, whom not a few of the ancients seem significantly to have confounded with Pythagoras himself. BROTHER FABIAN.

(To be continued.)

NOTES ON SOME PASSAGES IN SIR THOMAS BROWNE'S 'RELIGIO MEDICI,' &c., WITH REFERENCE TO THE RECENT EDITION BY DR. GREENHILL.

(See 6th S. v. 102, 182, 243; xi. 421, 517; xii. 95.)

P. 10, l. 27, "Asquint."—Is the meaning here the same as in p. 23, l. 12, viz., "to see in a reflexion or shadow?"

P. 12, l. 12, "Fall upon"—have recourse to. Cf. 'Pseud. Epid.' i. 11 (p. 88, ed. Bohn), "some, unwilling to fall directly upon magic."

P. 14, l. 1, "Proper Poles."—Not referring to the magnetic pole, but to the poles of the inferior spheres, which severally differ from those of the "great wheel" or "primum mobile."

P. 36, 3, "Denying Providence no Atheism."—In 'Pseud. Epid.' i. 10, he says that such a denial is "a secondary and deductive Atheism." Cf. p. 50, 4.

P. 38, 19, "The World created in all 4 seasons."—So in 'Pseud. Epid.' vi. 2.

P. 42, 8, "A work too hard for the teeth of time." Cf. 'Pseud. Epid.' i. 10, *ad fin.*, "This is a stone too big for Satan's mouth."

P. 56, 6, "Running on"—combining or uniting; as beads on a thread?

P. 56, 27, "Beyond the first moveable," i.e., outside the material creation. See note on p. 116, 4 (6th S. xi. 422).

P. 56, antep., "Extract from"—set aside.—The notions, or qualities, to be retained are to be abstracted from those which are to be rejected, in this instance "corpulency." It need not be doubted that the text is correct. Cf. "separate from," p. 143, 29.

P. 59, 21, "Deny that the Soul" &c., i.e., "I cannot assert that the soul is in all acceptations inorganic," as understood by the Latin translator. Cf. 'Pseud. Epid.' i. 10, [The devil] "was wholly confounded in the conversion of dust into lice; an act philosophy can scarce deny to be above the power of nature, nor (upon a requisite predisposition) beyond the efficacy of the Sun" (yet he could not do it); i.e., philosophy can hardly affirm that such a conversion is beyond the

powers of nature under certain circumstances, yet the devil could not accomplish it.

P. 61, 13, "Ghosts."—The belief that these are the souls of the departed the author condemns, 'Pseud. Epid.' i. 10.

P. 67, 27, "Æson's bath."—The reference is omitted (Ovid, 'Metam.' vii. 162-293). In 'Pseud. Epid.' i. 6, the author rationalizes this into a hair-dye.

P. 70, 13.—To be understood as by Wilkin.

P. 75, 3.—A vindication of "Euripides as a religious teacher" has been offered by Canon Westcott, *Contemporary Review*, April, 1884.

P. 84, 13, "There might have been one Limbo left for these."—This remark is strange, because it is for "these" that Limbo was left, as mentioned by the author in 'Hydriotaphia,' cap. iv.—Dante only makes one limbo, "D'infanti e di femmine e di viri" ('Inf.' iv. 30).

P. 89, 9, "The last man."—Cf. 'Pseud. Epid.' i. 5 (p. 38, ed. Bohn), "Ultimus bonorum will not excuse every man." See p. 150, 13.

P. 92, 8, "Constellated."—Cf. 'Pseud. Epid.' i. 5 (p. 38, ed. Bohn), "Great constitutions, and such as are constellated unto knowledge, do nothing till they out-do all."

P. 98, 17, "Party"—person. Cf. 'Pseud. Epid.' i. 8 (2), "[Otesias] is seldom mentioned without a derogatory parenthesis."

P. 99, 18, "No reproach to the scandal of a story," i.e., comparable to. Cf. *supra*, p. 69, 20, "There is no torture to the rack of a disease."

There is no woe to his correction,

Nor, to his service, no such joy on earth.

'Two Gent. of V.' II. iv.

P. 101, 11, "Trajection of a sensible species."—See note on p. 78, 22 (6th S. xi. 421).

P. 104, 9, "Duality of souls."—See note on p. 21, 29 (6th S. xi. 421).

P. 109, 9, "A whole Sphere above me."—Alluding to the old geocentric system, in which the spheres were numbered outwards and upwards from the earth. But if the sun be the centre, then the spheres must be numbered from him, and the earth is "above the sun," *infra*, p. 123, 16. Cf. 'Pseud. Epid.' i. 3, *sub fin.*, "Their condition and fortunes may place them many spheres above the multitude."

P. 120, 18, "That snow is black," i.e., Anaxagoras. 'Pseud. Epid.' i. 11 (p. 91, ed. Bohn).

P. 120, 19, "That the earth moves."—See for the author's view of this question 'Pseud. Epid.' i. 5.

P. 123, 17, "Above the Sun."—See note on p. 109, 9.

Letter to a Friend

P. 128, 1, "Secret Intimation of the death of a friend."—What earlier mentions are there of such?

P. 129, 27, "Portugal," &c.—See for the mentions of the "malevolence" of these people

\* Cf. Pliny, 'N. H.' xxii. 1 (2); Strabo, *Falc.* 277; Dionys., 'Perieg.' v. 283 *et seq.*; Ælian., 'V. H.' ii. 2, 26; Diog. Laert., viii. 13; Festus Avienus, 'Desc. Orb.' c. 745 *et seq.*; *Jambli.* 8, 91, 141.



P. 132, 20, "The fixed Stars have made a revolution."—The revolution of the eighth sphere was computed by some to take 7,000 years, which is probably the period here intended. So in Du Bartas, 1st Week, 4th Day (p. 34, Sylvester, ed. 1641).

P. 134, 24, "At first eye."—Cf. 'Pseud. Epid.' i. 5, init., "Credulity, or a believing at first ear what is delivered."

P. 140, 14, "Feminine exposition."—Cf. 'Pseud. Epid.' vii. 7, *ad fin.*, "Beyond the method of Rachels or feminine Physick."

P. 142, 12, "Miserable"=miserly. So p. 149, 16, and p. 164, antep.

P. 143, 29, "Separate from"=set aside, reject. See note on p. 56, antep.

P. 149, 3, "That terrestrial Sun."—In alchemy gold was the metal corresponding to the sun.

P. 149, 21, "Use upon use," not repetition, but superimposition, folly upon folly. Cf. "superheresia," p. 16, 32.

P. 150, 13, "Worst of the good."—See note on p. 89, 9.

#### Christian Morals.

P. 162, 20, "Make the Lapithytes sleep," &c., *i.e.*, Be an inward Hercules. See pp. 167, 27; 174, 15.

P. 164, antep., "Miserable men"=misers. See p. 142, 12.

P. 169, 22, "The Stars but the light of the Crystalline Heaven."—The Crystalline Heaven was the ninth sphere, which was above or outside that of the fixed stars. The "fancy" here alluded to was that the Crystalline Sphere is everywhere luminous, but concealed from us by the opacity of the inferior spheres within it ("the bodies of the Orbs"), in which, however, there are perforations, through which we see the light in the form of stars.

P. 170, antep., "Epicyle."—As in the index, not as in the note p. 306.

P. 172, 3, "The business of hell"="Diabolism," p. 168, 25, *i.e.*, calumny.

P. 174, 14, "Pericæ."—Not merely "at a distance in the same line," but in the *opposite* longitude, though in the same latitude.

P. 174, 15, "Hercules furens."—Surely not "a noisy, blustering fellow." Hercules is always a real hero. The sense is, do not, while conquering all external enemies, as did Hercules, be a poltroon against thy inward foes.

P. 174, penult., "Armature."—"Accipite armaturam Dei" (Eph. vi. 13, Vulgate).

P. 175, 19, "Contingences."—Future events not admitting of calculation or prognostication, opposed to eclipses and the like. See 'Pseud. Epid.' vi. 8 (on the inundation of the Nile); and cf. *infra*, p. 214, 9, and p. 309, 20.

P. 175, ult., "Unexerted"=not yet called into being. Cf. "exertion," p. 179, 5.

P. 176, 5, "Novellizing"=loving to see or experience new things, not exactly "innovating."

P. 179, 5, "Exertion"=calling into being. See p. 175, ult.

P. 179, 19, "At first hand," *i.e.*, when first felt. Cf. "at first eye," p. 134, 24, and note.

P. 180, 23, "Parentheses," *i.e.*, interpositions by way of suggestion, like "intercurrences," p. 179, antep.

P. 190, 7, "Make out"=explain, or get to understand; as we say, "I can't make it out." Cf. 'Pseud. Epid.' i. 5 (6), "a strange induration, not easily made out from the qualities of air." To make out the world is the object of science.

P. 195, 10, "Make prescription," *i.e.*, found upon long continued past enjoyment a claim to enjoyment in future. Cf. p. 218, antep. So 'Pseud. Epid.' i. 6, *ad fin.*, "[At school] being seasoned with minor sentences, by a neglect of higher enquiries, they prescribe upon our riper ears."

P. 196, 6, "Quadrate."—As in the index, not as in the "note in II."

P. 207, 7, "Moralize"=determine their moral quality.

P. 208, 25, "Conversation"=companionship.

P. 209, 7, "Shadow of corruption," *i.e.*, within the range of poison. Cf. 'Pseud. Epid.' iii. 7, "If the shadows of some trees be noxious."

P. 210, 23, "Steal"=bring unperceived. Cf. p. 61, 17.

P. 211, 17, "Periscian state," *i.e.*, have our own shadows on every side of us successively.

P. 211, 20, "Upon the tops of pyramids."—Opposed to Aristotle's "pyramidally happy," *i.e.*, irremovably. 'Pseud. Epid.' vii. 13.

P. 218, antep., "Make prescription."—See note on p. 195, 10. R. D. W.

THE WOODHULL LIBRARY.—The recent sale of the Woodhull Library may make a few notes about Thenford and its owner, gathered from a visit to the spot, of interest to the readers of 'N. & Q.' It is distant about four miles from Banbury, and lies in what the *Times* described as a "coin perdu" of Northamptonshire, and is better known to the devotees of the Bicester Hunt than to the public generally. The estate of Thenford came to the Woodhull family by the marriage of Fulk Woodhull, who died 24 Hen. VII., with Anne, daughter and heir of William Newenham, of that place. The present house, which stands not far from the road leading to the village, in a small but well-timbered park, was built by Michael Woodhull the bibliophile in 1765, and took the place of an Elizabethan one, which stood westward of, and close to the church, one wing of which the people in the place can recollect as standing, and the site is still enclosed by an old garden wall. It is a square building of stone, with



offices in the basement and two low wings on either side, the library which contained the collection occupying one side of the house. I am not aware how soon he began to buy books, but it is probable that at this early age (he was then twenty-five) he projected the formation of a library, and designed the room for that purpose. Tradition speaks of him as very handsome, tall, and of a military appearance, and it is said that when on a visit to Paris in quest of books during the Napoleonic war he was arrested and put into prison, where from the damp and confinement he contracted a spinal disease, from which he suffered ever after, in consequence of which his head was bowed forward, and he could only raise it by putting his hand under his chin. Towards the end of his life he became childish, and died at the age of seventy-six. His remains, together with those of his wife and of her sister, Mary Ingram, are buried under a fine yew tree on the south side of the chancel. An altar tomb marks the spot, and on the south side of it is this inscription, "Michael Woodhull Esq. Born August 15, 1740. Died November 10, 1816, in his 77<sup>th</sup> Year." There is a white marble tablet to his wife on the south wall of the chancel thus inscribed, "Catherine 4<sup>th</sup> daughter of the Rev. John Ingram of Wolford C<sup>o</sup> Warwick married Michael Woodhull Nov. 30, 1761. Died May 28, 1808, aged 64. Buried in the Church yard."

Thenford Church is at the northern extremity of the village, and is remarkable for the lowness of its situation. It adjoins the shrubbery of Thenford House, and is approached from the village by a wide walk across a meadow, which appears to have been part of an old park, and abounds in fine trees. It is small and mainly of the fourteenth century, with a western tower of later date, and consists of nave, with north and south aisles, and a chancel separated from the former by a screen. It contains the following memorials to members of the Woodhull family: A blue marble ledger stone, now set up against the north wall of the tower, partly hidden by two parish chests in front of it, removed from its place on the floor of the chancel to make room, in accordance with modern ideas, for some paltry encaustic tiles. It is to the memory of Michael Woodhull, Esq., died January 11, 1738, aged sixty-nine. His arms, three crescents, are incised on it, and his crest, out of a ducal coronet two wings endorsed. On the floor of the nave are two ledger stones, one to John Woodhull, the father of the book collector, died February 24, 1754, æt. seventy-six, with his arms thereon impaling a fess between three leopards' faces, being those of his second wife, Rebekkah, daughter of Charles Watkins, of Aynho, "born Dec. 16, 1702; died Dec. 12, 1794. Aged 92 years, by whom he had Michael, born Aug. 15, 1740." Next to it

another stone, with the arms of Woodhull impaling three bars wavy, being those of Susanna, first wife of John Woodhull, daughter of John Sanford, of Minehead, co. Somerset, who died April 13, 1733, in the fifty-second year of her age. A good monument of the time of James I., mentioned in Beesley's 'History of Banbury,' is against the south wall of the south aisle towards the east end. It is without any inscription.

In the hall of Broughton Castle is a shield of arms in old glass, with the arms of Woodhull quarterly of six. 1. Woodhull; 2. Hockley; 3. Chetwode; 4. Okeley; 5. Lions; 6. Newenham. Supporters, two bulls rampant argent, horned and maned or. Crest, on a wreath or and gules, out of a crescent azure, a demi-bull rampant argent, horned and maned or.

The local pronunciation of Woodhull as "Odell," with the accent on the penultimate, recalls the ancient spelling and probable pronunciation of the name, and proves that, both with surnames and place-names, the way in which they are pronounced on the spot may generally be more safely relied on than modern orthography. The barony of Wahull or Woodhull was derived from the manor and castle of Odell, co. Beds. G. L. G.

BRIAR.—Mr. Wedgwood ("Contested Etymologies") attacks Prof. Skeat's derivation of the A.-S. *brér\** (M.E. *brere*) = briar, from Gael. *preas*, a bush, and connects it with Fr. *bruyère*, which now = heath (plant and place). He shows that *brière* (which is very like *briar*) was an old form of *bruyère*,† and especially used in Normandy, and he is of opinion that this form may have passed over "into A.-S. in early times." The difference of meaning between *briar* and *bruyère* he looks upon as of no importance, as both might be "regarded as the waste shrubby growth of uncultivated lands."

Now, with regard to this last point, he has the support of La Curne, who says (*s.v. bruyère*), "C'était, autrefois comme aujourd'hui, le nom général que l'on donnoit à plusieurs petits arbres qui croissent dans des terres incultes." And Godefroy also gives *brière* = *broussailles*, a word

\* In the second edition of his 'Diet.' Prof. Skeat shows that the A.-S. word, in the form *breer*, is as old as the eighth century, and he no longer seems so sure of its connexion with the Gael. and Irish *preas*. Also, by not mentioning Mr. Wedgwood's suggestion, he evidently rejects it.

† Wedgwood quotes Cotgrave only in support of this, but *brière* = *bruyère* is to be found also in La Curne and Roquefort.

‡ La Curne was born in 1697 and died in 1781, and in his time *bruyère* may possibly still have been used of more than one shrub. Such, however, does not seem to be the case now. From my own experience I know that it is used—our heath only, and such seems to be the opinion of Littré, who says, "Genre nombreux de la famille des éricacées."



which might certainly include briars and brambles, but would scarcely, I should say, include heather.

It is clear, therefore, I think, that at the present time the two words have coalesced, whatever they did in days gone by; and that the French *bruyère* might become *briar* in Eng. is shown by *écuyer* (O.Fr. *escuier, esquier*), which has produced *squire*. I do not, however, believe with Mr. Wedgwood that the Norman *brière* passed into A.-S.; indeed, it cannot have done so if the A.-S. form is as old as the eighth century. The *i* in this case is part of the word, and not inserted as it often is in French, and would scarcely have been dropped during its passage. No; my belief is, either that the M.E. *brere* (which probably comes from the A.-S. *brér* or *breer*) was modified through the influence of the very similar *bruyère* or *brière*, or that, subsequently to the Norman invasion, the Fr. word was bodily introduced into English, to the exclusion of *brere*. I do not go into the derivation of the Fr. word *bruyère*, as Mr. Wedgwood has done; but I will point out that though, as he says, the Welsh equivalent of *heath* is now *grug*, there is also a Welsh word *brwg* (pronounced *broog*) = a wood, a brake, a forest. F. CHANCE.

P.S.—Since writing the above note it has forcibly been brought home to me that, if I had only adhered myself to the rule which I have more than once laid down in 'N. & Q.' for others—viz., that no one should attempt to write a lengthened article for 'N. & Q.' without first consulting the indices from the very beginning—I might have shortened this note one half; for it has been pointed out to me that in 4th S. xii. 455; 5th S. i. 335, the fact had already been brought before the notice of the readers of 'N. & Q.' that the so-called briar-root pipes are made of French heath, and that consequently the word *briar* is only a corruption of the French *bruyère*.

DESCENDANTS OF KNOX, THE REFORMER.—In the Kirk Session Records of Dundonald, Ayrshire, there is the following process recorded, January 26, 1640, *et seq.* The Session of the adjacent parish of Irvine having "recommended" to that of Dundonald the censure of three men for excessive drinking, "and abuseing of ane gentl-woman, Maistress Welch, by railing speiches & brangling at the doore of her house till the bolt yrof bowit, upon Mononday last in Irvein," the accused, after citation, compeared and denied the charge. Thereafter, February 9, the minister

"produced the deposition of the witnesses, being sworn in the pairteis audience on Mononday last in Irvein, as follows:—Mr William fullartoun deponit that at eleivin hours at night, being reproved for drinking, one of the companie strack violentlie at the doore, bowed the bolt of the lock, and provoked the admonisher for his hanging to come to the doore. John Somervell deponit that one of the companie clanged thryse at the door, bowed the bolt & said come out for your hanging, I cair not

whither it be Lord or Laird I shall be about wt him, & swore by god, and revylled puritanes. John Menzies, that one of the companie said, come out for thy hanging. If they wer Lord or Laird he should lay him in the myre. A rotten carling had sent out her maid to abuse him, and swore by god offtymes, & bowed the bolt of the doore."

In the baptismal register of the neighbouring parish of Fenwick there is this entry:—"febr. 7. 1664, Martha dau. to James Mouat son to Mrs Welsh." The "Mistress Welsh" of both these extracts is, I have no doubt, the same person, and I have as little difficulty in concluding that the lady was none other than a daughter of Welsh, minister of Ayr, and afterwards the "my minister" of Louis XIII. Welsh married Elizabeth, youngest daughter of John Knox by Margaret Stewart, daughter of Lord Ochiltre, and had by her four sons and two daughters (Scott's 'Fasti,' iii. p. 86). He died at London 1622, and his wife at Ayr January, 1625. At the latter date only one daughter, Luyse, survived (Laing's 'Knox's Works,' vi. p. lxxiii), and it is, I believe, this lady who is referred to in the extracts I have given. If that be so, then it will appear that Welsh's daughter Luyse had married a Mouat—in all probability son of Mouat of Busbie, in the neighbouring parish of Kilmaurs—to whom she had a son, James, who had a daughter, Martha, baptized February 7, 1664.

For English readers I should perhaps add that then as now, in common speech as in law, a woman in Scotland retains her maiden name after marriage, and that "mistress" was simply the courtesy title of a gentlewoman. WILL. FINDLAY.

Saline Manse, Fife.

POPE'S AUTOGRAPHS.—The copy of the first edition, in quarto, of Pope's translations of Homer's 'Iliad' and 'Odyssey,' which he presented to his friend Nathaniel Pigot, will shortly be offered for sale by Messrs. Christie, Manson & Woods. On a fly-leaf Pope has written the following verses:—

The Muse this one Verse to learn'd Pigot addresses,  
In whose Heart, like his writings, was never found flaw,  
Whom Pope prov'd his friend, in his two chief distresses,  
Once in danger of death, once in danger of Law.

Sep<sup>r</sup> 23 1726.

Mr. Nathaniel Pigott, the grandson of Pope's friend, who died in 1737 at the age of seventy-six, has written on the same fly-leaf a short notice relative to his grandfather, and has pasted on it and another leaf the three different versions, in Pope's handwriting, of the inscription which he composed to be placed on the elder Nathaniel's tomb in Twickenham Church. The verses and inscriptions were printed in the October number, 1784, of the *Gentleman's Magazine*. "Once in danger of death" is an allusion to an accident when Pigott's carriage, in which Pope was riding, was upset, and two seriously injured. The



manuscript by Pope of his pastorals was sold recently by Messrs. Christie for two hundred guineas.

R. N. JAMES.

**VALENTINE'S DAY.**—In Esther ix. 19 we read as follows :—

"Therefore the Jews of the villages that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another."

In the third chapter, the seventh verse, we are told that Nisan was the first month of the year and Adar was the last. Nisan, then, corresponds to our March, and therefore Adar to February. It is thus a curious coincidence that on the fourteenth day of February, our Valentine's Day, there should have been a festive celebration on the part of the ancient Jews.

EDITH BAYNE.

Helensburgh, N.B.

**PARALLEL PASSAGES.**—With

A dim religious light ('Il Penseroso,' 160)

compare

σεμνότης ἔχει σκότος.

Eurip., 'Bacchæ,' 486.

This is not given in Browne's Clarendon Press edition.

H. DELEVINGNE.

Ealing.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**BERE, BEER, BEERE.**—Is anything known as to the origin and meaning of this word in, or as, the name of villages and hamlets in Dorsetshire and its neighbourhood? One naturally thinks of Old Norse *bær*, *bær*, *býr* (the same word as the *by* of Grimsby, &c., with nominative *r*); in Scandinavia "town," "village"; in Iceland, where there are no towns, "farm-stead," "farm-town." But how could a Norse name become current in Wessex, where Norsemen never settled? What other explanation of these names is given? Examples are Beer near Axminster, Beere near Chard, Bere Regis, Beer Alston, Beer Ferris, and probably others. Answer direct (in first place, at least).

J. A. H. MURRAY.

The Scriptorium, Oxford.

**CANNON AT BILLIARDS.**—What is the etymology of this word? The earliest mention of it in English that I can find is in "Hoyle's 'Games.' Improved, Revised, and Corrected by Charles Jones, Esq. London, 1779." This book contains, as I believe, the first English description of "the Carambole game" at billiards. From the laws (pp. 259-60) the following may be quoted. Red or carambole as, Law ii.:—

"A Red Ball is to be placed on a Spot made for that Purpose, in the Centre between the stringing Nails or Spots, at one End of the Table."

Law ix.:—

"If the Striker hits the Red and his Adversary's Ball with his own Ball he played with, he wins two Points; which Stroke is called a Carambole, or for Shortness, a Carrom."

*Cannon*, then, is clearly a corruption of "carrom." This is repeated, without further explanation, in editions of Hoyle's 'Games' up to 1800. In 'A Practical Treatise on the Game of Billiards,' by E. White, Esq., London, 1807, I find (pp. 52-53) that

"The *carambole* game is played with three balls; one being red which is neutral, and termed the *carambole*."

Also that

"the view of the striker is.....to hit with his own ball the other two successively; which stroke is also called a *carambole* or *carom*.....The *Carombole* game has been only recently introduced from France."

White also quotes the following (p. 11) from "the French rules and orders for playing the game, lately published," but he does not give his authority:—

"*Carambole*.—C'est le nom qu'on donne à [sic] une bille de couleur rouge, employée avec deux billes blanches."

From the above it would seem as though the name were due to the colour of the ball.

CAVENDISH.

**PHYLACTERY.**—The 'Imperial Dictionary,' Worcester, Brewer, and Brande and Cox all give this word as=a charm, an amulet. Worcester alone gives an authority—"Andrews" (I Lancelot Andrews). I shall be greatly obliged if any reader of 'N. & Q.' can assist me with an exact reference for the use of *phylactery* in the sense noted above.

LEXICOGRAPHER.

**IMPREST.**—What does auditor of the imprest mean?

C. A. WARD.

Haverstock Hill.

**CHILDE CHILDERS.**—In the preface (to the first and second cantos) of 'Childe Harold,' dated February, 1812, Lord Byron says :—

"It is superfluous to mention that the appellation 'Childe,' as 'Childe Waters,' 'Childe Childers,' &c., is used as more consonant with the old structure of versification."

The ballads in which "Childe Waters" is immortalized are well known; but can any of your correspondents tell me where Byron discovered "Childe Childers"?

E. S. E. C.

[The above question was asked 2<sup>nd</sup> S. vii. 496, but no answer was, apparently, received.]

**'DISASTERS AT SEA.'**—In looking through an old MS. memorandum book a few days ago I came across the following entry:—"Disasters at Sea"; printed at Edinburgh 1812. From this book Lord



Byron borrowed largely in his account of the shipwreck in 'Don Juan.' Is there any truth in this statement? Perhaps one of your many readers may possess a copy of the volume referred to.

CHAS. C. OSBORNE.

Salisbury.

GENEALOGICAL QUESTIONS.—Will some one kindly furnish me with the following information?—

1. Who is the heir male of the Hays, earls of Erroll, and from which earl does he descend?

2. Is the male issue of George Neville, Baron Latimer, known to be extinct? According to Coke's 'Reports,' pt. vii., such issue existed in the time of James I., and claimed the earldom of Westmoreland as heir male. Collins says it was Lord Abergavenny who made this claim, but he appears to be in error.

3. Since the death, in 1841, of Major Walter Kerr, of Littledean, who has been the heir male of the first Earl of Roxburghe?

4. Who is the heir male of the ancient earls of Sutherland? At the time of the Sutherland peerage case, at the close of the last century, the heir male proved his descent, but from which earl I do not know.

5. Has any effort ever been made to restore the marquise of Dorset to the Grays?

I have devoted my leisure for some years to genealogical pursuits, but cannot find the desired information in any books to which I have access.

GEO. K. CLARKE.

18, Somerset St., Boston, Mass., U.S.

[Information may be sent direct.]

STEVEN JEROME.—Who was he; and what is known of him? I met with a book by him lately, of which the following is the title:—

"Seaven Helpes to Heaven: Shewing—1. How to avoide the Curse. 2. How to beare the Crosse. 3. How to build the Conscience. 4. How with Moses to see Canaan. 5. Simeon's dying Song, directing to live holly and dye happily. 6. Comforts for Christians against distresses in Life, and feare in Death. 7. Feruent Prayers to beare sicknesse patiently, and dye preparedly. The third Edition: corrected and enlarged by Steuen Jerome, late Preacher at St. Brides. Scene and allowed. Job xiv. 11, All the days of my appointed time will I waite till my change come. Nascentes morimur, finisq. ab origine pendet. London, Printed by I. W. and A. M. for Roger Jackson; and are to bee sold at his shop, neare to the Conduit in Fleet Street. 1620."

Part 3, "How to build the conscience, and the form of an honest life," twenty-five chapters, professes to be a translation from St. Bernard's 'De Inferiori Domo.'

H. A. W.

[A Stephen Jerome was domestic chaplain to the Earl of Cork, and wrote 'Ireland's Jubilee, or Joyes 10<sup>th</sup> Pean; for Prince Charles his welcome Home,' Dublin, 4to., 1624, and 'Origen's Repentance after he had sacrificed to the Idols of the Heathen,' Lond., 1619, 4to. The latter is in verse.]

NEW BRUNSWICK LAND GRANTS.—Can any reader of 'N. & Q.' tell me how I can learn the particulars of the land grants in New Brunswick to discharged soldiers about seventy years ago? Is there not a list of such grants accessible in London giving the localities, &c., of each? J. W. E.

FARTHING WARD, LONDON.—I shall be glad of information as to which of our City wards this name was applied, and at what period, and why.

E. W. C.

REFERENCES WANTED.—A reference to the following passages will much oblige, and may be sent direct:—

"Non enim araneorum textus ideo melior quia ex se fila futilia gignunt, neque noster vilior quia ex aliorum fontibus floribusque libamus."—Justus Lipsius.

"Memini equidem nonnullos dubitasse utrum magis mirandum sit quanto plures quisque et graviore pro republica labores subit et præfert, quantoque melius de hominibus meretur, tanto eum acriora hominum odia in se excitare, tantoque acerbiores sibi conflare inimicitias, &c. An quamvis hæc ita sint tamen aliquos semper existere quos officii ratio, &c., ad fortiter agendum ac de republica bene merendum excitat, &c."—Dionysius Lam- binus.

Moreri gives a list of Lambin's works, and the above seems like an extract from one of his 'Orationes.'

W. E. BUCKLEY.

Middleton Cheney, Banbury.

BRUINSECH THE SLENDER.—Can any one tell me where I can obtain the best account of Bruinsech the Slender, princess of Donegal, mentioned in the old Irish martyrologies?

W. S. LACH SZYRMA.

THOMAS STERRY.—I shall be greatly obliged if any of your correspondents can give me any information relative to Thomas Sterry, the author of 'A Rot amongst the Bishops,' London, 1641, and 'The Saints' Abundance Opened,' 1641.

J. ASHEY-STERRY.

CREST WANTED.—What family has for a crest a unicorn's head, with the motto "Pro patriâ periclitô"? J. L.

HALES-OWEN.—Can any of your readers explain the derivation of the word Hales-Owen? Nash ('Worcestershire,' i. 508) states that it was originally called Hales or Halas, and suggests (p. 510) that Oweyn was added to distinguish it from Hayles in Gloucestershire, adding that the first abbot was probably named Owen. I cannot find that any abbot was so named, but at the time of the Conquest the manor was held by a thane (of the Earl of Mercia) called Ulwin (p. 509). Could the Owen be derived from this lord; and what is the meaning of the word Halas?

HY. LING ROTH.

NORMAN GENEALOGY.—Can HERMENTRUDÉ, or any other of your readers who is a student of



early Norman genealogy, inform me of the precise relationship between William the Conqueror and Adelaide, or Adeliza, the wife of Engueraud, Count of Ponthieu? Mr. Freeman, in his 'History of the Norman Conquest' (ii. 587), says that most writers take William to be the only child of Robert and Herleva, Harlotta, or Arlotta, but that Mr. Stapleton brings strong arguments to show that she was his whole sister, while others maintain that she was only his half-sister, a daughter of Herleva by her husband Herluin.

DE VINCHELÉS PAYEN-PAYNE.

Park Place, St. James's.

BOOK ON MASONRY.—What is the literary worth and real attitude of a book entitled 'Thuilleur de l'Ecosisme du Rit Ancien, dit Accepté,' Paris, Delaunay, Librairie Palais-Royal, 1821? I should like to know the motives and circumstances of its publication, and whether they include a genuine design of making Masonic revelations or not.

E. A. M. LEWIS.

[This book, the correct title of which is 'Thuilleur des Trente-trois Degrés de l'Ecosisme du Rit Ancien dit Accepté,' Paris, Delaunay, 1813, 8vo., is by François-Henri-Stanislas de l'Aulnaye, or Delaunay, born in Madrid 1739, died in hospital at Chaillot, in France, 1830, a voluminous writer. He edited a good edition of Rabelais. Of the book in question we know nothing; but we may say that it is useless to look in any work for the secrets of Freemasonry. De l'Aulnaye wasted his fortune in pursuit, among other things, of Hermetic philosophy.]

GILLRAY.—Can one of your numerous correspondents tell me who the lady is supposed to be in the caricature by Gillray upon the Rev. Wm. Peter's 'Angel and Child'?

EBORACUM.

KINGSWOOD ABBEY.—It appears from the 'Monasticon,' vol. v. p. 425, that in the year "1651 a register of Kingswood Abbey was in the possession of John Smith, Esq., of Nibley, in the county of Gloucester." Where is this manuscript now?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

MRS. QUARRINGTON, ACTRESS.—Can any one kindly tell me when she died, and where?

ALGERNON GRAVES.

6, Pall Mall.

DOUGLAS.—Can any reader tell me when and by whom the ballad 'Douglas' was written, and to whom it refers? The words "Douglas, Douglas, tender and true," come as a refrain in each verse. I have met with the ballad in MS. two or three times, and have seen it quoted also in one of J. Grant's books, I believe. The tune is by Lady John Scott.

C. F. W.

Lee, Kent.

MACDOWALL OF GARTHLANDS, IN GALLOWAY, AND SCHAW OF GANOWAY, CO. DOW.—I am

desirous of obtaining some evidence of the marriage which took place about the years 1633-41, between a daughter of Sir John MacDowall of Garthland and William Shaw, who is supposed to have been one of the Schaws of Ganoway. William Shaw was captain of a company in the regiment raised by the second Viscount Montgomery during the Irish wars of 1641, and he is said to have been a son of John Schaw of Ganoway, the brother of Elizabeth, Viscountess Montgomery.

One of the daughters of Sir John MacDowall, viz., Grizell, married Capt. the Hon. George Montgomery, and in a letter written from Ireland December 17, 1641, by a Scottish officer named Hew Montgomery, to the sixth Earl of Eglinton, William Shaw is spoken of as being brother-in-law to the above-named Capt. George Montgomery.

WALTON GRAHAM BERRY.

Fixby, near Huddersfield, Yorkshire.

MULBERRY TREES.—King James I., when he came to the throne in 1603, recommended his subjects to plant mulberry trees. In old-fashioned gardens occasionally may be seen a mulberry tree of ancient date and picturesque appearance. The mulberry is of slow growth. One of the largest I have seen is in the garden of St. James's Priory House, near Bridgnorth, Shropshire. At four feet from the ground it measures nine feet nine inches in circumference. Do any of the readers of 'N. & Q.' know of any mulberry tree of larger size?

HUBERT SMITH.

'OLLIER'S' LITERARY MISCELLANY.—The brothers Ollier—one of them the author of the beautiful tales of 'Inesilla' and 'Altham'—were, about 1820, acquainted with a group of men of genius—Carlyle, Hunt, Lamb, Hazlitt, Barry Cornwall, Shelley, and others—some of whom were probably among the "several hands" referred to in the title "'Olliers' Literary Miscellany," in Prose and Verse, by Several Hands. To be Continued Occasionally. No. I. London: C. & J. Ollier, Vere Street, Bond Street. 1820." 8vo., title and advertisement, two leaves; text, pp. 1-200. The history of this "experiment" in periodical literature, as it is termed in the "Advertisement," is, therefore, of literary interest, and there are doubtless many admirers of this school of writers who would be glad to hear what is known of the rare piece the subject of this note.

TORQUAY.

LONDON DIOCESE.—Have the dedications of old Paddington Chapel and of the chapel of the Lazar Hospital at Knightsbridge been found? Surely these must occur in some of the registers of the Bishops of London. Newcourt's 'Repertorium' does not give either. Mentioning this laborious work reminds me that the compiler was not aware of the locality of the corpus of the prebend of



Ruggmere, further than that it was in St. Pancras parish. Ruggmoor was, I find, the name of a field of fifty-six acres in what was at a later date Marybone Park (now Regent's Park), and the Zoological Gardens may be roughly said to occupy part of the same ground. The boundary between St. Pancras and Marylebone went through the middle of it.

A. S. ELLIS.

EARLY ROMAN CATHOLIC MAGAZINES.—Three or four years ago I contributed to 'N. & Q.' some memoranda about early Roman Catholic magazines, which are almost unknown to the public, and of which it is doubtful whether the British Museum contains copies. I observe in the *Oscotian* for December last a statement to the effect that an *Oscotian* was brought out at St. Mary's College, Oscot, sixty years ago. What is known of it; and where can a copy of it be seen except in the library at Oscot? It will be remembered that in the days of the Tractarian movement at Oxford Dr. (afterwards Cardinal) Wiseman was the head of Oscot.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

DE LA POLE, EARLS AND DUKES OF SUFFOLK.—Where is the best account of this family to be found, with particulars of collaterals? Was there not a notice of some of the De la Poles in a number of the *Antiquary* about two years ago?

B. F. SCARLETT.

THE SANHEDRIM.—There is a large engraving by Damame de Martrai extant of the Grand Sanhedrim of the Israelites of the empire of France and kingdom of Italy. The members are in their judicial robes. The presiding high priest is seated at the upper end of a great hall before a radiated curtain, on which the word *יְהוָה* is emblazoned. In the masonry overhead is a semicircular tablet showing a laureated bust of the Emperor Napoleon. The picture invites the following questions: Where is, or was, the hall situated? Is the Sanhedrim still a recognized institution on the Continent? When was it first established there? If no longer in existence, what was the cause of its being abolished? The numerous persons depicted as spectators of the proceedings are all in the costume of the Napoleonic period.

St. John's Wood.

GEORGE ELLIS.

IVES, an undertaker in London in the time of William III., made a fortune by embalming bodies. Can any particulars be obtained about this man? What was his process?

C. A. WARD.

Haverstock Hill.

CRICKMAN.—Can any reader of your widely circulated paper inform me whether there is any connexion between the names Crickman and Kirkman? The Crickman arms, Argent, a fesse quar-

terly azure and gules between three mascles sable, have been borne by at least one family of Kirkman for four generations, to my knowledge, perhaps more.

D. KIRKMAN.

Calcutta.

LANDOR AND KOSSUTH.—About a year ago the London correspondent of one of our local journals informed his readers that an unknown ode by W. Savage Landor to Louis Kossuth had been discovered in the British Museum, and that it was going to be printed in one of the magazines. Has this ode been published; and, if so, where? I suspect that it is the same as that entitled 'On Kossuth's Journey to America,' and commencing,

Rave over other lands and other seas,

anent which a query appeared in 'N. & Q.' 5th S. xi. 189, but elicited no reply.

L. L. K.

Hull.

REV. PATRICK BRONTË.—The lives of Charlotte Brontë state that her father, the Rev. Patrick Brontë, held for a time a curacy in Essex. Can any of your readers inform me in what part of Essex Mr. Brontë was curate?

EDITH H. VINEY.

Saffron Walden, Essex.

### Replies.

#### SUZERAIN AND SOVEREIGN.

(7th S. i. 101, 146.)

I have not Littré at hand; but if Mr. HOBSON wants high authority in his favour, he may find it in Ménage's 'Etymological Dictionary' (1694):—

"*Suzerain, sursum, susum, suzeranus, suzerain. Voyez souverain.*"

And on turning to "Souverain" we find,—

"*Souverain, de supra: de cette manière supra, sopra (d'où l'italien sopra), sovra, sovranus (d'où l'italien sovrano) souverain.*"

On the other hand, Cotgrave gives more than Dr. NICHOLSON thinks fit to quote:—

"*Suzerain, m. Sovereign (yet subaltern) superiour (but not supreme) high in jurisdiction (though inferior to the highest).*"

"*Suzeraineté, f. Sovereign (but subaltern) jurisdiction, superiour (but not supreme) power; high, or chief, authority, subject, or inferior, to the Majesty of Kings.*"

"*Suzerains, m. High and mighty Lords, having under them many vassals, were termed so in old time, and at this day the King's principal Judges have sometimes this title bestowed on them.*"

If Mr. HOBSON will compare these authorities he will find that I do not "err violently" in complaining of the "horrible confusion" existing in the "jargon" of modern diplomacy. The confusion, in fact, is equally confounded whether we derive *suzerain* from *subtus* or *susum*, which latter, by the way, can claim classic authority. For, either the word means "under-lord," in which



case Mr. Gladstone's—and, I may add, Mr. Freeman's—use of it as meaning "over-lord" is a solecism; or else it means "over-lord," in which case their use of it is jargon, because it substitutes an equivocal and unintelligible word for the unmistakable and universally understood *sovereign*. *Suzerain*, in short, is a "vile ambiguous" word, which no English writer or statesman has any business to use.

With regard to *surtout* Mr. HOBSON makes a somewhat unlucky shot; for, of course, the *sur* = *over* in *sovereign*, and cannot possibly have any connexion either with *subtus* or *susum*. His mention, however, of this *super-* or *supra-totum* suggests a derivation of another *supra-totum* which I should be glad to have either confirmed or disproved. Our English word *epergne*, which I spell without an accent because we have no accents in English, no doubt comes to us from the French, but is entirely lost in that language, its place having been supplied by the word *surtout*. The form of *epergne* implies a Low Latin *spern-* of an equivalent meaning; but I cannot find in Du Cange or elsewhere any satisfactory traces of such a word. Taking the modern *surtout*, or *supra-totum*, into account, may not the missing *spern-* be simply the Low Latin *superum*? BROTHER FABIAN.

Your third correspondent at the second reference will perhaps pardon me if I point out one or two inaccuracies in his communication. The first syllable of *suzerain* is not from the French *sur* (= *L. super*), but from *sus* = Latin *sursum*, *susum*. This *sus* appears in *susdit*, *en sus*, *dessus*. The *sus* of Latin *sustollo*, *sustento*, has a different origin, being from *subs*, an extended form of *sub*; cf. *ab*, *abs*. The *sur* in *surtout* is derived from Latin *super*. This is shown by the following quotation, given in Brachet's 'Etymological Dictionary':—"Illud quidem vestes, quæ vulgo *superliti* vocantur" ('Statuta Ordinis S. Benedicti,' A.D. 1226, cap. 16. F. C. BIRKBECK TERRY.

RYMES ON TIMBUCTOO (7th S. i. 120).—A. F. will find the lines referred to given by PROF. A. DE MORGAN in 'N. & Q.,' 3rd S. iv. 188. He seems to have known who wrote them. It is a pity he did not say. The version I have always heard differs slightly from that there given, being as follows:—

If I were a cassowary  
On the plains of Timbuctoo,  
I would eat a missionary,  
Blood and bones and hymn-book too;

and I always understood it was an impromptu of Theodore Hook's in response to a challenge that he could not make a rhyme to Timbuctoo. A. F. will find the same rhyme with different verses in 'N. & Q.,' 3rd S. x. 330 and 4th S. vi. 308. Here is another rhyme, however:—

When Jim and I stalked cassowaries  
On the plains of Timbuctoo,  
We met three wily adversaries,  
I booked one and Jim booked two.

J. B. FLEMING.

I have understood that Bishop Samuel Wilberforce composed this quatrain, being challenged to find a rhyme to the word Timbuctoo. It is as follows:—

If I were a Cassowary  
On the plains of Timbuctoo,  
I would eat a missionary,  
Coat and bands, and hymn-book too.

A. J. M.

[MR. F. C. BIRKBECK TERRY writes to the same effect as A. J. M., and supplies a slightly different version.]

CLOCKMAKERS (7th S. i. 109).—Nathaniel Stiles was admitted a member of the Clockmakers' Company of London in 1725. The name of Taylor occurs not infrequently. There was a William Taylor a member in 1682; but it is not likely that he lived at "W<sup>1</sup> Haven." The others about whom Mr. A. F. HERFORD inquires are not found in the Company's list, printed at Exeter (1883) by W. Pollard for O. S. Morgan, F.R.S., &c. Reference to this easily-procured list would save some unnecessary encroachment on the valuable space of 'N. & Q.' JULIAN MARSHALL.

"1725. Stiles, Nathaniel." From Morgan's list of members of Clockmakers' Company.

H. A. ST. J. M.

ARMS WANTED (6th S. xii. 467).—DEE may find what he seeks by looking over the arms of the following families, who, according to Dietz ("Wahl-sprüche Feldgeschrei," &c.), have the motto "Pro rege et patria": Aberdour (Earl of Morton), Ainslie, Bell, Bremer, Burrish, Cameron, Carr, Cressenor, Estrix, Franklyn, Grosset, Hammond, Leicester, Leslie, Lyon, McCubin, Le Sens, Preston, Smith, and Stuart. Pasley has the motto "Pro rege et patria pugnans." FERNOW.  
Albany, N.Y.

GERMAN PROVERBS: TURCOPOLIER (6th S. xi. 128, 277, 512; xii. 52, 155, 358, 397; 7th S. i. 118).—It may throw some light on the disputed origin of this word to note that in 1444 the Prior of Kilmainham, Hugh Middleton, is officially called "Turcopellarius de Rodys" (Graves, 'Proceedings of King's Council in Ireland,' pp. 310, 311). In Rymer (xi. 45) he is called "Turcupler de Rodes." In 1401 and 1408 Peter Holt is called "Tricoplarus Rodi" (Rym., viii. 235) and "Turcoplarus de Rodes" (Rym., viii. 525). The former of these titles is probably a mere printer's error. J. H. WYLIE.

SCONCE (6th S. xii. 448, 523).—As the Cambridge use of this term has not yet been explained by any contributor from that university, may I point out that it appears to differ materially from



the Oxford use? In No. 33 of the *Idler* we read: "Met Mr. H. and went with him to Peterhouse. Cook made us wait thirty-six minutes beyond the time.....Mem. Pease-pudding not boiled enough. Cook reprimanded and *sconced* in my presence."

The punishment of the cook, whatever it may have been, was evidently not parallel to that in vogue at Oxford in the case of undergraduate offenders against "hall" etiquette. I have witnessed the enforcement of the penalty for introducing Latin or Greek "shop" in more than one college—and with a proviso, not noticed at either of the above references, that the offender was allowed the first pull at the big tankard. That the custom was at one time pretty general throughout the university we may gather from an allusion to it in the *Oratio Creveiana* for 1865, where the orator, lamenting the frivolity of the day, says:—

"*Illic ne inter diurna quidem convivia ullus disputando aut auscultando locus. Immo adeo triste et crudele doctarum linguarum exilium, ut pro flagitio perquam gravi et graviter puniendi habeatur latinè loqui aut vetustioris cujusque scriptoris mentionem facere.*"

A. T. M.

APOSTATE NUNS (7th S. i. 48, 91).—As accuracy, even in the minutest particulars, is desirable in 'N. & Q.', allow me to say that in the note quoted from 'Marmion' the name of the abbey is *Coldingham*, not "Goldingham," situated in Berwickshire, where its ruins may yet be seen. The scene of 'The Bride of Lammermoor' is supposed to be laid in its vicinity, and the abbey to be the burial-place of the Ravenswoods. There is an engraving of Coldingham Abbey by E. Finden after a sketch by J. Skene in the 'Landscape Illustrations of the "Waverley Novels"' (1832), and at Abbotsford is a noble painting in oils by Thomson of Duddingston, representing Fast Castle, near St. Abb's Head, the original of Wolf's Crag. In the fine ballad 'The Eve of St. John,' by Sir Walter Scott, the place is mentioned—

And that lady bright she called the knight  
Sir Richard of Coldinghame.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A PORTRAIT OF BYRON (7th S. i. 104).—In his remarks on Mr. Hubert Jernyngham's 'Reminiscences of an Attaché,' MR. RICHARD EDGUMBE gives what he calls "a curious example of how history is written" by affirming that the photograph given in 'My Recollections of Lord Byron,' by the Countess Guiccioli, is not taken from Phillips's portrait, as is stated, but is one from a portrait by West. "Thus," he goes on to say, "we have this 'frightful caricature,' which in the opinion of the translator (Mr. H. Jernyngham) ought to be destroyed, perpetuated as a frontispiece in the very book in which it is so strongly condemned."

I have before me a proof copy of West's portrait, engraved by F. Engleheart, as given in the *Literary Souvenir* for 1827, also an engraving from Phillips's portrait, painted in 1814; and from a comparison of these it may safely be said that the photograph given in the 'Recollections' could not have been taken from West's portrait, which is nearly a full face, but must have been taken from Phillips's portrait, giving, as it does, the precise position, as a photograph would assuredly do, if it did nothing else in the way of a likeness.

JOHN WILLIAMS.

16, Alma Road, Clifton.

MUGWUMP (7th S. i. 29).—For a full explanation of the origin and meaning of *mugwump* see the *Saturday Review*, No. 1517.

*Mugwump*, in the language of the Connecticut Indians, meant a captain, a leader, a superior person. In Eliot's Indian Bible "centurion" is rendered *mugwump*. The word lingered along the shore of Long Island Sound, meaning at first a man of consequence, and secondarily a man who thought himself of consequence. When Mr. Blaine was nominated for the presidency by the Republicans in 1884, many members of that party denounced the nomination as unfit to be made, and declared that they would vote for the Democratic nominee, Mr. Cleveland. These men, who dared to have an opinion of their own, were termed *mugwumps*, in derision. As often happens, they accepted the nickname, and it was the *mugwump* vote which elected Mr. Cleveland.

BRANDER MATTHEWS.

121, East Eighteenth Street, New York.

In 'The Colonial History of the State of New York' it may be seen that the Indians of Esopus presented to General Peter Stuyvesant, then Governor of New Amsterdam (1659-1660) a list of grievances. They had been robbed, and they mention the loss of a "pair of breeches," and tax an English settler, one Hurlbert, with having stolen them. This curious document is signed by an Esopus chieftain, whose Indian name translated by the Dutch scribe is Da Na, and his title is *mugwump*. The totem-sign of Da Na is the sun. Da Na seems to have been a very turbulent savage, for his name appears several times, and always when the Dutch and Indians find a cause for quarrel. In 1663 it looks as if Da Na had become something like a trader, for he complains of other traders who offer goods at two pfennings (two cents). Da Na seems to wish to control the business. *Mugwump* means high-minded. It was used in this sense during the late political campaign.

J. H. B.

New York.

The *Daily News* and the *Pall Mall*, though contradicting one another as to the meaning of this word, seem to me to be both right. I believe a



*mugwump* to be "a superior person," who thinks that he is wiser than his neighbours, and who is led by that thought either to hold aloof from politics, as being the occupation of inferior minds, or else to neglect the demands of party for what he considered the claims of patriotism. The origin of the name so applied is said to be the following: Father — (I forget the name), when translating the New Testament into one of the Indian dialects of North America, found himself puzzled in the endeavour to find a good rendering for "not to think of himself more highly than he ought to think," and consulting an Indian, one of his flock, received for answer, "That's easy enough! That's *mugwump*."

So the answer to MR. FOWKES's question is that it is an Indian word to which our friends in the United States have given a political signification.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

UPRIGHT GRAVESTONES OR HEADSTONES (7th S. i. 109).—MR. HALLIWELL-PHILLIPPS's inquiry as to the above may be satisfactorily answered from Bigland's 'Gloucestershire Genealogical Collections.' The earliest record on a headstone was at Ashelworth, date 1598. Others are given as follows: Newent, 1603; Lydney, 1615; St. Briavel's, 1623, 1636, 1641, 1642, &c.; Minchinhampton, 1637; Badminton, 1657. Bigland's records, therefore, show that the upright, as distinct from tombstones and flat stones in the churchyard, came into fashion at the end of Elizabeth's reign, and have been continuously in use ever since, though varying much as to size and pattern.

ADIN WILLIAMS.

Lechlade.

MR. HALLIWELL-PHILLIPPS does not say whether his inquiry as to upright gravestones is general, or whether it only has reference to Great Britain. I believe that upright gravestones, centuries old, are to be found in Turkish graveyards; but even the oldest of these must be of far later date than the older gravestones in the Jews' Cemetery at Prague. This cemetery, the most interesting and pathetic in Europe, so far as I know, except the Catacombs at Rome, is filled with upright headstones; thick solid slabs, each embossed with bold Hebrew characters—sound stones and legible epitaphs of a thousand years old and more. The oldest of them, that of Sarah, the wife of Rabbi Cohen, is understood to be of the time of Heraclius.

I have explored a good many churchyards in England and Wales, but I do not think I ever saw an upright gravestone in any of them so old as Elizabeth's reign. The oldest headstone that I can recollect with a legible date on it is in the pretty churchyard of Hope Bowdler, in Salop. I think its date is about 1650.

A. J. M.

Upright tombstones have been used from very early times, and are probably a regular development from the old Roman inscribed pillars or altars dedicated to the dead. There used to be, at the old church at Folkstone, several small incised examples, probably of the fourteenth century. They were during a restoration, if I am not mistaken, fixed to an outside wall, where they probably may still be seen. The most interesting and varied collection that I know is in the small crypt at the great church at Chester. Some of these are long before the Conquest, and, if not already engraved and described, are well worthy the attention of competent antiquaries. They are mostly small in size.

J. C. J.

I think it was in the reign of Queen Elizabeth that these were first set up. We have one in our churchyard here dated 1587. Strange to say, however, no other instance occurs till long after, the next surviving upright stone being dated 1661, which is then followed by others dated 1680, 1688, 1690, &c. Village churchyards that have not been much disturbed can afford, no doubt, in many instances positive evidence of the commencement and gradual growth of the custom.

W. D. MACRAY.

Ducklington, Witney.

One of these remains in the churchyard of Over, in Cambridgeshire, dated, I think, 1685, but certainly at the end of that century.

C. F. S. WARREN, M.A.

HIGHLAND KILT (7th S. i. 8, 51, 73).—The question of the antiquity of the kilt has been so often discussed that little, if anything, can be added on the subject: but to put the date of its use as no further back than the year 1700 would be almost as absurd as to say that because the style of coat known as a shooting-jacket did not come into use until about the year 1850, that therefore the latter date should be taken as the year in which coats began to be worn in England!

No one who has studied the subject maintains that the kilt in its present form is a precisely similar article of dress to that worn by the Highlanders two or three hundred years ago, for the old garment (the belted plaid) was fuller and handsomer in every way, and was kilt and plaid in one.

The scrap of tartan worn over the shoulder by the soldiers in the kilted regiments is a farce. Scottish readers of 'N. & Q.' will see the force of this when I mention that, speaking of this apology for a plaid on one occasion to an old man, he said, with a sniff of contempt, "Och, it is no more than just big enough for a *hippin*!"

The subject is very fully discussed and illustrated in 'The Book of the Club of True Highlanders,' by Mr. McIntyre North, published about four years ago; and in Logan's 'Gael,' which was recently reprinted, and can easily be seen.



At the battle of Reminant, fought in 1578, the Old Scots Brigade which served in Holland greatly distinguished itself, and in the "historical account" of its services, published in London in 1795, we are told that "the most bloody part of the action was sustained by the Scotch, who fought without armour and in their shirts." This probably refers to the old Highland fashion of letting slip the belted plaid before going into action.

I have just been reading a volume the title of which is 'An Old Scots Brigade; being the History of Mackay's Regiment, now incorporated with the Royal Scots,' by John Mackay (Blackwood & Sons, Edinburgh, 1885). The frontispiece reproduces an old engraving, published in Germany in 1630, but now in the British Museum, and represents four Scotsmen (though they are called "Irrländer"), three of whom are dressed in the kilt. These figures represent some of the Scottish soldiers of Gustavus Adolphus, and, as the author of the volume says, show the uniform of at least some of the companies of the regiment a narrative of whose services he has written.

From these two books, then, we find that the kilt was in use as a regimental dress in the year 1630, and probably as far back as 1578. So the story of its introduction in the year 1700 may be regarded as idle gossip or a fiction.

DONALD MACKAY.

In an article on the Highland kilt by SIR HERBERT MAXWELL the following passage occurs: "The plaid, both of men and officers, is dressy and picturesque, but useless." To this statement I must take exception, as I not only consider the plaid dressy and picturesque, but extremely useful as a means of protection against both wet and cold. At the Scottish volunteer review of 1881 the Highland regiments did not suffer so much from the inclemency of the weather as their Lowland comrades, and for the following reason: We "kilted men" drew our plaids over both shoulders, and in that way warded off the rain and at the same time kept in the heat. Major-General McDonald, in his report on the review, comments most warmly on the utility of the plaid, saying that prior to the review he had doubted the utility of the plaid, but from what he had seen on that day had changed his views regarding that same.

For my own part, I consider the plaid of much more practical utility than the feather bonnet, although I should much regret were either done away with.

FRANCIS BAIRD FRASER.

41, Albany Street, Edinburgh.

THE VILLAGE GREEN (7th S. i. 102).—Let us hope that MR. ADDY's paper may be the means of gathering a store of information on this interesting subject while yet a few villages possess their greens. Perhaps no part of England has so many *unenclosed greens and commons* as Worcestershire.

A glance at a good map will show how often the word "green" occurs. Very picturesque they are, with their duck-ponds, tribes of wandering geese, chickens, and turkeys, their pasturing cattle and camping gipsies; while all round are old red-brick farmhouses, with unexpected gables and stacks of most irregular chimneys; thatched cottages distinct with black timbers and much whitewash; and many rows and clumps of elms ("the weed of Worcestershire") and poplars. They seem, however, to be neglected; there are only two days in the year when they are the scenes of anything like the old-world life, viz., the gala-day of the village club and some odd day when the fox-hounds meet. That which I know best, at Newland, near Malvern, is a poor specimen, and is a common rather than a green; but it may serve for something. On the south, towards the sun, is the church (about which see 6th S. viii. 366, and a woodcut in the recent 'Memoir of the Rev. James Skinner'); on the north the parish stocks were fittingly placed; and although new stocks were erected so lately as 1805, at a cost to the parish of 3*l.* 14*s.*, they have left but their name behind them in Stocks Lane, which leads out from that corner. On the east is the vicar's cottage, which doubtless served as a lodging for the priest who used to come down from Malvern Priory for duty at St. Leonard's Chapel. On the west, close to the blacksmith's shop, and only removed from the Worcester high road by the space of its own little green, is the old coaching inn. The coaches have gone, and so has the wonderful parrot that used to tell of their coming; but on a post by the roadside, in the good old-fashioned way, there yet swings its sign, "The Swan." No common swan is it, but a fabulous and heraldic swan—white indeed, but rarer than the black. It is a badge and one of the supporters of Earl Beauchamp, whose seat is in the next parish, and who owns most of Newland. Across the road, and upon the common, there is a pool surrounded by poplars, whose tops on still, dark nights are always moaning—source of terror to children who have been duly taught the legend that thereto belongs.

Unfortunately the parish accounts only take us back one century. They contain some noticeable efforts at spelling, they supply a few modest facts for the topography of a very small and unpretending parish, and the outlines of one or two romances in humble life; but there is only one scrap which shows us the parish play-place: "1807. Oct. 27. P<sup>d</sup> Sargan Hall for drums and fife on the Feld days, 0. 18. 0." There are no barracks near, and the parish only owned one militiaman (for whom they found a substitute at a cost of four guineas). Must not the field days, when Sergeant Hall's soothing drums and fifes charmed eighteen shillings out of the parishioners of Newland, have been for the display of volunteers upon the village green?



However this may be, I may add, in conclusion, that we have old women still living here who danced round the maypole in their youth.

W. C. B.

Malvern Link.

At Belper, Derbyshire, there is an open space of ground now known and from time immemorial as the Butts. It adjoins the burial-ground of the ancient chapel of St. John, and though never surrounded by houses, yet was undoubtedly the ancient village green when Belper was merely a straggling village. The Butts is situated midway on the slope of an extensive hill, with a south aspect, and even now would form an admirable ground for archery practice but for the houses along the north side, which were built early in this century. From the bearings of the land the Butts here must have extended over four to five acres, stretching from the brook in the valley in front to Chapel Hollow and High Street in the rear, its boundaries on the north-east being the grounds surrounding the chapel of St. John. From its position and the features of its surroundings this spot served the purpose of, and was, indeed, "the village green." Some of the oldest houses in the town are in its immediate vicinity. The village stocks formerly stood beneath the shadow of some old yews, just within the present boundary of the churchyard, and at the back of the old academy, the ground then being part of the green, and was the play-ground of the whole village. Here the bull-baitings and cock-shyings of the past took place till (as the town arose about the newer market-place) the bull-ring was shifted to the market-place. I am afraid that pretty nearly all the old history of the Butts at Belper is lost past recovery.

THOMAS RATCLIFFE.

Workop.

[We have not space for many descriptions of village greens.]

THE WYCLIF SOCIETY'S 'DE CIVILI DOMINIO' (7th S. i. 65).—I am very grateful to the Rev. O. TANCOCK for his correction of an error in my edition, and for his solution of a difficulty which cost me a good deal of trouble. The reading in my text, I can state from personal examination of the MS. at Vienna, is correct, though no doubt *sine* and *sine* are undistinguishable in the MS. Had the latter alternative occurred to my mind, I might probably have hit upon Mr. TANCOCK's reading. But as it did not, I had no choice but to take "tetragonus sive vitupero" as indicating a Greek word with a Latin translation; and thus I fell into the further mistake of not examining the Aristotelian use of τετραγώνος with sufficient care; for how could τετραγώνος possibly mean *vitupero*? I was, indeed, put off the scent by the fact that the Latin edition of Aristotle in which I usually first seek Wycliffe's quotations ('Opera cum Aver-

rois Commentariis,' Venet., 1550), and which, in many instances, contains the "old version," happens, in the case of the 'Ethics,' to give that of Felicianus. Consequently, in the passage in question I read "quadratus absque vituperatione" (vol. ii. fol. 7, col. 1). Now, however, I find Mr. TANCOCK's conjecture exactly verified in the 'Antiqua Translatio,' printed with St. Thomas Aquinas's commentary in the latter's 'Opera,' vol. v. p. 36, col. 1B, ed. Paris, 1660: "Evfortunat feret optime et omnino ubique prudenter qui et vere bonus et tetragonus sine vituperio."

I trust I may look forward to more corrections from Mr. TANCOCK's hands. All that I receive will be duly acknowledged in a supplementary table of *errata* which I propose to print in my second volume.

R. L. POOLE.

When I wrote this note I had no means of referring to any old Latin Aristotle. I soon afterwards found in the Oxford Historical Society's 'Collectanea,' i. 66, a notice of a Latin "Textus ethicorum" in the 'Catalogue of Oriel College Library, A.D. 1375,' which "may be the copy of the 'Ethics' now in the College Library, MS. xxv. 1." The Provost of Oriel, with great kindness, looked at the MS. for me, and wrote to me saying, "On looking in our MS. xxv. for the passage in question I find the words 'tet'gonus s'n uitup'io,' exactly as you expected." This is, of course, conclusive evidence.

O. W. TANCOCK.

Norwich.

CURIOUS RACE AT NEWMARKET IN 1750 (7th S. i. 107).—MR. WILLIAMS will find an account of this race in the *Gent. Mag.* for 1750, at p. 379, where it is stated that

"on Wednesday 29, at seven in the morning was decided at Newmarket, a remarkable wager for 1000 guineas, laid by Theobald Taaf Esq; against the E of March and lord Eglington, who were to provide a four-wheel [carriage with a man in it, to be drawn by four horses 19 miles an hour; which was performed in 53 min. and 27 seconds."

Particulars of the carriage and other details are also given at the same reference. G. F. R. B.

[MR. BIRKBECK TERRY says an account appears in Chambers's 'Book of Days,' under the head "Earl of March's Carriage Race." MR. CHARLES TODD copies the particulars from the *Universal Magazine* for September, 1750. This we will forward Mr. ADIN WILLIAMS if it will be of service.]

BRADFORD FAMILY (7th S. i. 89).—

1. MR. J. G. BRADFORD will find some details of a Bradford family, of Yorkshire, under "Atkinson of Angerton," in Burke's 'Landed Gentry.' I have notes of about thirty Bradford marriages, many of which are connected with Yorkshire, which I will furnish to MR. BRADFORD if required.

2. Hutton is seldom met with in Scotch genealogy. James Hutton of Calderbank, Lanark,



married (1812) the youngest daughter of George Yuille of Darkeib.

SIGMA.

BEWICK CUTS (7th S. i. 110).—A copy of this edition of 'The Vicar of Wakefield' is in the British Museum. On the fly-leaf is the following manuscript note: "This Edition, with plates by Bewick, is very scarce. It is the only copy that I have ever seen.—George Daniel, Canonbury, 1859." The subjects of the seven cuts are as follows: 1. "Sophia saved from the Flood" (in the title); 2. "Burchell reading the Ballad of Edwin and Angelina" (opp. p. 41); 3. "Procession to Church" (opp. p. 54); 4. "Moses returning from the Fair" (in title to vol. i.); 5. "Elopement of Olivia" (in title to vol. ii.); 6. "Discovery of Olivia" (opp. p. 139); 7. "Prison Scene" (opp. p. 186). The book was "sold also by G. Sael," not by E. Sael, and in addition to the woodcut on the title-page is the motto "Sperate miseri, cavete felices," immediately following the words "Two volumes in one."

G. F. R. B.

LITERARY QUERIES (7th S. i. 88).—It is possible that some of the Irish names of places inquired for are of old date; and having often found Hogan's 'Description of Ireland' (1598) of use in such cases, allowing for differences of old spelling, I have found two of the places in this book, and send some others which are near in pronunciation:—

Killeenfaughna.—"Captain Tibbot Dillon dwelleth at Killenfaughney" (West Meath, Barony of Kilkenny, called Maghery Cork or Dillon's County).

Tauchonarchie.—"Tancomshanee" or "Tacumshene." A castle of this name owned by the Hays, co. Wexford.

Kilholkin.—Qy. if Kilkullin, a barony in Kildare.

Duninny.—Qy. if Dundee, a castle of this name owned by O'Cowig, co. Cork, "Barry Roe's Country."

Ballymaguir.—There is no place marked of this name, but there is Ballmager or magir, co. Wexford, owned by Sir N. Devereux, now (nineteenth century) represented by the Devereuxes of Ballyrankin House, in the same county.

Ballycroin.—There is a Ballycromgan, co. Carlow, Barony of Idrone, 1598, owned by Cahir McDonnell Reough; and a Bally McCrony in Kilkenny, Barony of Overke, belonging in 1608 to ——— Daton.

I am sorry that there are no further particulars, so I cannot give the parishes.

B. F. SCARLETT.

ORIGIN OF SAYING (7th S. i. 70, 117).—The REV. C. F. S. WARREN's explanation seems to me somewhat incorrect; and, considering the minds of those who used, and probably originated the saying, unnecessarily deep and abstruse. Mine would be this:—"If the worst [that may actually happen] come to the worst [that can possibly

happen]," i.e., "If there be a total break down or smash up, then," &c. But thinking this its proper and full sense, I am bound to say that it is very commonly, perhaps more commonly, used as equivalent to "When the worst happens that does happen," or, in shorter phrase, "When the worst comes to pass."

BR. NICHOLSON.

It may, perhaps, be worth while to suggest for the *rationale* of the above expression the interpretation which would be found in the following expansion:—"If the worst possibility comes to the worst kind of fulfilment."

A. C. BLAIR.

Whalley House, Manchester.

Does not MR. WARREN invert the true meaning? Is it not rather "If the worst [actual] should come to the worst [imaginable]"?

J. A. C.

CAREW RALEIGH (6th S. xii. 448, 527; 7th S. i. 57, 116).—The suggestion of W. S. B. H. will not, I fear, solve the difficulty. In Parliamentary annals "Kellington" and "Callington" are identical, both names being used indiscriminately for the same constituency.

W. D. PINE.

A SHEAF OF MISPRINTS (7th S. i. 5, 97).—I have gone through a copy of the second edition of Emerson's 'Poems,' published the same year (1850), and find all the misprints pointed out by C. M. I. repeated.

CH. EL. MA.

OLD ST. PANCRAS CHURCHYARD (7th S. i. 27, 95).—Many years since I read that when the church was in course of erection the Pope sent his commands to England that it should be dedicated to St. Pancras. Possibly this might induce the Roman Catholics to look upon it as a peculiarly sacred spot, and thus it came to be chosen by them for their last resting place.

ELAN.

POEMS (7th S. i. 90).—

A green and silent spot amid the hills,

O 'tis a quiet spirit-healing nook!

These lines will be found in Coleridge's 'Fears in Solitude.'

N. H. HUNTER.

Lifford.

DOCKET (6th S. xii. 515; 7th S. i. 75).—The past participle of this verb is correctly spelt with a single *t*, in accordance with the following rule:—"Words of more than one syllable, ending with one consonant, preceded by one vowel and not accented on the last syllable, do not double the last consonant on adding *ed* or *ing*; as ballot, balloted, balloting, &c." To this rule there should be no exception; but unfortunately English writers (at least on this side of the Atlantic) have so persistently violated it in the case of *travel*, *worship*, and a number of other verbs, that the errors appear to have become fixed in the language. Americans, however, *traveling*, *worshipped*, &c.,



as readers of American-printed books will have noticed. The rule above quoted, and some interesting remarks on the subject here discussed, are contained in a small work called 'The Dictionary Appendix.'

CHAS. E. STUART.

G.P.O., Telegraph Street, E.C.

QUEEN'S DAY (6th S. i. 109).—In the list of holidays observed in Merchant Taylors' School no mention is made of this day in Nixon's 'History of Merchant Taylors' School' (1823), p. 28. Though Dr. Brewer states in his thirteenth edition of the 'Dictionary of Phrase and Fable' that it is "still kept as a holiday at the Exchequer, and at the Westminster and Merchant Taylors' Schools," I think that I may say, without fear of contradiction, that it has certainly not been so celebrated at Westminster School within the last twenty-five years at the least.

G. F. R. B.

ABRAHAM SHARP (7th S. i. 109).—Abraham Sharpe, the mathematician, was the fourth son of John Sharpe, of Little Horton, Bradford, yeoman, by Mary Clarkson, his wife. In 1699 he was styled an "accountant," and in 1710 "gentleman." He died August, 1742, in his ninety-first year, unmarried; administration of his effects was granted May 9, 1768, to Hannah Gilpin, gentlewoman. He had four brothers and one sister, Thomas, John, Isaac, Robert, and Martha. Of these, John became a citizen and silkman of London; Martha married, 1672, Joshua, son of Josias Stansfeld, of Sowerby, co. York, yeoman; of Isaac and Robert I know nothing. The eldest brother was the Rev. Thomas Sharpe, M.A., Fellow of Clare Hall, Cambridge, of Horton and Leeds, who died in 1693. In 1673 he had married Faith, second daughter of the Rev. James Sale, of Pudsey, co. York; she died in 1710. By her he had John Sharpe, student in physic, who died, *s.p.*, Jan. 13, 1704; Martha, who also died *s.p.*; and Elizabeth, who became the first wife of Robert Stansfeld, of Bradford, only son of Samuel Stansfeld, of the same, salter. They had two daughters, Mary and Faith. The latter, Faith Stansfeld, was married in 1721 to Richard Gilpin Sawrey, Esq., of Broughton Tower, co. Lancaster; she died a widow and *s.p.* Nov. 30, 1767. The executrix of Faith Sawrey and of Abraham Sharpe was Hannah, only daughter of William Gilpin, Esq., of Whitehaven. This lady became the wife of Charles Swain Booth, Esq., of Bradford, only son of the Rev. Charles Booth, of that place. Mr. C. S. Booth afterwards took the name of Sharpe after that of Booth.

W. C. B.

HAMLET will find some information respecting the Rev. Thomas Sharp, elder brother of Abraham Sharp, in Fawcett's 'Life of Oliver Heywood,' and also in Calamy's account. He is repeatedly mentioned in 'Oliver Heywood's Diaries' (edited by

Mr. J. Horsfall Turner), and the name occurs in the 'Northowram or Coley Register,' recently edited by Mr. Turner. H. ASTLEY ROBERTS.

This astronomer, and friend of the first Astronomer Royal, died not in 1750, as HAMLET supposes, but on July 18, 1742, being then in the ninety-first year of his age. He died unmarried. I believe all known particulars respecting his kindred will be found in the late John James's 'History and Topography of Bradford.' His father, John Sharp, was (as was ascertained by Mr. James) first cousin to Thomas Sharp, the father of John Sharp, who became Archbishop of York in 1691. Abraham Sharp had only one brother, named Thomas, and one sister, named Anne. Both were older than himself.

W. T. LYNN.

Blackheath.

WAITS AND MUMMERS (6th S. xii. 489; 7th S. i. 54).—May I refer your correspondents J. B. S. and ESTE to a paper of mine, contained in the *Folk-Lore Record*, vol. iii. pt. i. p. 87 (1880), entitled 'Christmas Mummings in Dorsetshire,' wherein they will find a general introduction upon the subject of mummings?

J. S. UDAL.

Symondsbury, Bridport.

NELSON AND CARACCILO (6th S. xii. 480).—I have since found another article in *Blackwood*, vol. cxi., for May, 1877, which defends the conduct of Nelson.

H. Y. POWELL.

BISHOP BERKELEY (6th S. xii. 494).—I have the A.D. 1771 edition of Hamner's Shakespear, and upon the title-page the following is written:—

"Mr George Berkeley offers to the acceptance of the Rev<sup>ms</sup> W<sup>m</sup> Peters, M.A. R.A. LLD &c &c the learned, the very highly accomplished truly polite & uncommonly amiable and sincerely beloved friend of her unspeakably dear though departed son, the excellent headed & truly amiable-hearted George Monk Berkeley Esquire L.L.B. & F.S.S. A gentleman commoner of Mag. Hall Oxon & a student of the Inner Temple; son of the accomplished & generous George Berkeley L.L.D. Prebendary of Canterbury Cathedral Chancellor of Brecon &c &c only grand child of the late most illustrious George Berkeley late Lord Bishop of Cloyne in the Kingdom of Ireland & only great grand child of the learned & eminently pious & all accomplished Francis Cherry Esquire of Shottesbrook Hall in the county of Berks Patron of the learned Thomas Hearne—who had been one of his under footmen or groom of the hall—

"Mr Monk Berkeley was by his mother's father the great grandson of the famous Sir John Medon Baronet [no such baronet in Burke's 'Extinct Baronetage'] and of Sir George Cundell Bart [no such baronet in Burke] slain at the battle of the Isle of Rhee.

"These six Vols of Sir Thomas Hamners Shakespear together with a carved cup\* of Shakespears mulberry

\* This cup is also in my possession, with a silver label, engraved:—

Behold this fair goblet was carved from the tree  
Which O! my sweet Shakespear was planted by thee.



tree purchased by Mr M B himself at Stratford on Avon when the vendor was fain to have sworn that it was genuine. These six vols and cup of mulberry wood are a very inadequate return (she feels) for a present which no Monark on earth could have made to her namely a portrait in oyls of the Kit Kat size of her excellent unspeakably dear son the above named George Monk Berkeley Esquire painted by the Rev<sup>d</sup> William Peters MA Prebend of Lincoln Cathedral. So beautiful & so striking a resemblance of that dear departed young man that his mother's faithful old housekeeper and also Mr George's own faithful & attentive servant came both to see it & fainted on beholding it believing that Mr George had come to life again. It is intended by the writer of these lines to bequeath at her death this portrait to the College of Dublin to be placed near that of his grandfather Dr George Berkeley Bishop of Cloyne long ago placed there; as a grateful acknowledgement of the honors conferred by that University on George Monk Berkeley Esquire when at Dublin College 1788. From the very highly obliged and truly grateful Eliza Berkeley Magdalone Lodge Oxford April 2<sup>nd</sup> 1795."

Then is added:—

Say when the bounds of magic art.

Vide Berkeley's 'Stanzas on Painting.' Also pasted in is a print of Dr. George Berkeley, Bishop of Cloyne, after Lathem, engraved by Brooks.

EDMUND H. TURTON.

Upsall Castle.

ELIAS ASHMOLE AND LAY BAPTISM (7<sup>th</sup> S. i. 127).—This seems to have been merely a customary manner of saying that a person stood sponsor at the child's baptism. Evelyn, under date of Nov. 29, 1649, has a note:—

"I christned Sir Hugh Rillies child with Sir Geo. Radcliffe in our Chapell, the parents being so poore that they had provided no gossips so as severall of us drawing lotts it fell on me, the Deane of Peterborow (Dr. Cosin) officiating; we named it Andrew, being on the eve of that Apostle's day."

Oddly enough, exactly a year before he and two others "christned" his niece Mary. The sponsors of course gave and doubtless selected the name. We still commonly use christening as equivalent to naming; e. g., to christen a ship.

EDWD. C. HAMLEY.

Kensington.

To christen here evidently means to perform the part of the godfather, not of the minister. Among the various christenings at which Pepys assisted, he records that, on Aug. 28, 1667:—

"In the afternoon with my Lady Batten, Pen, and her daughter, and my wife, to Mrs. Poole's, where I mighty merry among the women, and christened the child, a girl, Elizabeth, which, though a girl, yet my Lady Batten would have me to give the name."

EDWARD H. MARSHALL.

The word no doubt here means acted as sponsor to, as in the will of Brian Batty, 1515 ('Memoirs of Ripon, i. 332): "Item, I will that every child that I cristyned have vjd. that will aske it of my executours."

Bp. Hatfield's Hall, Durham

J. T. F.

DESCENDANTS OF MEAD AND WILKES (7<sup>th</sup> S. i. 67, 114).—Francis, Lord Jeffrey, the celebrated Scottish critic and lawyer, married a grandniece of Wilkes. Lord Jeffrey died in 1850. In 1838 his only child—a daughter—was married to William Empson, Professor of Law, East India College, Haileybury. There were children by this marriage (see Jeffrey's 'Life,' vol. i. pp. 213, 374, Black, 1852). Prof. Empson died upwards of thirty years ago.

WM. CRAWFORD.

GHOSE (7<sup>th</sup> S. i. 107).—According to Mr. Whitworth's 'Anglo-Indian Dictionary' (1885), the word *Ghose* or *Ghosh* is the name given to a subdivision of the Káyath caste.

G. F. R. B.

TUNISIA (7<sup>th</sup> S. i. 7, 57).—'Itinéraire de l'Algérie, de Tunis, et de Tanger,' by Louis Piesse (Hachette & Cie.); vol. i. pp. 213, 374, Black, 1852). Prof. Empson died upwards of thirty years ago.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

From the list of writers upon Tunis the name of Mr. Alexander Meyrick Broadley (Arabi's counsel), author of 'The Last Punic War,' and special correspondent (I believe) of the *Times* during the late French expedition to that place, should not be omitted.

J. S. UDAL.

Symondsbury, Bridport.

SMOLLETT (6<sup>th</sup> S. xii. 349).—In a letter dated May 22, 1744, addressed to a Glasgow friend named Barclay, Smollett says:—

"I have moved into the house where the late John Douglas, surgeon, died, and you may henceforth direct for Mr. Smollett, surgeon, in Downing Street, Westminster."

For the statement that he lived in Mayfair in 1746 probably another friend, Robert Grahame of Gartmore, is the authority. In 1763 Smollett's daughter Elizabeth died, and her burial is entered under the date April 11, 1763, in the register of St. Luke's, Chelsea; so we may take it this is the time when the novelist resided in that district.

HARRY GEO. GRIFFINHOOF.

34, St. Petersburg Place, W.

SUICIDE OF ANIMALS (6<sup>th</sup> S. xi. 227, 354; xii. 295, 454; 7<sup>th</sup> S. i. 59, 112, 153).—The author of 'Household Surgery' was surgeon to St. Thomas's not to St. Bartholomew's Hospital.

J. T. F.

Bp. Hatfield's Hall, Durham.

[J. D., who states that Dr. South was one of his most intimate friends, supplies the same correction.]

NAPOLEON I.'S DREAM (7<sup>th</sup> S. i. 110).—MR VIVYAN will find the story of Napoleon's phantom review readably told in a translation of a poem by Baron von Zedlitz in James Clarence Mangan's 'Poems' (New York, Haverty), p. 337. This

en mentioned in the earlier

J. A. C.



**PEARLS** (7th S. i. 128).—Many museums and collections contain pearly objects which are said to have been formed by introducing extraneous substances of a desired shape into the shell of oysters kept in tanks for the purpose, and letting the natural lustre secrete itself upon them. A large proportion of these are so made up with enamels and goldsmiths' work that they might very well be irregular-shaped large pearls of natural formation, whose form accidentally suggested converting them into images; but there are also some which can hardly be thus accounted for.

In the Schatzkammer of the Burg, Vienna, are several curious specimens, representing mermaids, peacocks, &c., which might mostly have been constructed in the latter manner; but in the museum at Pest there are—besides a very remarkable Madonna, which it is difficult to believe is a natural formation—a number of smaller objects—anchors, small religious medals, &c.—which it would seem must have been formed in the first-named mode.

Perhaps the most notable example of all is in the Treasury at Loreto, a Virgin and Child seated on clouds, with hardly any make-up at all. Though the local tradition is that this is perfectly natural (i. e., supernatural), and was the offering of a poor Asiatic diver, who preferred this destination for his rare find to the considerable price it might have brought him, it may very well be that he had produced it by some such process as that above mentioned, and, the art being at the time unheard of at Loreto, it was thought to be miraculous.

R. H. BUSK.

**PORTER OF CALAIS** (7th S. i. 107, 137).—The office of Porter of Calais was certainly distinct from that of Governor or Lord Deputy. Arthur Plantagenet, Viscount Lisle, who was Governor from 1532 to 1540, writes to his wife in 1538, "I sent you a letter by Hughes, Maister Porter's servant"; and in another letter, written probably about a year later, he sends his commendations to the Lord Chamberlain [Sandes], Wallop, Ringley, Porter, "and all other my frendes and lovers." A letter—unfortunately not dated—in the Lisle Papers states that Sir Thomas Palmer was "the King's Knight Porter at Calais, three years past." This was apparently after March, 1534, when a letter from John Rookwood speaks of Palmer as then in London, and begs to be remembered to "Mr. Porter." There was no person on the Council at Calais who bore the surname of Porter, and the word must, therefore, have an official significance—a fact confirmed by the constant references found in the Lisle Papers to "Mr. Marshal" (Sir Richard Grenville), "Mr. Vice-treasurer" (Robert Lisle), &c. On Nov. 28, 1538, Lord Lisle writes his wife from London: "Mr. Porter is here

seke, and ys in dispeare of himself. I pray you utter it not; and as for deth, I will send you word." This was probably Sir Thomas Palmer, who was beheaded with the Duke of Northumberland, Aug. 22, 1553.  
HERMENTRUDE.

**AUTHORS OF QUOTATIONS WANTED** (6th S. iii. 269, 398).—

Habits are at first cobwebs, then cables.

In 'The Baptistery,' by Isaac Williams, are these lines:—

In ways and thoughts of weakness and of wrong,

Threads turn to cords, and cords to cables strong.

Image the 18th, Habits moulding chains.

HADJI.

(6th S. ix. 470.)

One and twos

And groups; the latest said the night grew chill, &c.

From the last verse (not quite correctly quoted) of 'An Apple Gathering,' by Christina Rossetti.  
HADJI.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Ireland under the Tudors; with a Succinct Account of the Earlier History.* By Richard Bagwell. 2 vols. (Longmans & Co.)

It is almost impossible to touch on anything Irish without being dragged into the thorny undergrowth of political controversy. Mr. Bagwell has, however, almost entirely escaped the dangers which surround every one who would write on Irish history. If we had a body like the Roman Congregation of the Index, whose function it was to condemn all historical books which muddled the intellects of their readers by introducing matters of modern controversy, we fully believe that Mr. Bagwell's volumes would escape censure. He writes not as a Catholic or a Protestant, a Nationalist or a Unionist, but simply as an historian.

As a narrator of facts he must take high rank. We do not remember any book treating on Irish affairs which gives so clear an account of what really did happen during the Tudor period. To the position of a philosophical historian we apprehend the author makes no claim. It is, to say the least, doubtful whether the documentary history of any country has, as yet, been sufficiently brought to light to justify such speculations as those in which Hegel and Buckle indulged. However this may be, we are sure that Ireland, suffering as she has done for ages, is not a land on whose annals the experiment could be tried with the most remote hope of a successful issue. It does not, however, follow because the remote causes of events cannot be traced that those who profess to hold opinions on one side or the other as to Irish politics are not bound to make themselves acquainted with the past history of the country. We feel fully assured that many of the most horrible blunders—crimes, we would rather call them—which have been perpetrated during the last three centuries have been the result of ignorance far more than of intentional injustice. With Mr. Bagwell's book before them, dealing with one of the most important periods in Irish history, it will be simply shameful if persons continue to give opinions, formed with all the angular rigidity of what they assume to be perfect knowledge, without studying the causes which led to the wild massacre of the seventeenth century and the frightful retribution which followed.

Mr. Bagwell's is a sorrowful book. It is well written



and scholarlike. No pains seem to have been spared to make it, within its limited scope, as perfect as possible. But the impression left on the mind is one of continued perfidy and wrong. The English could not understand the nature of a Celtic people which had never passed through the educating influences of feudalism. They were in the reign of Elizabeth firmly convinced that some form of Protestantism—English Episcopacy, if it were to be had—was necessary for the happiness of all human creatures here and hereafter, and many of them felt a shuddering horror for the rites of the unreformed religion such as we have much difficulty in conceiving. On the other hand, the poor Irish realized that the Papacy was their only friend on earth, and clung to the Roman See with a wild devotion which has no parallel in history. Had Elizabeth been able to devote all her thoughts and energies to the Irish question, it would no doubt have been settled once for all. For we know sufficient of her character, from the way in which she revenged herself after the rising in the North, to believe that had she had free course, atrocities which would have cast the acts of Cromwell into deep shadow would have been perpetrated. She was, however, engaged in a multitude of affairs. Spain, France, Holland, Scotland, and her own rebellious subjects at home had to be narrowly watched, and so it came to pass that Ireland was harassed and irritated past bearing, but no serious attempt was ever made to Anglicize it.

The introductory chapters, which deal with the mediæval history of Ireland, are well worth notice. They give in a compact and lucid form a great body of information concerning the early state of the sister kingdom. The last chapter furnishes a sketch of the fate of the several Irish dioceses during the Tudor period which will be new to every one who has not made Irish history a special study.

*The Miscellaneous and Posthumous Works of Henry Thomas Buckle.* Edited by Grant Allen. 2 vols. (Longmans & Co.)

In reprinting Buckle's 'Miscellaneous and Posthumous Works,' which have long been out of print, Messrs. Longmans & Co. have rendered a service to scholarship. It is needless now to dwell upon the claims to consideration of works which already rank as standard and are included in every historical library. Though announced as an abridged edition, the new publication scarcely deserves to be so described. The three volumes of the original are, it is true, compressed into two volumes. These are, however, very solid, and closely though legibly printed. No single work has undergone any mutilation. The omissions consist principally of passages from other authors inserted by Buckle in his commonplace book and unaccompanied by any important note or comment. All, indeed, that, in the opinion of Mr. Grant Allen, Buckle himself "would have wished to submit to the judgment of the world in its existing condition" is preserved, the portions omitted being, in his estimation, such as could interest few except those who wish "to follow the author of 'The History of Civilization' through the process as well as the product of book-making." The biographical notice of Miss Helen Taylor is reprinted. The two volumes contain, in addition, 'The Influence of Women on the Progress of Knowledge,' 'Mill on Liberty,' 'Letter to a Gentleman respecting Pooley's Case,' and the posthumous works.

*An Almanack for 1886.* By Joseph Whitaker, F.S.A. (Whitaker.)

FURTHER enlarged, with close upon five hundred pages, and with a list of the members of the new House of Commons and a full account of the numbers polled in each constituency, *Whitaker's Almanack* once more appears.

With the marvellous mass of information it supplies, it is, of course, indispensable as ever. The next number, for 1887, is, we are told, to be entirely remodelled.

In the latest number of *Le Livre* appears a full account of 'La Première Revue de Paris,' from the pen of M. L. Derome. It is followed by 'Le Premier Journal Bibliographique,' by M. B. H. G. de Saint-Heraye. This deals with the 'Annales Typographiques' of Morin d'Hérouville. M. Uzanne contributes a delightful paper, entitled 'La Bibliothèque d'un Bibliophile.' An interesting illustration of Bethsabée au Bain, from an old Book of Hours, is also given.

THE Rev. Henry Norris has reprinted from the *Oscotian* his interesting account of Baddesley Clinton, its manor, church, and hall.

THE first part of the new edition of Hasted's 'History of Kent,' the materials for which have been collected by the Rev. T. Streatfeild and the Rev. L. B. Larking, will be issued in March, under the care of Dr. Drake, by Messrs. Mitchell & Hughes.

UNDER the title of 'The Church of England and its Endowments: a Historical Sketch,' Mr. Christopher P. Deane will issue a small popularly written volume through Mr. Elliot Stock.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

T. B. BIRCHALL.—'The Forging of the Anchor,' published anonymously in *Blackwood* thirty years ago, is reprinted, by permission of the author, Samuel Ferguson, Q.C., in 'Penny Readings,' by J. E. Carpenter, vol. vi. p. 116 (Warne & Co.). Some correspondent may be able to inform MR. BIRCHALL where may be found the thought that the devil is very near us when we are on our knees in prayer.

J. P. HORE ("Merry Monarch's Musician").—Shall appear so soon as space can be found.

H. J. ST. B. CUNLIFFE ("Book of Quotations").—The most comprehensive work of the class with which we are acquainted is 'The Cyclopædia of Practical Quotations,' by J. K. Hoyt and Anna L. Ward (Reeves & Turner, 1883).

H. DELEVINGNE ("Proverbial Expression from Petronius Arbitrarius").—Please send.

CORRIGENDA.—P. 154, col. 2, l. 19 from bottom, for "deicinere" read *divinere*; l. 24 from bottom, for "descent" read *debet*. P. 158, col. 1, l. 21, for "was seised heir" read *was served heir*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MARCH 6, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER X.

We have now, I fancy, seen enough to enable us with some confidence to connect the religious brotherhood in Plutarch's island near Britain with the Pythagoreans on the one hand, and on the other with Welsh bardism of a very much later period. But here we are met by a difficulty of a somewhat urgent kind. The special tenet attributed to the island brotherhood by Plutarch is not Pythagorean. All the stuff about the region between earth and moon, and the hell and heaven in the moon itself, is familiar enough to readers of Plato and the students of ancient theologies. But though this and the conception of man as a three-fold being of body, mind, and soul are notably Pythagorean, the notion that after the first death—the death of the body—the intellect and soul continue to live a second life of trial and temptation until the second death—the death of the intellect—sets free the soul to enjoy an æon of bliss, is absolutely unique in the history of religion—"cui viget nihil simile aut secundum." It is not Egyptian, Phœnician, nor Greek—not Buddhist, Olympian, nor Christian. It is peculiar to island near Britain, and there is nobody to even the nationality of its professors.

The difficulty is, after all, not insurmount-

able. The creed of Pythagoras was indefinitely elastic, and seems to have fitted itself on to a number of different religions and pantheons without any discomposure. The Jesuit fathers of classic heathendom seem to have rivalled, if not even surpassed, their Christian antitypes in the apostolic art of being all things to all men, that they might by any means save some. Their teaching, moreover, was much of it secret and esoteric; and while great part, probably, of their known and exoteric doctrine has been irrecoverably lost, it is certain that the "mysteries" passed almost wholly into oblivion with the last professed followers of Pythagoras. In spite, therefore, of its total inconsistency with any theory of metempsychosis or continued multiplicity of probationary lives, it is far from impossible that the dogma of the three lives may once have been asserted and believed by at least one of the various sects of Pythagorism.

This possibility seems to me to be converted not merely into a probability, but almost an absolute certainty, when we find that this strange and signal tenet supplies us with a key—to my mind the only key that really unlocks the casket—to the loftiest utterance which has endured to our own time of religious Hellenic paganism. These are the words of Pindar 476 years before the Christian era:

Bright, bright star;  
True light to a man from afar!  
If any, O Gold, who owneth thee  
Hath taken to heart the things to be—  
Hath learnt that the craven soul  
Goeth elsewhere through death to dole—  
That under the earth One sitteth in judgment then  
On the wrong that is wrought in the realm of Zeus by men,  
One who dealeth his doom by the laws that the lawless hate,

The laws of Fate.

But an equal sun shines down for ever  
On the nobler souls by night and day;  
Never they grieve and they travail never,  
Living a life of joy alway:  
Never they need with cloven furrow  
To vex the land nor the salt sea flood,  
From strength of the hands and stress and sorrow  
Wringing an empty livelihood.  
For the willing who joyed in their oath's fulfilling  
Inhabit a tearless eternity  
With them whom the Gods greet reverently,  
While the bale of the others no eye may see.

But whoe'er to Thrice with firm endeavour  
Both here and beyond have dared to win  
Holding their patient soul for ever  
Altogether aloof from sin,  
By the ways of Zeus these walk the waters  
Forth where Kronos his tower of rest  
Hath builded afar, and Ocean's daughters  
The breezes breathe round the Isle of the Blest.  
There with beaming of gold in blossom gleaming  
The glittering trees on the banks flame red,  
And other blooms by the waters fed  
They braid into garlands for hand and head.\*

\* O. l. ii. 55 (101).



In estimating the true significance of these lines, it must be borne in mind that mythology here is nothing more than a metaphor. When Pindar speaks of wrong done "in the kingdom of Zeus," he simply means "under the sky," and when the righteous souls pass to their island home "by the ways of Zeus," he only implies that they have come up from the under-world and are again living and moving in the light of day. And the souls of the just need no boat in which to cross the ocean. These are the words of a Christian writer, probably of the third century, but they faithfully reflect the earlier belief:—

"Therein [*i. e.*, in the abode of the blessed] is no sleep nor sorrow nor corruption nor care nor night. There the day is not measured by time nor the sun driven round the circle of the sky by the necessity that is upon him. The angels that mark the limits of things mete not out the length and the division of the hours according to the measure of the familiar life of men. The waning and the waxing of the moon bringeth not round the changes of the seasons nor maketh the earth moist, neither is it parched of the sun. The Great Bear turneth not round, neither is there any birth of Orion nor any numberless wanderings of the stars. The earth is not hard to walk upon neither is the hall of Paradise difficult to find. The proud snorting of the perilous sea hindereth not him that goeth to walk thereon—yea, the sea itself shall be easy for the just to tread, albeit it shall not forego its wetness neither shall be made solid, but by reason of the lightness of the step that treadeth it underfoot. Nor shall the sky be uninhabitable of men nor the way thither past finding out. The soil shall be tilled, yet not by the labour of men, for it shall of itself bring forth its fruits as for the adorning thereof."\*

But to return to Pindar. The "One under the earth" is probably Rhadamanthus, who is mentioned by name a little later; but obviously he is here merely as the declarer of the judgments of Kronos, the father of heaven, as "He pronounces lastly on each deed." But the best commentator on Pindar is Pindar, and some of the fragments left of his lost works throw a vivid light on his views of human nature and his theories of a future life. To understand him aright, however, we must also take into account the influences by which he was surrounded. Far inland as it lies between two seas, Pindar's native Thebes, as the birthplace also both of Zeus and Heracles, was itself said to be the Island of the Blest.† This tradition doubtless was more especially appropriated to that division or suburb of the seven-gated city of Cadmus called the Cadmeia, where alone mortal mothers—to use the words of Sophocles—had given birth to gods. When, therefore, Pindar speaks of the abode of the happy dead as a suburb red with rose-gardens, shady with trees of frankincense, and sunny with golden fruitage on heavy-

laden boughs, it is not difficult to recognize in his description a glorified picture of the familiar outlook from his own home over the sunny fields and orchards and houses and temples of the Cadmeia stretching far away to the south from the hill of Cynoscephalæ across the ravines of the Dirce. Many a time, haply, in that well-known strip of Earthly Paradise had he lingered in the garden of a friend to finish a game at tables with the oval pebbles which later days have long since elaborated into draughtsmen. Many a time there, as elsewhere, had he been present at the foot-race and chariot-race and wrestling-bout—had himself woven the garlands for the victor to wear as crown or carry aloft in his strong right hand. Many a time had he rejoiced afresh in the happiness which wealth conferred on the love of art and knowledge and courage of his Cadmeian fellow-citizens—in the pomp of aristocratic magnificence—the sound of singing and sweet music and the sight of fair women and brave men. Is it a marvel that the lusty Hellenic nature, in its realistic rather than materialistic speculations on a future life, should picture paradise as only a fairer Cadmeia, a suburb with a bastioned wall, enclosing yet greener pleasaunces and more abundant orchards, more level racecourses, and more graceful temples?—a favoured place where men play draughts with whiter pebbles and race with swifter steeds, where gold grows on trees and the night has a sun of its own? Is it hard to understand how a Pindar, turning homewards from the celebration of some autumn festival, not forgetful of due offering to the gods of sweet-scented woods mingled with the flashing of fire, as he passed the temple he had built for himself, may have paused on the threshold to look out over Leuctra, where the sun was setting between the gateways of the hills, and have felt that far away from Thebes lay the true Cadmeia, a golden island in the golden seas of the western sky?

BROTHER FABIAN.

(To be continued.)

#### ORIENTAL SOURCES OF SOME OF CHAUCER'S TALES.

##### I. THE PARDONER'S TALE.

(Continued from p. 126.)

Wright, in his edition of the 'Canterbury Tales,' says of the Pardoner's Tale that "it appears to have been taken from a *fabliau* now lost, but of which the outline is preserved in the 'Cento Novelle Antiche,' Nov. lxxxii., as well as in the story itself by Chaucer." Tyrwhitt was the first to point out the likeness between the early Italian version and that of Chaucer; but there are, in fact, two forms of the Italian story in different editions of the 'Novelle Antiche,' one of which presents a general resemblance to the Arabian version of

\* Fragment by Josephus—or Caius, or Hippolytus, for the real name of the author is unknown—printed at the end of Hearne's 'Discourses,' Oxford, 1720, p. 236.

† An early epigram to this effect is quoted by the Scholiast on Lycophron.



Jesus and the Jew, and the other is not unlike Chaucer's tale. Manini conjectures that the 'Cento Novelle Antiche' must have been written in the thirteenth century. This collection was printed—for the first time, according to Pannizi—at Bologna, in 1525, edited by Gualteruzzi; and in that edition Nov. lxxxiii. is to the following effect:—

Christ walks through a wild country with his disciples. They see some gold piastres, and say to him, "Let us take these for our wants." He forbids them, saying, "You want that which robs us of souls. As we come back you will see that such is the fact." Soon after two companions find the gold. One goes to fetch a mule to carry away the treasure, while the other guards it. When the first returns with the mule he offers his comrade two nice loaves which he had brought; but his comrade refuses to eat them and stabs him as he is stooping; then he gives the mule one of the loaves, eats the other himself, and both fall dead. Christ, returning, shows his disciples the dead bodies, as he had foretold.

In a later edition of the 'Novelle Antiche,' by the Giunti, printed at Florence in 1572, a different version (Nov. lxxxii.) is substituted:—

A hermit lying down in a cave sees there much gold. He runs away immediately, and is met by three fierce robbers, who, seeing no person pursuing him, ask him what he is fleeing from. "Death," replies the hermit, "which is chasing me." "Where is he? Show us him." "Come with me, then." The hermit takes them to the cave and shows them Death, in the form of the gold. They laugh at him, and make great sport, calling the hermit a fool. Then the three robbers consult as to what they should do. The second proposes that one should go to the town, and buy bread and wine and all other needful things. But the arch-demon puts it into the mind of the man who goes to the town that he should poison his mates and then have all the treasure and be the richest man in that country. Meanwhile the two other robbers plot to murder him as soon as he comes back with the bread and wine, and then share the treasure. Their comrade returns from the town, and they at once murder him. Then they eat the food he had brought and both fall dead. Thus does our Lord God requite traitors: the robbers found death, while the wise man fled and left the gold without a claimant.\*

The story also occurs in the novels of Morlini (Paris reprint, in 1799, of the Naples edition of 1520): A wizard learns from the spirits that a great treasure lies beneath the Tiber. On its being found, some of his company go to a neighbouring town to fetch food and liquor, and they resolve to buy poison to kill the others. Those

who remained meanwhile conspire to kill them, which they do on their return; and then, eating of the poisoned food, themselves perish.\*

There are two German versions of the story. In one of these three men of Balkh find a treasure; in the other, three robbers murder a merchant for his money; the other details of both are similar to those in Chaucer.

The manner in which the treasure was acquired is different in each of the nine versions I have cited. In the Buddhist original (the 'Vedabbha Jātaka'†) a Brāhman and his pupil (Bodhisat, i. e., the future Buddha) are captured by a gang of robbers, five hundred in number, who permit the pupil to go for money with which to ransom the Brāhman. Now this Brāhman was skilled in magical arts, and knew a certain charm (*mantra*) called *Vedabbha*, by means of which, at a lucky hour, he could call down from the skies showers of treasure. His pupil, before leaving, cautioned him not to employ the charm in his absence, for should he do so it would cause both his own death and that of the robbers. But the Brāhman, when the lucky hour arrived, recited the *mantra*, and, to the astonishment of the robbers, there fell from the heavens a great shower of precious gems; upon which the robbers set the Brāhman at liberty, and, taking as much of the treasure as they could carry, set out thence. On their way they were attacked by a band more powerful than themselves, and all taken prisoners. They told their captors how they had got the wealth, whereupon they were released, and the others laid hold of the Brāhman and ordered him to cause another shower of gems to fall from the skies; and when he told them he must wait for a lucky hour, they slew him in their rage. Then they pursued the robbers whom they had lately released, killed them all, and took possession of their treasure. After this they divided into two factions, not being able to agree about the division of the spoil. They fought, and all were slain excepting two, whose fate we already know.

The miracle of Jesus in the third Arabian and that of Allah in the Kashmīrī versions may per-

\* This abstract and those of the two preceding versions are adapted from Dr. Furnivall's side-notes to the original texts, which he gives in the 'Originals and Analogues of some of Chaucer's Canterbury Tales' (Part ii. pp. 129-134), Publications of the Chaucer Society.

Dr. Furnivall informs me that in the *Contemporary Review* for April, 1881, the Rev. Dr. R. Morris pointed out that the Buddhist original of 'The Pardoner's Tale' occurred in the 'Jātakas,' and Mr. Francis, of Cambridge University Library, "discovered" it two years later.

† The 'Jātakas,' or birth-stories, are said to have been related by Gautama (i. e., Buddha), the illustrious founder of Buddhism, to his disciples, as incidents which occurred to himself and to others in former births. When his followers reduced them to writing has not yet been precisely ascertained; but their high antiquity and genuineness is generally admitted.

\* A full translation of this version is given by Roscoe in his 'Specimens of the Italian Novelists.'



haps be considered as adaptations of the Brāhman's *mantra*. And I am almost disposed to consider as a faint reflection of it also the manner in which the three "riottours" in Chaucer's story obtained their treasure: A pestilence was raging in a certain city, and people were dying in great numbers every day. Three youths, drinking and dicing in a tavern, inquired of their host the reason why the church bell was tolling continually, to which he replied that a "privie thefe," whose name was Death, had come amongst them and was busy taking away the lives of the folk. Hearing this, they determine to seek out the "false traitour" and slay him without fail. They meet an "olde chorle," and after mocking his grey beard and bent form,\* demand to know of him where they should find Death. The old man, perhaps a confused personification of the "privie thefe" aforesaid, replies,—

"Now sirs, if that it be to you so lefe  
To findin Deth, tourne up this crokid waie,  
For in that grove I left him, by my faie,  
Under a tre, and there he will abide,  
Ne for your boste he n'ill him nothing hide:  
Se ye that oke, right there ye shal him finde;  
And God you save that bought ayen mankind,  
And you amende"; thus sayid this olde man.

And sure enough did they find that "privie thefe" called Death on the very spot thus indicated by "the old chorle"!

The version that most closely resembles the Pardoner's Tale is the second Italian (in the 1572 edition of the 'Novelle Antiche'): for the hermit of the latter, who shows the three robbers the gold and calls it Death, we have in Chaucer the "olde chorle," who directs the three young men to the oak tree where they would find Death. It seems pretty certain that both must have been derived from a common source, which I believe (as I have before stated) may yet be found in one of the great collections of *exempla* designed for the use of preachers. It is further to be observed that four of the variants—Chaucer, the third Arabic (Jesus

and the Jew), and those in the 1525 and 1572 editions of the 'Novelle Antiche'—have preserved the chief feature of the Buddhist original—the warning that the treasure should cause the death of those who meddled with it. With regard to Wright's statement that the Pardoner's Tale was also the subject of a *fabliau*, it is very probable, though he gives no authority for it; perhaps he concluded that the version found in the 'Novelle Antiche' was, like some other early Italian novels, derived from the minstrels of Northern France; but it is much more probable that the story was brought to Italy direct from the East, and this conjecture is supported by the general resemblance which the Italian tale of Jesus and his Disciples bears to the Arabian story of Jesus and the Jew. Should any readers of 'N. & Q.' know of other variants of this excellent story, I trust they will contribute to the history of popular fictions by communicating them.

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P.S.—Since the foregoing was in type Dr. Reinhold Köhler, of Weimar, has kindly pointed out to me that a complete translation of the Buddhist original (the 'Vedabbha Jātaka') was contributed by Prof. C. H. Tawney to the *Journal of Philology*, 1883, vol. ii. pp. 203-8. At the end of his paper Mr. Tawney states,—

"Prof. Adalbert Kuhn, in his 'Westfälische Sagen, Gebräuche, und Märchen,' i. 66, quotes the following from the *Mittheilungen der Historischen Vereins zu Osnabrück*, 1853, p. 222: 'Three Jews commit a robbery and quarrel over the spoil. One of the three is sent to fetch food and drink. On his return he is murdered by the two who remained behind, and they die from partaking of the food which he had poisoned.'"

Dr. Köhler further indicates a number of other versions, both Asiatic and European—one of which, in Ralston's 'Tibetan Tales,' I had strangely overlooked—but these must be reserved for a future paper.

(To be continued.)

#### PECULIAR WORDS AND PHRASES IN CHAPMAN'S PLAYS.

The following words and phrases, which occur in Chapman's 'May-Day,' are worth preserving. The quotations are taken from Pearson's reprint of Chapman's "'Dramatic Works,' now First Collected" (1873), vol. ii. 'May-Day' is reprinted from the only edition apparently known, that of 1611. The same play, as some of your readers will remember, is included in Dilke's 'Old Plays.' Pearson's edition professes to preserve exactly the spelling, &c., of the original.

*Licence* = to allow.

"I pray Sir *licence* me a question."—I. i. p. 326.

Still from the cushion (I. i. p. 327), i. e., "Still far off the mark," a phrase taken from archery. See Nares, *sub* "Cushion." Another form of the ex-

\* The old man says to the "riottours":

"Thus walke I like a restlesse caitiffe,  
And on the ground, which is my mother's gate,  
I knocke with my staff both erliche and late,  
And sayin thus, Leve mother, let me in."

An Arabian poet thus describes the decrepitude of old age (Payne's translation):

An old man went walking the ways of the world,  
So bowed and bent that his beard swept his knee.  
"What makes thee go doubled this fashion?" quoth I.  
He answered (and spread out his hands unto me):  
"My youth has escaped me, 'tis lost in the dust,  
And I bend me to seek it, where'er it may be."

In a Talmudic version of the 'Seven Ages of Man,' the final stage is thus described: "He then begins to hang down his head towards the ground, as if surveying the place where all his vast schemes must terminate, and where ambition and vanity are finally humbled in the dust."



pression seems to have been *beside the cushion*, of which five instances are given by Nares.

*Parlesse*=peerless. (I. i. 327.)

*Fautring*=(f) faltering.

"Stand not *fautring* a farre of, as I haue seene you, like a Dogge in a firmetypot."—I. i. p. 331.

I cannot find this form of word given in any dictionary or glossary. *Fautor*=favourer is a well-known word; but here *fautring* seems to mean faltering.

*Tactable*, i. e., capable of being taught.

"Women of themselves are tractable and *tactable* enough."—*Ut supra*.

This word is given in the Supplement to the 'Imperial Dictionary.'

*Shag-ragge*=a beggarly fellow? *Chickeene*=sequine.

"I'de hire some *shag-ragge* or other for half a *chickeene*."—II. i. p. 340.

*Shag-ragge* is not given in Nares. Halliwell gives it in his 'Dict. of Archaic and Provincial Words,' but does not quote this passage. Cotgrave gives it as the equivalent of *guerluset*. Halliwell gives *shake-rag* and *shak-rag* as other forms of this word; but are they not two distinct words? *Chiekin* and *chiquinie* are given in Nares as forms of *sequine*. *Chiekin* occurs in the same play, II. iv. p. 347.

*Meretriculated*, i. e., cheated.

"Gie, I warrant you Sir, I haue not bene matriculated at the Vniuersity to be *meretriculated* by him: salted there to be colted here."—II. v. p. 353.

*Quartridge*=quarterage, quarterly payment.

"If I pay not his Master presently the *quartridge* I owe him."—II. v. p. 353.

*Play holy water frog*.—

"If you should tell it to one, so you charge him to say nothing, 'twere nothing, and so if one by one to it *play holy water frog* with twentie, you know any secret is kept sufficiently; and in this, we shall haue the better sport at a Beare baiting, fare ye well Sir."—III. i. p. 359.

Of this phrase I can find no explanation, nor can I conjecture from the context what it means. It seems to allude to some game like hopscotch or leapfrog.

*Blew killing*.—

"Was there euer such a *blew killing*?"—III. iv. p. 369.

*Killing* is given in Nares as=kitten. I thought at first it might mean a young kite or hawk. It is difficult to assign any meaning here to *blew* in connexion with a kitten.

*Vncole-carrying*.—

"(He being of an *uncole-carrying* spirit) fals foule on him."—III. v. p. 375.

This word, coined from the common phrase "To carry coals," i. e., to submit tamely to injuries, seems worth recording. I cannot find any instance of its occurrence elsewhere.

*Meskin*, i. e., *maskin*, diminutive of *mass*.

"By the *meskin* me thought they were so indeede."—IV. vi. p. 391.

This word is given in the 'Imperial Dictionary' and in Nares. In both cases this passage is quoted, but the word is spelt *maskin*.

*Foppasty*=(f) foppity, see Nares.

"How the *foppasty* his Lieftenant, stept in to per-swade with her."—IV. vii. p. 393.

I have little doubt that the word in the text is intended for *foppet* or *foppity*, which latter word is used by Cowley in his 'Cutter of Coleman Street,' and applied there to a woman. Both would be diminutive forms of *fop*.

*Five-finger*.—

"For my game stood, me thought, vpon my last two tricks, when I made sure of the set, and yet lost it, hauing the varlet and the *five finger* to make two tricks."—V. ii. p. 401.

Hotten's 'Slang Dictionary' gives: "*Five fingers*, the five of trumps, at the game of Five cards, or Don." I cannot find the word or expression in any other dictionary, nor is any authority given for it in Hotten.

I may observe that it is always useful to record variations in spelling odd words which one may come across in any original editions of the Elizabethan dramatists, because they may help one to determine the right reading in some corrupt passages of Shakespeare's text. I may, perhaps, here remark how much a good edition of Chapman's 'Dramatic Works' is needed. His plays are full of characteristic expressions, and they are well worth reading, he being one of the very few contemporaries of Shakespeare who possessed a vein of true comedy as well as poetic power. Pearson's edition is very useful to students, but to the general reading public quite useless, as it religiously preserves all the misprints of the original, and adds, I fancy, some of its own. The notes are very scanty and superficial.

F. A. MARSHALL.

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LAMBETH DEGREES. (See 7th S. i. 106.)—Surely it is time, in this age of strict examinations and professed zeal for accuracy of knowledge, that the entire system of granting degrees should be revised. It may be desirable that some honorary degrees should be reserved for men who have made a real mark in their own professions and given ample evidence of learning, wherever and however acquired; but in all cases the degree given should accurately define the character and scope of the distinction of which it is the reward. In fact, the degree should at least represent a quasi-examination. Degrees in *divinity* should be confined to theologians—lay or clerical, conformist or nonconformist—and should never be conferred merely as a recognition of diligence and zeal in the ordinary duties of the clerical office. Very little learning, as daily experience shows, is necessary to make a man a popular preacher, and



pastor, or active parish priest—more's the pity! Degrees in *law* should be confined to those really "learned in the law"; those in *arts* to accurate scholars, and so on. Surely there ought to be other means of doing honour to those who are engaged in philanthropic or useful labours for the public good than the grant of an academic title! Do we not need something like the French Legion d'Honneur or the Belgian Ordre Léopold to reward devotion to the public service? This question does not only concern itself with the case of Lambeth degrees, but with degree granting in general. The practice of buying and selling academic titles, now nearly confined to third-rate American colleges, cannot be too highly reprobated, and ought, indeed, to be put down by law. Those who affect such honours ought to be required to indicate their source, and to be dubbed, if they deserve it, M.A. or D.D. of the University of *L. S. D.*, for in most cases there is not the least pretence of any other qualification than the expenditure of a little spare cash. None but the ignorant public is taken in; but the public, alas! while sharp enough in business concerns, is very ignorant in matters relating to literature and learning. Thus it happens that the assumption of learned distinctions by bold but unlearned men involves no great loss of reputation, and a man,

Doctus inter stultos, stultus inter doctos,  
will secure a public confidence and support which is denied not seldom to his more honest and gifted neighbour. It is, as Mosca, in *Volpone*, tells us,

Hood an ass with reverend purple,  
So you can hide his two ambitious ears,  
And he shall pass for a cathedral doctor.

But the question concerns also the older universities. Surely it is not becoming that "for the degree of M.A. and for all the degrees in theology and law there is no more examination than for a bogus degree of Philadelphia" (Mozley's *'Reminiscences'*).

Are we not in England a little too much in love with externals, and too apt to forget the adage "*Cucullus non facit monachum*"? There are some judicious remarks on Lambeth degrees in Archbishop Herring's *'Letters to W. Duncombe,'* p. 106. J. MASKELL.

Emanuel Hospital, Westminster.

FOLK-SUPERSTITION.—A year or two ago a girl in Theberton, Suffolk, had her arm badly torn by a large brass pin. The wound became inflamed, and the doctor had to be called in. Upon questioning an old woman shortly after how the case was progressing, the reply was received that it was bad enough, but that all would have gone right had the ointment been at first applied to the *pin* instead of to the *arm*. Is this a relic of the "weapon salve" idea (*vide* 1<sup>st</sup> S. *passim*)?

C. E.

LETTER OF TITUS OATES.—Perhaps the following unpublished letter of Titus Oates, which I have copied from the original MS., may be considered worthy of a place in '*N. & Q.*':—

May: 14: 96

R<sup>t</sup> Hon<sup>ble</sup> Sir

Was not my condition so deplorable as tongue cannot express it I would not at this time have given you the trouble of this scribble and if I should tell you Sir the particulars of my case you would not beleive mee but let truth bee spoken and reason in the first place. S<sup>r</sup> I pretest I have been so long oppressed that I have not one whole shirt to my back w<sup>ch</sup> I never wanted in K James his reigne.

I have not one shilling to buy my poor wife and family bread. I am in debt 508<sup>l</sup> and must the latter end of this month go to prison for the same and I have not a Bushell of Coles in the house to dress a little meat w<sup>ch</sup> God shall send it. I have not bought a rag of clothes these 4 years and those I have are very.....and threadbare. S<sup>r</sup> I am a gentleman that hath been a long sufferer and had not the malicious councill of S<sup>r</sup> Edward Seymour taken place I should not need to have told you this sad story. I am sure if his Ma<sup>ty</sup> were made sensible of my condition hee would not thus leave mee to perish. I beg of your Hon<sup>r</sup> upon my knees to lay my sad condition before the King this day. I have not a whole pair of stockins to put on and onely one pair of shoos w<sup>ch</sup> a shomaker lett me have of much pittty. My sp<sup>rs</sup> are sunke to death. I will say no more but tell your Hon<sup>r</sup> that there is no poor wretch you.....is in so miserable a condition as I am at this time but above all I have an Hog<sup>e</sup> of Bailiffs pursuing me which hath put my poore wife into such frights that have occasioned the death of two children.

I am R<sup>t</sup> Hon<sup>ble</sup>  
your Hon<sup>rs</sup> humble Serv<sup>t</sup>

TITUS OATES.

in a few days time I shall have all my goods distrained for ten pounds I ow for a years rent that I keepe my poor aged mother who I am obliged to maintaine,

This letter is addressed as follows:—

"For the R<sup>t</sup> Hon<sup>ble</sup> S<sup>r</sup> William Trumbull K<sup>t</sup> his Ma<sup>ty</sup>s Principall Secretary of State."

Titus Oates lived to be ninety-four, if the date usually given of his birth, 1619, be correct, as he died in 1705. His mother also must have attained the same age, as, according to the above letter, she was alive in 1696, when her infamous son was seventy-seven.

CONSTANCE RUSSELL.

Swallowfield, Reading.

SUVAROF'S RHYMING BULLETIN.—In '*Don Juan*' (c. viii. 133), where the capture of Ismail is described, a foot-note is added, informing the reader that Suvarof announced to the Empress his success in a few lines of rhyme, which the note thus cites as

"the original Russian:—

Slava bogu ! slava vam !

Krepost Vzata y Ÿ Ÿ tam ;

meaning—Glory to God and to the Empress ! Ismail's ours."

So the note stands in Murray's editions, 17 vols., 1835-40; 8 vols., 1839; in Baudry's edition, 7 vols., Paris, 1825; and, I suppose, in others. The



translation is incorrect, for neither Empress nor Ismail occurs in the Russian, the second line also of which is misprinted. *Krepost* is simply fortress. Tooke, in his 'Life of Catharine the Second' (London, 1800), iii. 278, gives Suvarof's rhymes thus:—

Slava Bogu! Glory to God!  
Slava vam! Glory to you!  
Tutukai vzala, Tutukay is taken,  
I ya tam, And I am there.

Vzala is a misprint for vzala.

Tooke adds that this was written on the taking of Tutukai. This Bulgarian town (Turtukai?) is on the Danube, opposite to Oltenitza, and about forty miles west of Silistria.

Byron sometimes writes the Russian general's name so as to give its correct sound:—

.....that lover of  
.....Field Marshall Souvaroff.

At other times he adopts the German orthography, which, although it gives to a German, or to a Polish or Bohemian reader, the true sound, suggests to an English eye quite a wrong one; as

.....a single sorrow  
.....such was Suwarrow.

It is time that the notes to Byron's poems should be subjected to a thorough revision; and all admirers of the poet must have welcomed Mr. Murray's announcement of a new edition.

J. DIXON.

MOTTO ON SUNDIAL.—I am not sure whether the following lines, inscribed beneath a sundial at Monza, have appeared in your pages. They deserve to be known:—

Quod fuit, est, et erit, perit articulo brevis orae (sic)  
Ergo quid prodest esse, fuisse, fore?  
Esse, fuisse, fore, heu! tria florida sunt sine flore,  
Nam simul omne perit quod fuit, est, et erit.

EDMUND VENABLES.

The Procentory, Lincoln.

AN HISTORICAL PARALLEL.—The *Morning Post* of February 9 records that:—

"Whilst Mr. Justice Chitty was trying a case yesterday morning in the Chancery Division, a loud crack was heard from the roof of the court, and a portion of the plaster fell upon the top of the canopy which is placed over the bench. Mr. Justice Chitty at once remarked, 'Est justitia, ruat cælum,' an observation which naturally caused great laughter."

The *Gentleman's Magazine*, of October, 1732, makes mention of an identical incident, the narrator being Sir John Powell, Justice of the King's Bench (1688-1713):—

"You know the old saying I made use of in court, when part of the lantern upon Westminster Hall fell down in the midst of our proceedings, to the no small terror of one or two of my brethren:—

Si fractus illabitur orbis,  
Impavidum ferient ruinae."

EDWARD H. MARSHALL, M.A.

Hastings.

# Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

DIBDIN'S NAVAL BALLADS: 'BEN BLOCK'.—Is there any foundation in fact for the tradition, frequently repeated when I was a boy, that the celebrated writer of naval songs, Charles Dibdin, the elder, was deprived of a pension that had been conferred upon him for the valuable literary service his productions had rendered in recruiting the navy during the long war with France at the beginning of this century as a punishment for composing a satirical ballad bearing the title 'Ben Block'?

I find, from the life of Dibdin prefixed to the edition of his works illustrated by the late George Cruikshank and published in 1840, that a pension was conferred upon him, for the reasons assigned by the popular rumour, in 1814, and, for no cause appearing by the memoir, was taken from him within a few months by a succeeding ministry. This would seem to support the vulgar belief. The same work also informs us that, some interest being made, or agitation set on foot, in favour of the literary patriot, who had been reduced to very distressed circumstances, the pension was shortly afterwards restored. Now, when I turn to this collection of songs, under the head of 'Ben Block,' instead of the old terse two stanzas of bitter reflection on the then tardiness of promotion in the sea service of the crown, I find a long, rambling—may I say mawkish?—lyrical romance about a foretopman, to whom the name of Ben Block is attributed, committing suicide by a plunge from the yard-arm, in despair at being jilted by a young lady of the familiar order hailing from Wapping Mark,—the Ben Block of the ballad of my early years was a lieutenant; the Ben Block of the compilation of 1840 is a common seaman. May it have been that the author only obtained a restoration of his pension on condition of suppressing his satire, and that he thereupon wrote a new and much longer song under the same title, in substitution for the one in two verses, then very generally known, commencing,—

Ben Block was a vet'ran of naval renown,  
And renown was his only reward?

If so, what was the date of the substitution? Does the "squib" appear in any, and, if so, in which, collected edition of Charles Dibdin's works? Perhaps some of your readers (if you will kindly insert this inquiry) who take an interest in the history of the minstrelsy of our country may be in a position to enlighten, and, if so, will courteously inform NEMO.

MRS. DAVENPORT.—In the preface to Davenant's 'The Siege of Maastricht,' part ii. (Davenant's



'Works,' vol. iii. p. 252, ed. 1873), the editors quote a passage from the 'Diary' of Pepys, under the date May 20, 1662: "My wife and I by coach to the opera, and there saw the second part of 'The Siege of Rhodes'; but it is not so well done as when Roxalana was there, *who, it is said, is now owned by my Lord Oxford.*" No such note appears in the one-volume edition of Pepys, edited by Mr. Timbs, which is said to be a verbatim reprint of the original. Can any one help me out of a difficulty by saying if the phrase I have underlined appears in any edition? In the index, under "Davenant, 'The Siege of Rhodes,'" there is no reference to the date.

H. T.

PARISH OF ALVERSTOKE, SOUTH HANTS (ALWARESTOAKE OR LE ALWARD STOAKE).—Could any reader of 'N. & Q.' give me any information respecting this parish, or names of books containing notices, charters, or grants concerning the same? Any notes would oblige.

ARTHUR A. WALFORD.

High Street, Gosport.

HERALDIC.—On an exquisitely painted piece of a dessert service (sold separately at a sale of art objects some twenty years ago) there is a coat of arms as follows:—Arg., a chevron gu. between two martlets in chief, and a serpent nowed in base; on a chief gu. three birds' wings proper az. Will any one kindly say whose arms these are? The nowed serpent indicates a connexion with the medical profession, and the nearest I can find is that of Sir William Gull; but from the age of the piece of china and other facts it does not appear to be connected with his family. The service of which the piece is one must have been very costly.

T. ETHERINGTON COOKE.

AUTHORSHIP OF DISTICH.—Can you give me a hint of where I could meet with an old squib, which my father considered always to be a *jeu d'esprit* of his uncle, Robert Vansittart, professor of law at Oxford, on the Prince Regent's dog? He tied on to it,—

I am his Highness's dog at Kew,  
Pray, good sir, whose dog are you?

As my great-aunt Miss Vansittart, his sister, was maid of honour to the Dowager Princess of Wales, and in Jesse's 'Life of George III.' was mentioned as lending her sedan chair to Lord Bute, on his visits to the princess, for fear the mob should destroy his carriage, he was likely to be often at Kew. He was a friend of Dr. Johnson's, who proposed to him to climb, in 1759, over a wall, which he refused. See Boswell's 'Johnson,' vol. i., 1826. It seems a well-known squib; but Dr. Robert Vansittart, my great-uncle, died in 1789. He was a friend of Dr. Routh's also. If this is mentioned anywhere I should be much obliged for a reference to it.

MISS VANSITTART.

162, Castle Hill, Reading.

APOTHECARIES' HALL.—Downes, in his 'Roscius Anglicanus,' says that Sir William D'Avenant, while his theatre in Lincoln's Inn Fields was being built, rehearsed the first and second part of 'The Siege of Rhodes' and 'The Wits' at Apothecaries' Hall. This was in 1661. Cunningham, 'Handbook to London,' says the Apothecaries' Hall was not built until 1670. Was there an earlier building on the site; or what place can have been intended by Downes?

URBAN.

GOWRIE'S CONSPIRACY.—In the churchwardens' books of St. Mary-le-Tower Church, Ipswich, is the following entry, which occurs in the year 1623 among a list of church goods handed over to the succeeding wardens:—"It'm, A Booke of the Gundpouder Treasonne and of Goweryes Conspirassy which they Bought." Was there a form of prayer for James VI. of Scotland's escape from that conspiracy? If so, was it ordered to be read in churches; and where can such form of prayer be now found; and was there an Act of Parliament ordering its use? The book of gunpowder treason occurs several times before this, but not Gowrie's conspiracy.

W. E. LAYTON.

MISSING LONDON MONUMENTS.—Where is the statue of "Butcher Bill" Cumberland (one of the best statues in London), that formerly stood in Cavendish Square? And where are the dragons that were at the base of St. George's, Bloomsbury?

HERBERT PUGH.

AUTHOR OF BALLAD WANTED.—Who is the author of 'The Brownie of St. Paul's,' a ballad or political satire?

MRS. SPRAGUE.

THE IRISH POLICE.—I shall be glad if any one can inform me when, and by whom, the Irish police were instituted.

H. PEEL HEWITT.

WHISTILDS: PRELLEDS: QUARTER SPELLS.—In Bacon's 'Annals of Ipswich,' p. 105, is the following entry:—

"26 H. VI. Thursday, St. Peter [ad Vincula, Aug. 1, 1448]. John Lackford accused for cheating at Games called Whistilds, Prelleds, and Quarter spells, to the scandall of the governm't of this Towne, for suffering of him see to doe. It is ordered that if he shall be found doing y<sup>e</sup> like againe, he shall upon the next Market day after conviction, undergoe the penalty of the Pillory. And because he beeing now present at the Court, and hath confessed his fault, and submitted himself to the mercy of the Court, therefore he is fined 26s. 8d., and hath given suerties for the paym't."

What were these games? Halliwell-Phillipps does not mention them in his 'Archaic Dictionary.'

W. E. LAYTON.

THE CHRISTIAN NAME WILLIAM.—Most persons, I suppose, consider this name to be Norman—Wilhelmus or Gulielmus. But I read in an old magazine the other day a statement to the effect



that it is really of Saxon birth, and that its origin is as follows. Whenever a warrior killed a Roman, the gilded helmet of the latter was removed after the battle and placed on the brow of the victor, who thenceforth was styled *Gilde-helme*, or *Gilden-helme*. The French, it is added, "corrupted this into *Guilbeaume*." I should much like to know what real Anglo-Saxon scholars like Prof. Skeat have to say to this fanciful derivation.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

DR. HENEAGE DERING, DEAN OF RIFON, married Anne, daughter of John Sharp, Archbishop of York (1688-91). I shall be glad to receive any notes respecting Heneage Dering. His parents were Christ. Dering, of Wickin, in Charing, Kent, and Elizabeth his wife, daughter and heiress of Thomas Spackman, of co. Wilts.

JUSTIN SIMPSON.

Stamford.

RIDGWAY.—In the seventh month, 1679, on board the ship Jacob and Mary of London, there arrived in the Delaware river from England a Quaker named Richard Ridgway, of Melford, co. Berks, with Elizabeth his wife and Thomas their infant and only child, who was born twenty-fifth day, fifth month, 1677. Said Elizabeth's maiden name is believed to have been Chamberlain, and it is thought she came from Marlborough, in Wiltshire. Richard Ridgway married Elizabeth, probably in 1676, at Welford or Marlborough. What I want to know is when and where they were married, and the parents' names of both.

JAMES RIDGWAY.

115, Nassau Street, New York.

[Answers to be sent direct.]

MEZZOTINT.—I have a mezzotinto print by Grozer of a painting in oils by Henry Singleton, 1792 or 1793, the subject being the Marquis Cornwallis receiving the sons of Tippoo Sultan as hostages. Can any of your numerous readers give information where the original painting now is? The print is dedicated to Lord Hawkesbury. S. S.

COUNTY AID TO A WALLED TOWN.—On looking over Bacon's 'Annals of Ipswich,' I found that in 1203-4 King John "caused a ditch and walle to be made around the towne by the aid of the County and of the County of Cambridge." Can any of your readers favour me with instances of similar aid to a town from a neighbouring county at this or other periods of English history?

G. J. H.

JOHN MAUGER POTT, Solicitor or Auctioneer, living in Chesterfield, Derbyshire, in 1850, later, and removed to some other place.

er. preparing a genealogy of a family hat spot at the seventeenth century, I to have his address, or that of any of

his descendants, or any one who could give any items in the pedigree of the family of Pott or Potts during the period above mentioned. Who are the descendants of Cuthbert Pott, of Chesterfield, living before 1650? Answer by letter to

WILLIAM JOHN POTTS.

Historical Society of Pennsylvania, 1300, Locust Street, Philadelphia, U.S.

SOUTHPORT HISTORY.—In Whittle's 'Marina' (1830) a reference is made to Frank's 'History of North Meols,' published in 1701. This book is not given in Fishwick's 'Lancashire Library' nor in Anderson's 'British Topography.' Where can a copy be consulted?

JOSIAH ROSE.

134, Duke Street, Southport.

WEARING HATS IN CHURCH.—In a sermon preached at the consecration of my church in 1620 (but not printed till 1627) the following passage occurs:—

"How unmannerly are a many that carry themselves with more lowliness in a Gentlemans Halte (for there they will vncouer) then in the House of God? A French fashion indeed, but very illfaoured, though it be naturalized amongst the most, and growne English euen in our greatest congregations where the Apprentice that stands bare-headed all the weeke long in his Masters shop, must needs haue his cap on in the Church. Grant it an indulgence to the aged and the weake, who yet to testifie reuerence might put off hats, and to confesse a weaknesse, might keep heads warme enough with some other fit and graue cowering. But what priuiledge, but pride and wantonnesse can be alledged for the strong and healthfull in times and places of no extremity of cold?.....I may say of it, as Tacitus speakes of Astrologie, *Semper vetabitur, semper retinebitur*: there is little hope of redresse, yet still it deserues (mee thinkes) to bee rebuked."

The preacher was James Rowlandson, B.D., chaplain to the king. I should be glad of references to other passages in which this custom is noticed as existing either here or in France. When did it come in, and when did it go out?

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

AUTHORS OF QUOTATIONS WANTED.—

Architecture is like frozen music.

J. H. MCGOVERN.

'Twas in the grand heroic days  
When Cœur de Lion reigned and fought,  
An English knight, ta'en in those frays,  
To Sultan Saladin was brought."

H. B. C. C.

The pomp that crowns the circuit of the summer hills.

JAMES B. GUYER.

Look for a boat or 'bus on any day,  
You 'll find that both are going the wrong way;  
Sit down to wait for any friend at home,  
And be assured the person will not come.

"An ounce of essence is worth a gallon of fluid; a wise saw is more valuable than a whole book; and a plain truth is better than an argument."

"Life is like cricket; we cannot always expect to have the bat in our hand."

M. L. S.



## Replies.

## CREST-WREATHS AND MANTLES.

(6th S. xii. 514; 7th S. i. 57, 112.)

Although a matter of little importance so far as the value of heraldic science is concerned, it may be interesting to come to some conclusion as to the proper blazon of crest-wreaths and mantles. All our heraldic authorities are agreed that in ancient times it was customary to use the principal tinctures of the coat of arms, and yet in our earliest grants the mantles are (with few exceptions) given as gules doubled argent. Mackenzie, 'Science of Heraldry,' p. 88, says: "In Scotland all the mantlings of noblemen are of gules doubled with ermine.....Of old with us our mantlings were of the colours of our coats, lined and doubled with the metals, which are more proper than that we now use." With regard to the wreath, Mackenzie is very exacting: "Now these wreaths should be of the colours of the field and charge; and the rule is, that the first should be that of the field, and then that of the immediate charge, and after that of the next mediate, and so forth if there be more charges than one; yet some old wreaths with us differ from these, and possibly these have been at first mistresses' colours." He notices some exceptions to this rule: "Among others, the Earl of Nithisdale bears Arg., a double eagle sable, membered gules, yet his wreath arg. and sable; yet this may be ascribed as an error of the Painter, but it should be reform'd." Mackenzie thinks the wreath should never consist of any fur. Nisbet ('System of Heraldry,' vol. ii.) endorses Mackenzie's rules for the tinctures of the wreath, but differs in his opinion as to the use of furs, for he says (p. 10), "Furs used in arms are also to be found in wreaths." He also observes the English custom of mantling gules doubled argent as a settled practice, "which practise of late our Heralds have followed, but by our old illuminate books of arms I observe the Mantlings to be of the tinctures of the arms within the shield."

At what period this change in the tinctures of the mantles was made matters little, but certainly it was before Elizabeth's time, and by the grant to Sir Thomas Salter the new fashion would seem to have been established as early as the beginning of the sixteenth century. It unfortunately formed a precedent to which English heralds have pertinaciously adhered, even to the present day. The grant of arms in 1568 to Bacon of Redgrave, Suffolk, is a deviation from this rule. In that grant the mantling is or. and az., the tincture of the arms of Quapode in the second and third quarters of the coat; those of Bacon, in the first and fourth quarters, are arg. and gules; the latter tinctures are used in the wreath. Other exceptions doubt-

less occur, as when the charges of the shield are proper, &c.

In foreign heraldry I believe the old rule is invariable, and foreign heralds appear to have been much more exacting in these accessories. De Varennes, treating of mantlings, says:—"Ce qu'il a invariable en ce sujet, est que les bourlets, et les pennaches que nous appellons hachemens, feuillars et lambrequins, sont toujours des mesmes esmaux que le champ et les figures du corps de tout l'escu." A modern French writer, M. Bouton, endorses this rule, with no remark with reference to its ever having been altered ('Nouveau Traité du Blason,' p. 449). The German heralds follow the same rule, and are always exacting in the details (see numerous examples in Spenser's 'Historia Insignium'). This practice gives a very gorgeous effect to German achievements, where several coats are marshalled together, the several crests and helmets each with its mantling tintured according to the bearing of the shield. Spenser ('Pars Generalis') mentions some exceptions to the rule, among others some examples of mantles of metal only, and others mantled and doubled of colour only. The stricter method of employing every tincture of the shield, as advocated by Mackenzie, seems to have been regarded by the best heralds as a custom obsolete, nor can I call to mind an instance of its adoption in English heraldry.

Taking the opinions of all heralds in all countries (for all are unanimous as to this rule of the mantling taking the tinctures of the shields), there can be no doubt but that the ancient method is the true rule of heraldry. How it came to be transgressed and afterwards utterly laid aside by English heralds is not easily explained. Probably through the ignorance or caprice of some particular herald, whose grants afterwards formed precedents for later ones. Heraldic grants are among the most valuable authorities for coats of arms, and should never be lightly set aside; but in the case of mantling it is a question whether the laid down rules of heraldry do not outweigh even the powers of a herald. It seems to me that they do; so that to mantle a coat with the tinctures of the bearings in the shield is more correct than to follow the words of the modern grants, mantled gules, doubled argent.

CHARLES L. BELL.

Chesterton Road, Cambridge.

ST. SWITHIN is quite right in saying (*ante*, p. 57) that the crest-wreath should be composed of the principal metal and tincture of the arms; that not more than six alternations of metals or tinctures should be shown in a representation of a wreath; and that in such a representation the metal should have precedence; but he does not really touch the question MR. SALTER asked in his last paragraph at the former reference, viz., What should be the colour



of the wreath when the arms consist of tincture or metal *only*, without any charges? This is a very much rarer occurrence, and Mr. SALTER gives two examples of such bearings: (1) Per bend azure and gules, for Wheler; and (2) Per chevron argent and or, for Catalines.

The only writer that I can find in my country library that touches this point at all nearly is Edmondson ('Complete Body of Heraldry,' 1780, vol. i. p. 184). He says:—

"If one of the rolls be metal, the other must be that of the principal colour of the arms, but when there is no metal in the arms, then one of the rolls should be that of the tinctures of the field, and the other that of the colour of the immediate charge."

He thus shows that he sees no objection in such a case to the wreath being composed of *two colours or tinctures*, which is the case of the first example given by Mr. SALTER. By a parity of reasoning I imagine he would equally permit two metals in the absence of any tincture.

I may add that Edmondson gives a coat of Catlin as, Per chevron or and azure; and another as, Per chevron azure and or; but in each case with three lions in pale counterchanged. Of course these bearings do not suggest the difficulty raised by Mr. SALTER.

J. S. UDAL.

Symondsburry, Bridport.

"ONLY THREE CROWNS": ST. JAMES'S PARK (7th S. i. 140).—The oft-quoted conversation between Queen Caroline and Sir Robert Walpole as to the enclosing of St. James's Park having been briefly referred to in "Notices" at p. 140, a few words on the subject may not be out of place. There are, of course, two distinct questions: Did such a conversation occur? and, if so, Did Walpole make the reply as commonly told? It is certainly highly probable that the queen did wish to convert the park into private royal grounds, and that she consulted Sir Robert whether it could be done, and what would be the probable cost. It is also not at all improbable that Sir Robert would reply, "Please your Majesty, the thing is impossible. The king has no power to do such a thing; and as to cost—that is a trifle! It might cost a crown." Horace Walpole, in his 'Memoirs of George II.,' vol. ii. p. 62, states it very shortly:—"Queen Caroline formerly wished to shut up St. James's Park, and asked Sir Robert Walpole what it would cost her to do it. He replied, 'Only a crown, madam.'" There is nothing improbable in this. It is well known that the queen took great pleasure in the royal grounds; that she spent much money in their improvement; and that she consulted Sir Robert Walpole about her plans, and obtained through him large sums of money towards carrying them out. Horace Walpole, in his 'Reminiscences' ('Works,' 1880, vol. i. p. cxxx), states that at the time of the queen's death she left a

debt of 20,000*l.* due to the Treasury on account of the improvements at Richmond, which the king believed she was making at her own private expense.

Though the main fact of the anecdote may be quite true, and that Walpole, having told the queen that the thing was impossible, tried to turn it into a joke by telling her that it might "cost a crown," yet it is quite another thing to accept the precise version of the story as commonly told. Thus, as given in the *Gentleman's Magazine* for February, 1781 (vol. li. p. 75), it is said that the queen having asked what would be the expense, Sir Robert replied, "O, a trifle, madam." "A trifle," replied the queen; "I know it must be pretty expensive, but I wish you would tell me as near as you can guess." "Why, madam, I believe the whole will cost you but three crowns." "Sir Robert," said she, "I will think no more upon it." (See Horace, 'Sat.,' I, x. 14, "Ridiculum acri.") It is hardly probable that Sir Robert would have at once replied, "O, a trifle." Surely he would first have pointed out the insuperable difficulties, and then, when the queen continued the subject, and she, believing gold to be all-powerful, and that Sir Robert "could turn stones into gold," asked again, "But what would it cost?" the minister, seeing that argument was ineffectual, might then well use the more appropriate weapon, satire.

EDWARD SOLLY.

FICTITIOUS NAMES (7th S. i. 68).—My copy of 'The New Republic' (bought at second-hand) contains the following notes by an unknown writer, which I offer, *quantum valeant*, as written on the fly-leaf:—

"Dr. Jenkinson, Jowett; Herbert, Ruskin; Luke, Matthew Arnold; Rose, Pater; Saunders, F. Harrison or Prof. Clifford; Storks, Prof. Huxley; Stockton, Prof. Tyndall.

"The Mausoleum. See Hunter's 'Hallamshire.' 'In the shubbery of Brush House, the residence of Dr. John Booth, M.D., is a mausoleum over the remains of his uncle, from whom he inherited the property. Here Mr. Booth spent the latter part of an active life in philosophical studies, and, indulging in a natural and patriarchal desire, prepared his own sepulchre amidst the shades his own hand had formed, in which his remains are now reposing.'"

It may or may not be worth while to remark that some alterations are observable in the work upon comparing the serial issue (in *Belgravia*, I think) with the collected chapters published in two volumes by Chatto & Windus. Certain pungent criticisms in a provincial newspaper probably had their effect in toning down a too suggestive sentence or so of the style familiar to readers of the same author's 'Romance of the Nineteenth Century.'

ALFRED WALLIS.

The following is taken from a review written when 'The New Republic' was first published:—



"Storks, Prof. Huxley; Stockton, Prof. Tyndall; Herbert, Prof. Ruskin; Donald Gordon, Thomas Carlyle; Jenkinson, Prof. Jowett; Mr. Luke, Mr. Matthew Arnold; Saunders, Prof. Ringdon Clifford; Rose, Mr. W. Pater; Leslie, Mr. Hardinge; Seydon, Dr. Pusey; Lady Grace, Mrs. Mark Pattison; Mrs. Sinclair, Mrs. Singleton (Violet Fane). Some of these caricatures are good enough; others are not so good. Few, I imagine, would recognize Thomas Carlyle in Donald Gordon."

This cutting is from *London*.

R. V. M.

BRIAR (7th S. i. 165).—My note at the reference given will, I fear, prove utterly unintelligible to those who take the trouble to wade through it. The fact is that, through a curious oversight on my part, a very long paragraph has been omitted altogether. This paragraph, which was the third, showed in great—too great—detail how I had been led to the conclusion that *briar* or *briar-root pipes* were identical with the French *pipes de bruyère* or *pipes en racine de bruyère*, and that consequently in this case *briar* is a corruption of the Fr. *bruyère*. It was in reference to this omitted paragraph that I added the P.S. But though the writer of the first note referred to in the P.S., viz., 4th S. xii. 445, pointed out this corruption of *briar* at the present day, it did not occur to him that the same corruption had taken place centuries ago, and that consequently the word *briar* is more or less, and very probably altogether, derived from the Fr. *bruyère*, and the object of my note was to show this.

F. CHANCE.

Sydenham Hill.

ST. THOMAS À BECKETT: PONTIFEX (6th S. xii. 407; 7th S. i. 92).—To my mind, Martene clearly distinguishes between *pontifex* and *episcopus*. He writes ('De Antiquis Ecclesiæ Ritibus,' vol. i. p. 139, fol. 1786), "Reliquas oblationes post *pontificem* suscipit *episcopus hebdomadarius*, ut ipse manu sua mittat in sindonem quæ cum sequitur."

This view is corroborated by the twenty-fifth canon of the Synod of St. Fabricius, held in Ireland A.D. 450, which orders, "Si quæ a religiosis hominibus donata fuerint, diebus illis quibus *pontifex* in singulis habitaverit ecclesiis, pontificalia dona, sicut mos antiquus, ordinare, ad *episcopum* pertinebunt sive ad usum necessarium, sine egentibus distribuendum, prout ipse *episcopus* moderabit." I have supplied the italics in order more clearly to mark the distinction.

It may savour of great presumption to venture to differ from such authorities as Ducange and Bingham, who claim this title for all bishops indiscriminately, yet I am bold enough to say, "Credat Judæus Apella, non ego." I may just add that in ecclesiastical language *sindonem* means an alms-bag.

EDMUND TEW, M.A.

SIMULATION V. REPRESENTATION IN ART (6th S. xii. 441, 524; 7th S. i. 37, 93).—Allow me to

supply an eighteenth category, omitted from my previous note, to include the painting on looking-glass which was a favourite art in the last two centuries. This art has been revived of late, without much reason; originally it was intended to conceal the joins when it was desired to cover a large surface with looking-glass and only small plates could be made at the time. The grandest specimen of this kind of work is in the great assembly room, or so-called *galleria*, of Palazzo Riccardi, Florence. The whole of the walls are lined with looking-glass, and the innumerable joins are painted over with such consummate skill that they occasion no squareness whatever in the design. This represents an idyllic *entourage* of trees, flowers, &c., the garlanded branches and other incidents of the decoration seeming to meander in the most graceful ramifications, quite unhampered by the rectangular lines which they really mask; the reflected dancers being made to mingle with the real ones through the trellis of this *bocage*.\* I think it is in the Castle of Nemi that I have seen another good specimen, on a much smaller scale, an irregular oval being left in the centre square of glass to represent the water of a lake (and also for use as a looking-glass), the trees, hills, grass, and clouds surrounding it covering the joins of the squares. One of the best simulative designs, where there are no joins to hide, consists of birds on the wing, and best a single bird; when the glass is opposite a window there will be times of day when it may be made to perfectly simulate the creature passing through the air.

R. H. BUSK.

PROVERBIAL SAYING (6th S. xii. 466).—The proverb which is common among farmers is generally "Up corn, down horn," meaning when corn is dear beef is cheap, because if people have to spend more of their money for bread they have the less to spend on meat.

J. R. HAIG.

"THE TWENTY-FOURTH GRAIN" (7th S. i. 127).—Does not "the twenty-fourth grain" refer to the toll? It would amount in this instance to one gallon on each sack. The first mention of a ban-mill is said by Nuttall ('Arch. Dict.') to occur in the eleventh century. Vassals were frequently obliged to grind their corn at the lord's mill, and paid toll in kind.

WM. W. MARSHALL, M.A., B.C.L.

Guernsey.

DR. JOHN DEE'S BIRTHPLACE (7th S. i. 127).—Dee appears to have been born in London, where his father was a vintner, on the 12th or 13th of July, 1527. He died at Mortlake in December, 1608,

\* The vaulted ceiling of this hall, painted by Luca Giordano, contains, by the way, another instance of simulation in the perspective effects of the animals the painter has introduced.



and was buried in the parish church. See 'Diary, for the Years 1595-1601, of Dr. John Dee, Warden of Manchester from 1595-1608,' edited by J. E. Bailey (twenty copies, printed in 1880, but not published), p. 2; 'Biog. Brit.' (1750), vol. iii. pp. 1633-45; Cooper's 'Athenæ Cantabrigienses' (1861), vol. ii. pp. 497-510, 556; Chalmers's 'Biog. Dict.,' vol. xi. pp. 378-88. G. F. R. B.

HOOD'S 'BRIDGE OF SIGHS' (7th S. i. 69).—This poem appeared in the May number of *Hood's Magazine: a Comic Miscellany*, for the year 1844. See vol. i. pp. 414-17. G. F. R. B.

[This statement is confirmed by MR. E. H. MARSHALL, M.A., MR. THOMAS BAYNE, and many others.]

LORD WHITWORTH'S 'RUSSIA IN 1710' (7th S. i. 89).—Was not the editor Horace Walpole himself? According to Park's edition of Walpole's 'Royal and Noble Authors,' vol. v. p. 235, the preface was written by Walpole. G. F. R. B.

"Lord Whitworth's MS. account of Russia was communicated to Lord Orford by Richard Owen Cambridge, Esq., having been purchased by him in a very curious set of books collected by Mons. Zolman, secretary to the late Stephen Poyntz."—Chalmers's 'Biographical Dictionary,' s.v. "Whitworth."

EDWARD H. MARSHALL, M.A.

BELL OF THE HOP (7th S. i. 7, 54, 72).—Sir W. Scott has in a poem "The lint was in the bell," meaning, of course, flax, from its bell-shaped flower. Where does the line occur?

ED. MARSHALL.

"MAGNA EST VERITAS ET PRÆVALEBIT" (1st S. viii. 77; 4th S. iii. 261, 404; 7th S. i. 86).—The earliest use of *prævalet* which I can remember as the adaptation of the original to the form of a modern sentiment is in 'A Dictionary of Quotations,' by D. E. Macdonnel, of the Inner Temple, ninth edition, Lond., 1826, where it occurs at p. 197, with the translation, "shall ultimately prevail."

ED. MARSHALL.

DEVIL'S CAUSEWAY OR CAUSEY (7th S. i. 25).—In Shropshire, south of Uriconium and about three and a half miles due east of Leekotwood, the Roman "street" is now called the Devil's Causeway, and is so marked in the Ordnance map. It is one of the most complete specimens of Roman ways in the kingdom. A perfect bridge of Roman work carries it over a small stream. BOILEAU.

MAVOR (6th S. xii. 166, 296).—MR. C. A. WARD refers to a statement of Timbs, to the effect that when the publishing establishment of Sir Richard Phillips, in Bridge Street, was broken up, he brought out many of his useful educational works under other names, such as Blair's 'Preceptor,' Mavor's 'Spelling-Book,' &c.; and he asks, "Does this mean that Mavor did not write the 'Spelling-Book'?" Having a copy of the original

edition among my books, I am enabled to state that the 'Spelling Book' was published on November 27, 1801, by Richard Phillips, No. 71, St. Paul's Churchyard, as appears from the plate facing the title. This was the house which Phillips converted from a hosier's shop into a publishing establishment, and he did not move to Blackfriars till some years later. It was, therefore, impossible that Phillips could have brought out Mavor's 'Spelling-Book' after the break-up of the establishment in Bridge Street. As for the authorship of the book, it is plainly stated on the title that it is by "William Mavor, LL.D.; Vicar of Hurley in Berkshire; Chaplain to the Earl of Dumfries; and Author of the 'British Nepos,' 'Natural History for Schools,' &c. Phillips's share in the work was probably limited to the extent defined in the last paragraph of the preface:—

"Indeed it was a remark of the Publisher, (to whom British youth are under singular obligations for furnishing them with several valuable opportunities of improvement) when he pressed this work on the Editor's careful attention, 'That a Spelling Book frequently constitutes the whole library of a poor child, unless when charity puts a Bible into his hands, and that it consequently ought to contain as great a variety of useful matter as the price will permit.'"

It will be seen from this that the plan, if not the original design, of the book was in a great measure due to Phillips, although Mavor must be credited with the actual execution of it. In vindicating the rights of the latter to the authorship of this successful book, I do not wish to detract from the fame of Sir Richard Phillips as one of the most enlightened predecessors of Charles Knight and the brothers Chambers in the cause of popular education. W. F. P.

NOTED ENGLISHMEN IN THE TENTH CENTURY (6th S. xi. 105).—The following names, which occur in Rapin's list of English bishops, are suggested:—

Oda, *alias* Odo (920-41), of Wilton. Query, Was he the St. Odo Serverus (941-54) of Canterbury?

Erdulf, *alias* Eardulf (854-900), of Lindisfarne.

Keondrud, *alias* Coenred (924-42), of Selsey.

Kenolaf, *alias* Kenulf (909-48), of Dorchester.

Sigihelm, *alias* Sigelm II. (circa 925), of Sherborne.

Wulfin, *alias* Wulfius (circa 900), of London.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

THE LAST DUEL IN ENGLAND (7th S. i. 129).—MR. WALFORD will find that, according to Andrew Steinmetz's 'Romance of Duelling,' there have been four duels in England since that of Lord Cardigan and Capt. Tuckett, which took place in 1840. One in 1841, between Col. Paterson and Mr. Marsden; one in 1843, between Col. Fawcett and Lieut. Monroe; one in 1845, between Mr. Seton



and Lieut. Hawkey; one in 1852, between Cournet and Barthélemy, but these are both foreigners. Two were fought in Ireland; one in 1841, between Mr. Lynch and Mr. Kelly, the other between Hon. W. Wellesley (Wellesley Pole) and Count Hummell. The last duel fought by an Englishman—at Paris—was between Mr. Dillon and the Duc de Grammont Cadérouse in 1862. That between Sir R. Peel and Mr. Bernal Osborne is not mentioned by Steinmetz.

E. LEATON BLENKINSOPP.

According to an editorial note at 5th S. vi. 420, "the last duel of any note between English subjects on English ground was the fatal one in May, 1845, between Lieuts. Hawkey and Seton. The latter was killed." An account of the duel will be found in the *Annual Register* for 1845, "Chron." pp. 71-2.

G. F. R. B.

One duel, which caused great excitement at the time, took place in London subsequently to Lord Cardigan's affair with Capt. Tuckett. This was the fatal meeting at Camden Town, at five o'clock in the morning of July 1, 1843, when Lieut. Munroe killed his brother-in-law Col. Fawcett (see *Annual Register*, 1843).

EDWARD H. MARSHALL, M.A.

Hastings.

I do not think there was ever a duel between Mr. B. Osborne and Sir R. Peel in 1853. The last duel in London society was, I think, between Lord Malden and Capt. Hawkins. This was either in 1852 or 1853.

G. Q.

MOLINOS (6th S. xii. 496; 7th S. i. 38, 58).—Mr. John Bigelow, ex-minister of the U.S. at the court of the late Emperor of France, published some years ago a biographical sketch of 'Molinos the Quietist.' I think Harper Bros., New York, were the printers.

FERNOW.

HENRY VIII. AND ST. PAUL'S (6th S. xii. 496). The authority for Goldsmith's statement seems to have been 'The Grey Friar's Chronicle' (it is among the publications of the Camden Society).

"At St. Paul's, the stately bell-tower, with its famous Jesus Bells, as has been said, were set on a throw of the dice by the King, and lost to Sir Miles Partridge against a stake of 100*l*. Partridge had demolished the tower and sold the materials. The Grey Friar records, with grim satisfaction, the subsequent execution of Partridge for treason, a manifest Divine judgment for his sacrilege."—Milman's 'Annals of St. Paul's Cathedral,' chap. ix. p. 220.

The Dean constantly refers to the "Grey Friar."

H. G. GRIFFINHOOFK.

34, St. Petersburg Place, W.

ALGERNON SIDNEY (7th S. i. 127).—Mr. Dixon must have abandoned the idea which he had in 1852 of writing a life of Sidney. There is no reference to such a book in the obituary notice which

appeared in the *Athenæum* of Jan. 3, 1870, or in the list of his works given in the *Annual Register* of 1870, pt. ii., p. 236.

G. F. R. B.

"COW AND SNUFFERS" (5th S. ix. 127, 174; 7th S. i. 150).—This subject has been well threshed out before in 'N. & Q.' though sometimes incorrectly. The real origin of the sign was a wager between two gentlemen in Glamorganshire, about a hundred years ago, which should produce the most ludicrous or incongruous design for a sign-board. The author of "The Cow and Snuffers" (which in 1885 had been repainted and gilded) won the bet in a canter.

A. C. B.

Glasgow.

THE ACT OF UNION (6th S. xii. 468; 7th S. i. 17, 77).—With reference to the quotation given by your correspondent of a note by Joseph Robertson, to the effect that there is no clause in the Act of Union stipulating that four castles in Scotland should be upheld, I may be allowed to state that I have examined the Act of Union (1707) in the Book of Statutes specially relating to Scotland, where this clause would most naturally be sought for, but have been unable to find any trace of it, although I had an impression, whence derived I know not, that there was a stipulation of this kind, yet it does not stand the test of investigation, and my examination bears out Mr. Robertson's note. But, of course, this is only negative evidence, and something must have given rise to the belief; and perhaps some correspondent may be able to suggest how this seemingly erroneous idea got abroad.

DAVID ANDERSON.

GUNDRADA DE WARENNE (6th S. xi. 307; 7th S. i. 157).—My attention has been drawn to remarks by Dr. SYKES on charters among the Cluni archives in my possession, conclusive in most respects as to the parentage of the above. I have been at some difficulty in determining how these, and other evidences from the same source, may be best made known to the antiquarian world, but especially to record-students, and have come to the conclusion to publish them. The *Archæologia* would seem the proper place for the few that have been, or which may be eventually transcribed, and it is possible that the first and second foundation charters of St. Pancras may eventually appear in an early volume. Still the publication is not accessible to all. The frequent intercourse between the mother-house of Cluni and its English and Scotch affiliation will add much to our knowledge of the different Cluniac foundations.

GEORGE DUCKETT.

BUMBO FAIR (6th S. xii. 468; 7th S. i. 11).—This fair was probably named from *Bumbo*, or *Bumboo*, a liquor there consumed. In the 'Diary of a Sussex Tradesman a Hundred Years Ago' ('Suss. Arch. Coll., ix. 188, also quoted by the



Rev. W. D. Parish in his 'Dictionary' we find the diarist, Mr. Turner, making the following entry:—"1756, April 28. I went down to Jones', where we drank one bowl of punch and two mugs of *bumboo*, and I came home again in liquor." It is also mentioned in the Northumbrian song 'Elsie Marley,' which has this verse:—

The pitmen and the keelmen trim  
They drink *bumbo* made of gin,  
And for the dance they do begin  
To the tune of 'Elsie Marley,' honey.

See 'Northumbrian Minstrelsy,' &c. (1882, p. 113), edited by Rev. Dr. Collingwood Bruce and John Stokoe for the Newcastle Society of Antiquaries. FREDERICK E. SAWYER, F.S.A.  
Brighton.

THEM (7th S. i. 88).—This word in the second clause of the second commandment is a personal pronoun, used instead of "graven image" and "likeness." Its introduction is warranted both by the Authorized and the Revised Versions of the Old Testament. ST. SWITHIN.

The antecedent to *them* in each clause appears to be the likenesses of things in heaven and earth spoken of in the preceding verse. It has been observed that according to the Hebrew idiom these clauses may have a strict grammatical connexion with "Thou shalt not make," &c., in ver. 4. The meaning certainly is to prohibit the making of the likeness of any material thing in order to worship it. For a similar form of expression see Num. xxii. 12 (note on Exodus xx. 5 in 'Speaker's Commentary'). JOHN CHURCHILL SIKES.

21, Endwell Road, Brockley, S.E.

Surely the word *them* can only refer to "graven image" and the "likeness of anything"—idols, in short. A. G.

There does not seem to be much difficulty in this passage. The *αὐτοῖς* of ver. 5 may, both theologically and grammatically, be taken as applying to and including the *θεοὶ ἑτέροι* of ver. 3, and the *εἰδωλον οὐδὲ παντὸς ὁμοίωμα* of ver. 4. Thus every idolatry, whether the worship of false deities or of natural objects, is included in one prohibition. The Vulgate has, "Non habebis Deos alienos coram me. Non facies tibi sculptile, neque omnem similitudinem.....Non adorabis ea, neque coles." The use of the neuter *ea* clearly means that we are to include both classes of false divinities.

EDWARD H. MARSHALL, M.A.

Hastings.

THOMAS A. KEMPIS (7th S. i. 88).—Has A. M. T. any idea of the magnitude of his question? More than six thousand editions of the 'Imitation of Christ' have been catalogued; and, judging from the past, I feel quite sure that the list is far from being complete. In 1864 the late celebrated bibliographer Fr. Augustine de Backer, of the

Society of Jesus, published an 'Essai' on the 'Imitation,' in which he enumerated about three thousand editions. Before his death in 1873 he had collected evidence of more than three thousand additional editions. His learned brother, Fr. Aloys de Backer, S.J., took up his brother's work, and was preparing a second edition of the 'Essai,' when he, too, was carried off by death in 1883. Father Aloys was a very old friend of mine. I first knew him in 1851, and I was in constant relations with him up to the time of his death. He wrote to me on one occasion saying that he almost despaired of completing the second edition of the 'Essai,' because he was constantly receiving notices and details of editions which were hitherto unknown. I am informed that all Fr. Aloys de Backer's notes are lying as he left them. EDMUND WATERTON.

WILLIAM LONGSWORD (6th S. xii. 246, 396, 478; 7th S. i. 16, 156).—I should have sooner answered the query addressed to me by T. A. A. if I had not waited in the hope of being able to tell him also something about "the letter of Henry III. in which he recommends the marriage of Maud Clifford." I have hitherto failed to do this, and will not keep him waiting longer. But may I ask what evidence there is for the existence of such a letter?

My paper in 'N. & Q.' respecting Fair Rosamond was written, I believe, five and twenty years ago, and in that time one learns a good deal, and finds one's self committing many blunders. The assertion that Longespee died at the age of seventy-three must be bracketed with that of Geoffrey, Archbishop of York, having been the son of Rosamond; for that which disproves the one disproves the other. I feel no doubt at all now that Rosamond was not identical with the mother of Geoffrey, but was altogether a later introduction into the history. Who Geoffrey's mother was is as doubtful as ever. Some writers think that she was really the legal wife of Henry, and I once thought so myself. I am not so sure of it now, though I should like to have more distinct evidence before I ventured dogmatically to deny it. The age of Longespee when he died was, in all probability, about fifty. If I should succeed in discovering anything about the letter of Henry III., your correspondent shall hear of it. HERMENTRUDE.

Acquigny is a commune and parish in the arrondissement of Louviers and department of the Eure. The post town is Louviers, from which it is three miles distant. There appears to be a station on the Orleans and Rouen Railway. The Maire and chief proprietor is the Comte Roger Duma-noir. If K. N. addresses this gentleman, he will most probably give courteous attention, and, as the owner of the property, he will perhaps be in possession of information or records relating to the



family of Acquigny, and may possibly be a descendant.

HYDE CLARKE.

CANTARELA (7th S. i. 127).—Cantarela is probably a mistake for cantarelle, that is, cantharides, a solution of which in wine or alcohol is a virulent poison. If the story be a fiction, poisoning by Spanish flies was likely to be attributed to Alexander Borgia, who was a Spaniard.

J. CARRICK MOORE.

[MR. JOHN W. PREST refers MR. WARD to the account of *cantarella* supplied in the 'Celebrated Crimes' of Alexandre Dumas; and MR. W. J. BUCKLEY quotes from Goddard's translation of Guicciardini's 'History of Italy,' vol. iii. p. 227.]

JAW (7th S. i. 66).—[For earlier example of *chaw*, &c., see 5th S. viii. 496. Compare also "Cheek by jowl." THOMAS KERSLAKE. Bristol.]

LYM: STORTH: SNAITHING (6th S. xii. 267, 377; 7th S. i. 72).—I do not admit the "play," though the analogy is evident. It seems to me that "Seta Scythia" is as natural a corruption of St. Osyth as Tooley (Street) is of St. Olaf. In the former case the Sancta of St. Osyth absorbs the vowel *o*; in the latter case the Saint of St. Olaf loses its *t*, which thus becomes incorporated with the name, as T-Olaf, or Tooly. In London we have a Sise Lane from St. Osyth.

A. H.

THE ARMS OF HALIFAX (6th S. xii. 426, 526; 7th S. i. 18, 113).—The statement of MR. A. S. ELLIS respecting the arms of the town, and the illuminated roll dated 1477 and 1485, in the possession of the Duke of Manchester, in which they appear, quite disproves the assertion of one of your correspondents that this coat was the recent invention of some master-mason, who thought it would look pretty as an ornament to the town hall! The Halifax arms may "suspiciously resemble those invented for the famous Guy, Earl of Warwick," but I should like to know how the "Haly-fax" in old English, which surrounds the face of St. John, or the Veronica, which appears on the shield, could be in any way applied to the head or face of "Colbrand the Danish giant"?

J. STANDISH HALY.

Temple.

"TABARD" INN (7th S. i. 68).—Many years ago I visited this famous inn, which was a half-timbered structure, with an open gallery on one side. Ancient and modern seemed strangely mixed; advertisements of Midland Railway, Allsopp's ale, and the like, being stuck about! There was an excellent representation of the "Tabard" inn in the *Illustrated Times* of Oct. 21, 1865, it being stated in that paper that the Society for the Preservation of Ancient Monuments were then endeavouring to prevent the demolition of this,

which was the oldest house in London. The result I have never heard.

W. M. M.

ST. TIRASIVS (7th S. i. 128).—Rather St. Tarasius, patriarch of Constantinople in the ninth century, who died Feb. 25, 806. According to M. L. J. Guéneault, 'Dict. Iconographique,' Migne, 1850, figures of the saint appear in the 'Menologium Græcorum,' ed. Albani, 1727, p. 212, vol. ii., and in the 'General Legende der Heiligen,' Antwerp, 1649, under date of Feb. 25.

JNO. CLARE HUDSON.

Thornton, Horncastle.

ARMS OF THE POPES (6th S. vi. 81, 271, 290, 354, 413, 545; vii. 196, 431; xii. 142, 210, 337, 389).—Will MISS BUSK be so kind as to give the colours of the Medici shield with three feathers, and say if they are combined or apart?

W. M. M.

AUTHORSHIP OF STORY (7th S. i. 67).—The same incident was reported years ago to have occurred at an Austrian review. A child, strayed from the crowd, had got in the way of a cavalry charge, when a soldier, pushing his horse in advance of the main body, caught up the little thing at the moment its destruction appeared inevitable to the horrified spectators. The soldier, the account added, was called before the emperor (a witness of the exploit), who decorated him with an order taken from his own breast.

W. H.

An incident very like that mentioned by A. P. D., and connected with the American Civil War, may be found in plain prose in 'Helen's Babies.' It is not precisely identical, because the engagement between the two troops failed to come off in consequence of the child being in the way.

H. BUXTON FORMAN.

[MR. J. W. HOWELL asks if the story is not told of Marshal MacMahon.]

STANDING AT PRAYERS (7th S. i. 68).—On the practice of standing when the Lord's Prayer is read in the second lesson for the day, see 'N. & Q.,' 1st S. ix. 127, 257, 567; 3rd S. i. 397; v. 517.

J. WOODWARD.

Montrose, N.B.

[Many communications are acknowledged with thanks. The subject is, however, fully discussed at the references supplied above.]

STINNYARD (6th S. viii. 388).—This field-name occurs at Clifton, near Nottingham, and, as the *Stenyard*, at Attenborough, near Nottingham. Both these fields abut upon the Trent, and are situate on the gravelly alluvium of the Trent valley. This name also existed elsewhere in Notts. In a survey of the manor of Colwick, taken in 1781 and 1784, there is a field containing 18a. 1r. 20p., abutting upon the Trent, and known as the *Steners*. Since the above dates



this name has dropped out of use. In a survey of the boundaries of Lenton manor, A.D. 1575, Wilford Great *Steynour* is mentioned (Godfrey, 'History of Lenton,' p. 29). This must have also abutted upon the Trent. In Nottingham itself there were six or seven meadows known as *Steners*. I select the following forms of the word from the 'Records of the Borough of Nottingham' (see the Lists of Street and Field Names in each of the three volumes): A.D. 1416, *Stener*; A.D. 1435, *Stener*; A.D. 1484-6, *Steynour*; A.D. 1541, *Steynyar*, *Stenyar*. Here we have the gradual development from *Sten-er* to *Sten-yar*, which readily became *Sten-yard*; folk-etymology thus forcing a meaning into part of the name. The correct form is undoubtedly *sten-er*, which is clearly the same word as the Swedish *sten-ör*, gravel, a place abounding with gravel—a meaning that entirely agrees with the geological character of every one of the above instances of this name. In the same way as the Latin *harena*, sand, came to mean a beach or strand, *sten-er* probably also obtained this signification. *Sten-ör* is compounded of *sten*, stone, and *ör*, gravel. Similarly the Anglo-Saxons used *ceosol-stán* (gravel+stone) to mean gravel, and *sand-ceosol* for (*h*)arena (Ælfric, ed. Zupitza, 25, 2; 313, 7). Compare also the German *stein-gries*, gravel (stone+gravel). This Swedish *ör* is the same word as the O.N. *eyrr*, which is defined by Vigfússon as "a gravelly bank, either the banks of a river or of the small tongues of land running into the sea." So we may safely derive *Stennyard* from a lost O.N. *stein-eyrr*.

W. H. STEVENSON.

Nottingham.

ARMS OF THE SALTFISHMONGERS' COMPANY (6th S. xii. 289, 392).—MR. S. O. ADDY refers to an engraving of the arms of this company united with those of the Stockfishmongers' Company, as given in Stow. I should be much obliged if he would describe them, as I have no access to the 'Survey.'

W. M. M.

HERON, ITS PRONUNCIATION AS HERN (7th S. i. 128).—I can answer for hearing this pronounced as *her'n*, in Devon, Dorset, Hants, Berks, Oxon, Bucks, Warwickshire, Norfolk, and Yorkshire, and have seldom heard it pronounced as Mr. LYNN would do without some one in the company giving that common and perhaps sometimes irritating formula of correction, "commonly called *her'n*." I have never heard *heronry* pronounced otherwise than *hernery*, and have heard one described rather aptly by a Warwickshire rustic as a "*herny* rookery." It has often struck me how seldom "the people," as politicians call our poorer classes, roll the *r*'s in words of this kind, or perhaps I should say double the *r*'s; e. g., I hear them say they are going to *Nor-wich*, the first syllable of which rhymes rather with the first in *storage* than the first in *porridge*. So in Somers-

set *heritage* I have heard pronounced *her-itage*, the first syllable pronounced like the pronoun *her*. This affects the vowel sound as well as the *r*. But does it not throw light on some eccentricities of spelling in old writings? for instance, that common item in burial registers, "was *bur-ed*"?

A. T. M.

*Heron*s hereabout are called *herns* and *hernshaws* (pro. *hernsher*), the latter being the more common. Few people know the bird except woodmen and keepers. There is a *heronry* four miles from here, at Clumber, the seat of the Duke of Newcastle, the birds building in some large trees by the lake side. I have met with a native who only knows *herons* by the name of *errinsews*, his exact pronunciation. THOMAS RATCLIFFE, Worksop.

In my experience the *Ardea cinerea* (Linné) is most commonly called *hern* in England, and is often so spelt. The old names of the bird are *heron* and *heronsewe*, and of the place where they breed *heronry* and *hernshaw*—to call the bird *hernshaw* being incorrect (see Skeat, 'Entymol. Dict.,' p. 264). The pronunciation of the word *heron* as *hern* would seem to be comparatively modern, for the proper name is, I think, always *heron* (see Scott's 'Marmion,' "Sir Hugh the Heron bold"); and Johnson's 'Dictionary,' ed. 1818, after giving a quotation from Sir Philip Sidney, in which the pronunciation is *heron*, adds, "It is now commonly pronounced *hern*," and illustrates this statement by a quotation from Gay. The edition of Johnson by Latham, 1866, repeats the above, with the alteration, "commonly pronounced and often spelt *hern*." Tennyson spells the word *hern*: "I come from haunts of coot and *hern*" ('The Brook,' l. 23), "And floods the haunt of *hern* and crane" ('In Memoriam,' second edit., st. 99).

HORACE W. MONCKTON.

Temple.

[The *heron* is called *hern* in South-West Devon (N. S. B. H.). Pronounced *hern* thirty years ago in South Bedfordshire (A.). "Upon the Thames, near Reading, it is frequently called *hern*, sometimes *mawel* (sic) *hern*" (T. MORGAN PHILLIPS). "My impression is that the word is generally pronounced *hern* when used of the bird, and *Heron* when as a family name" (W. E. BUCKLER). "In Northamptonshire, between thirty and forty years ago, the bird in question was called *hern*, and I have always so pronounced it" (LELAND NOEL). "*Hern* for *heron* was not uncommon in 1820 in Hertfordshire, and, I believe, in Essex, the expression being *moll hern*. It is so named also in South Devon" (H. RUSSELL). "Called a *hern* in Surrey, Hants, and Berks" (J. P. STILWELL). "Called *hern* in Dorsetshire" (S. C. GALPIN). Bailey's 'Dictionary' gives *hern* as an established word, and Prof. Skeat calls it Middle English. "A relative, now dead, used to make a joke when the servant was about to appear with the urn: 'You will see a large bird coming on now'" (S. D.).]

LATIN POEM (7th S. i. 9, 112).—It is scarcely correct to call the lines in the old 'Eton Latin



Grammar,' taught as "memoria technica," a poem. There is a clerical error in the first line given,—it should be *tribuuntur*, not "tribuunter."

BOILEAU.

LATIN GRAMMAR (7th S. i. 129).—A full account of Thomas Robertson, who was master of Magdalen College School, Oxford, 1526–1534, will be found in Bloxam's 'Register of the Instructors in Grammar of Magdalen College,' p. 81. See also Boase's 'Register of the University of Oxford,' p. 118.

J. R. B.

TOWER RECORDS (7th S. i. 150).—The Exact Abridgment of the Records in the Tower,' revised by William Prynne in 1657, is stated on the title-page to have been "collected by Sir Robert Cotton." According to James Tyrrell ('History of England,' iii., preface, p. ix) this is a mistake; it was really the work of Mr. Bowyer, Keeper of the Tower Records at the close of Queen Elizabeth's reign. The book is in one volume folio, pp. 716 and table; and I believe has not been reprinted. Watt speaks of it as in two volumes folio, and gives the two dates 1657 and 1689. This means that the book was reissued with a new title-page. The work is by no means rare, and sells for from five to ten shillings. There is a copy in the Guildhall Library.

EDWARD SOLLY.

It appears from Watt that Prynne supplied the preface, marginal notes, &c., 1657. That issue was in two volumes; that in 1689 in one. Price I can say nothing about.

C. A. WARD.

Haverstock Hill.

DOUGLAS (7th S. i. 169).—In five stanzas, a ballad written by Miss Dinah Maria Mulock (now Mrs. Craik), author of 'John Halifax, Gentleman,' &c. It held the burden of "Douglas, Douglas, tender and true," avowedly taken from an old ballad. One version, inquired for long ago, was given in 'N. & Q.,' 2nd S. i. 353. It is probably the most popular of Miss Mulock's poems. Her earlier writings are her best. The ballad is entitled 'Too Late,' and begins thus:—

Could ye come back to me, Douglas, Douglas,  
In the old likeness that I knew,  
I'd be so faithful, so loving, Douglas:  
Douglas, Douglas, tender and true!

It is probably reprinted among her poems, but I have not the volume here.

J. W. EBSWORTH.

Molash Vicarage, by Ashford, Kent.

RHYMING PROPHECY (6th S. xii. 109, 158, 198, 274).—Referring to this subject, I have been informed that the coincidences occurring in this year also occurred in the year 1734; i.e., St. George's Day and Good Friday, St. Mark's Day and Easter Sunday, St. John the Baptist's Day and Corpus Christi coincided in 1734, as they will in 1886. I have not the means of verifying this statement,

but some reader of 'N. & Q.' having access to old almanacs may be able to investigate it. Nostradamus, the assumed author of the prophecy, was born at St. Rémy, on Dec. 14, 1503, and died on July 2, 1566. "New Style" commenced, in Catholic countries, in 1582, when Gregory XIII. was Pope. For a good account of Nostradamus, see Chambers's 'Book of Days,' vol. ii. p. 12.

G. MARSON.

Higher Broughton, Manchester.

GEORGE WAY, OF DORCHESTER (7th S. i. 49).—In the "Daie Book" of the Freemen of Dorchester, George Way's name occurs for the first time as of the "Comon Counsell" of the Company of Freemen on October 30, 1634. The same day Christopher Way, who on many previous occasions had appeared among the Council, is for the first time promoted to the list of "Assistants." Possibly we may conjecture that George was Christopher's son. Way does not appear in the Dorset Visitation of 1623. Perhaps this may be owing at once to origin and position of the family. In 1629 Gregory, son of John Way, of Axminster (Devon), was apprenticed to a felt maker.

H. J. MOULE.

BROWNE (7th S. i. 68, 155).—Will Mr. MARSHALL add to the favour his note has already conferred by supplying the address of his friend?—for it would be interesting to know the present state of the skull.

C. A. WARD.

Haverstock Hill.

ENGLISH ALMANACS OF THE SEVENTEENTH CENTURY (6th S. xii. 243, 323, 383, 462, 526).—In reading, the other day, Dr. W. R. Wilde's 'Closing Years of Dean Swift's Life' (second edition, Dublin, 1849) I met with some information on early Irish almanacs (pp. 126–9) which may be useful to Mr. PLOMER. If Mr. PLOMER can be induced to complete his bibliography and publish it—somewhat after the style of Mr. N. Champion's magnificent work 'Les Anciens Almanachs illustres,' (Paris, 1885, folio)—he will have filled up a gap in the literature of our country.

JNO. CLARE HUDSON.

Thornton, Horncastle.

GRIFFAUN (7th S. i. 149).—An instrument like an axe, used for grubbing up furze. My informant believes the word *griffaun* is peculiar to the county of Cork.

FRANCESCA.

An instrument almost the same as a carpenter's adze, but larger, used in the South of Ireland for cutting furze roots out of the ground.

J. CHESTNUTT, B.A.

PIGEONS AND SICK PEOPLE (7th S. i. 49, 97).—John Chamberlain, in a letter to Sir Dudley Carleton, written November 12, 1612, describing death of Henry, Prince of Wales



says, "The extremity of the disease seemed to lie in his head, for remedy whereof they shaved him, and applied warm coaks, and pigeons newly killed, but with no success."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

MORSE (6th S. ix. 507; x. 28, 154, 212).—The readers of 'N. & Q.' may recollect the discussion that took place over the occurrence of the word *morse* in the following passage in Scott's 'Monastery,' chap. x.:—"Hardened wretch!" said Father Eustace, "art thou but this instant delivered from death, and dost thou so soon *morse* thoughts of slaughter?"

As some doubt has still been expressed as to the nonentity of this word, the following letter from the Rev. John E. A. Fenwick, Thirlestaine House, Cheltenham, addressed to Messrs. A. & C. Black, Edinburgh, may be of interest:—

"I have had much pleasure in examining the original MS. of Sir Walter Scott's novel of 'The Monastery,' which is now in my possession, the library of my father-in-law, the late Sir Thomas Philipps, Bart., having passed into my hands, and being located here. In the paragraph you refer to of chapter x. Sir Walter writes, "*nurse* thoughts of slaughter?" (not *morse*, which last word is therefore clearly a typographical error). The word *nurse* is very legibly written, and there can be no doubt that it is *nurse*. A friend has looked at the passage too, and quite agrees with me."

A. & C. B.

AZAGRA (7th S. i. 108, 152).—Notices on her and her family may perhaps be found in the 'Historia Genealogica de la Casa de Lara' of Salazar de Castro, who gives a pedigree of that illustrious house. Moscow.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Merry Wives of Windsor: a Comedy.* By William Shakespeare. Edited, with Notes from the Collections of the late John Fred. Stanford, M.A., F.R.S., by Henry B. Wheatley, F.S.A. (Bell & Sons.)

THOUGH this edition must be regarded as a joint work, Mr. Wheatley is nevertheless the editor, in the largest sense of the word. Stanford was a man of very high culture and scholarship, a devoted student of Shakespeare, as well as an efficient public functionary. He bequeathed his collections to Mr. Wheatley; and we may gather from the preface that in the matter of this play the editor had to work *proprio Marte*, as well as to utilize the materials thus placed in his hands. It is almost impossible to speak too highly of the manner in which he has discharged this duty. The introduction is one of the very best, the text is quite the best, that we have seen; and if the notes are not all of equal merit, we can in that matter charge Mr. Wheatley with no other fault than that of being too faithful to his trust. Moreover, the book is beautifully printed on hand-made paper, and appropriately bound in vellum, with the usual importunacy and persistence of such bindings, that they will open, whether you want to read the contents or not.

In editing 'The Merry Wives of Windsor' the scholar has to discharge a very onerous duty. Neither of the texts which have come down to us from the Elizabethan and Jacobean period is satisfactory. That of 1602 and 1619 is an abomination, and that of 1623 and 1630 an abridgment. Accordingly the editor has but two tolerable courses before him—either to print the later text, with few alterations or additions, or to construct out of the two an eclectic text. Mr. Wheatley wisely decided to undergo the labour of reconstruction, and the result is before us, in a text which is altogether more satisfactory than that of the Cambridge editors or that of Dyce. We are not sure whether the surviving Cambridge editor, Mr. W. A. Wright, would not do well to substantially adopt Mr. Wheatley's text for his second edition. The introduction discusses (1) the date of the play, (2) editions of the play, (3) the text of this edition, (4) the characters, (5) the supposed sources of the plot, (6) the manners of the times, (7) supposed personal allusions, (8) topography of the play, (9) the unities, (10) acting of the play. These discussions swell the introduction to lxviii pages; but we could ill spare a single passage from so carefully written and well-digested an essay. Mr. Wheatley occasionally, and not unfrequently, finds himself in opposition to Mr. P. A. Daniel, whose views will be found in the *Athenæum*, April 6, 1878, in his 'Time-Analysis of the Plays,' *Trans. N. Sh. Soc.*, 1878-9; and in his introduction to Griggs's 'Facsimile of the First Quarto.' The encounter is usually to the advantage of Mr. Wheatley; and to specify two of the allusions in question, in the identification of "Cosen garmomble" with Count Mümpelgart, and in the explanation of a dog being "out-run on Cotsol," the victory is decisive. Mr. Daniel sees in the former nothing more than an "idiosyncrasy of the commentator-interpreter mind"; but surely the notable feature in the case is the idiosyncrasy of a mind that cannot see the force of the evidence. But Mr. Wheatley conducts his little controversies with as much courtesy and fairness as knowledge and tact.

If we are to say anything in dispraise of this edition, we would complain of the absence of an index (or full table of contents) to this lengthy introduction. For another point, we must not be understood as entirely approving Mr. Wheatley's choice of readings in the crucial passages of the old text. This is, we think, the one weak place in his edition.

*Pens, Ink, and Paper: a Discourse upon the Caligrapher, with Curiosa, and an Appendix of some Famous English Penmen.* By Daniel Walter Kettle, F.R.G.S. (Privately Printed.)

*Collection of Old Organ Music exhibited by Burnham W. Horner, F.R.S.L., F.R.Hist.S., Organist.* (Printed for the Author by G. W. H. Wyman.)

To the "Sette of Odd Volumes," with the publications of which society we have more than once dealt, a select number of readers owe a series of opuscula now augmenting in number and in importance. The two latest are before us. The first of them gives a highly interesting sketch of the origin and growth of the art of writing and of the various implements fashioned by human ingenuity for its development. It is accompanied by a few illustrations, including a reproduction of a portrait of Cocker, and a quasi-biographical list of celebrated English penmen of the last three centuries and their works.

Mr. Horner's little volume, limited to 133 copies, gives a catalogue of some early representative organ music which he laid before the "Sette" at a recent meeting. The 'Queen Anne Music' of the same writer is now difficult to procure.



Is a very interesting and valuable number of the *Nineteenth Century* there is no paper that can be regarded as purely literary. 'Ireland,' 'Free Trade,' and 'Popular Government' occupy more than half the number, and the other papers are 'The Evolution of Theology,' by Prof. Huxley; 'Turner's Drawings at the Royal Academy,' by W. G. Rawlinson; and 'In French Prisons,' by Prince Kropotkin. — The contents of the *Fortnightly* are very varied, including such differing subjects as 'The Army and the Democracy,' 'Foreign Correspondents,' and 'Parisian Hells.' Mr. William Sharp contributes a paper on 'The Rossettis,' full of thoughtful criticism, and Major A. Griffiths an excellent account of 'The Garrick Club Pictures.' — A more than usually interesting number of the *Cornhill* has a good paper on 'Autographs,' a judicious and fairly written paper on 'The Scenic World,' an essay on 'Sea-Serpents,' and a striking and assuamably veracious account of Tierra del Fuego. — *Red Dragon* includes a biography of Richard Watson, Bishop of Landaff. — The Rev. J. H. Overton contributes to *Longman's* a good picture of a country village in the beginning of the eighteenth century. The village he takes is Shottesbrooke, near Maidenhead. Miss M. Betham-Edwards writes on 'The Decadence of French Cookery.' — Two articles arrest attention in the *Gentleman's*. They are 'Henry Machyn,' by Mr. A. C. Ewald; and 'Snakes in Poetry,' part i., by Mr. Phil Robinson. The latter paper repays perusal exceptionally well. — The *English Illustrated* has a delightful souvenir of Randolph Caldecott in the shape of an article on 'Fox Hunting, by a Man in a Round Hat.' Letterpress and engravings are equally characteristic. 'Life-boats and Life-boat Men' is accompanied by some admirable designs. — One instalment of 'Chronicles of English Counties' is given in *All the Year Round*. It is Sussex, part iii. 'A Faroe Fête Day,' in two parts, will also repay perusal. — Mr. Walford begins in *Walford's Antiquarian* his life of Elias Ashmole. Mr. W. Roberts writes on 'Swift's Annotations on Macky's Memoirs'; and Mr. Greenstreet continues 'The Ordinary from Mr. Thomas Jenyns' "Book of Armes." — *Macmillan's* has a short but suggestive paper on 'The Office of Literature'; the Introductory Lecture of the Professor of Poetry in Oxford upon 'The Province and Study of Poetry'; a study of 'Sebastian van Storck,' by Mr. Pater. 'A Century of Books' speaks sensibly concerning the lists of the one hundred best books which were recently published. Miss M. Betham-Edwards, under the title of 'In George Sand's Country,' gives an account of part of Berry Châteauroux. La Châtre and Nohant are described. The interesting town of Issoudun is unmentioned.

MESSRS. CASSELL'S publications for the month include the *Encyclopædic Dictionary*, Part XXVI., from "Dirt" to "District-Court." Words commencing with "dis" offer few opportunities for showing the nature of the work, but the articles on "Disruption," "Dispensation," &c., may be consulted with advantage. — *Our Own Country*, Part XIV., deals with 'The Menai Straits,' 'The Malvern Hills,' and 'Lichfield and Coventry.' The most noteworthy views are those of Malvern. There is, however, a full-page view of the Menai Suspension Bridge. — *Greater London*, by E. Walford, Part VIII., continues the northerly progress, and gives views of Finchley Manor House, Colney Hatch, Southgate, Enfield Church, Gough Park, Kent Park, Ponder's End, &c., with a reproduction of old Theobald's Palace. — Part II. of the *Illustrated Shakespeare* contains the termination of the 'Tempest' and three acts of the 'Two Gentlemen of Verona,' with satisfactory illustrations. — Cairo under the Mameluke Sultans is depicted in *Egypt, Descriptive, Historical, and Picturesque*, Part XI.

Some of the illustrations are antiquarian, others illustrate such desert sports as horse-racing, hawking, &c. — Cassell's *History of India*, Part VI., and Cassell's *Gleanings from Popular Authors*, Part VII., are also received.

ELLIS'S *Irish Educational Directory and Scholastic Guide for 1886*, the fifth year of issue, is now published by E. Ponsonby, Dublin. It has a good index, and is of much use to all interested in Irish education.

PART XXVIII. of Mr. Hamilton's *Parodies* supplies travesties of Burns and Scott. In the list there naturally figures the famous imitation of Sir Walter in 'The Rejected Addresses.'

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

BURIENSIS ("Second-hand Booksellers in Paris and Toulouse"). — M. A. Claudin, 3, Rue Guénégaud, Paris, has the largest stock of promiscuous second-hand books in Paris, and is a thoroughly trustworthy man. Some correspondent may be able to supply you with the name of a second-hand bookseller in Toulouse.

BUZ ("Pronunciation of Derby"). — No decision can place the pronunciation of this and similar words beyond controversy. It will always remain a matter of taste. The question of pronouncing *er* like *ar* in such words as *clerk*, *person*, *Derby*, *Berkeley*, &c., is abundantly discussed in 'N. & Q.' and elsewhere.

GOSFORTH ("An Eye-Witness on the Ice"). — This was published, with other sketches by the same author, by Messrs. Sampson Low & Co. in 1860. It first appeared in *All the Year Round*.

JAMES D. BUTLER ("Comin' through the rye"). — The question whether Rye is intended for the name of a rivulet in Ayrshire or for the grain ordinarily so called is discussed 5th S. v. 87, 116, 150, 191, 309, 350. The theory that a stream was intended finds little favour.

JAMES HOOPER ("Jesus as the Name of a Paper"). — This name is applied to a paper of large form, the watermark of which is I. H. S.

MR. WILLIAM KENNEDY, of San Francisco, is anxious to know the authorship of a species of short religious prose poem called 'The Sunset of Battle.'

W. G. P. ("Sign of Eagle and Child"). — The origin of this is heraldic. See 'N. & Q.' 2nd S. xii. 236.

ANDREW IREDALE, Torquay. — Please send full address. We have a letter for you.

T. W. W. S. ("Munchausen"). — Yes.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'." — Advertisements and Business Letters to "The Publisher" — at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MARCH 13, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XI.

But Pindar's creed, in its revolt against death and annihilation, demanded far more than the mere continuance of existence. In majestic defiance of the collective evidence of animated nature, the founders of that creed had dared to postulate a moral government of the world and the supremacy of an eternal justice. Might triumphant over right, successful crime battering on the sweat and tears and blood of miserable men—the generous, the just, and the wise trampled under foot by the blind brute cruelty of avarice and envy, and lust and cowardice—all the wrong that is done in the kingdom of Zeus they contemplated undismayed. For, as the just should one day enter into their reward, so surely also should all who had wrought evil suffer vengeance in that under-world where the sluggish rivers of black night disgorge illimitable darkness.

Nor was even this general scheme of retribution enough to satisfy the demands of Hellenic justice. All men have sinned, and all must suffer in proportion to their sin. Even in the noblest natures not lightly can the taint of the flesh be purged away. In this present life, moreover, seldom has the whole man been tested, and until he has been

thoroughly tried justice can pronounce no final doom. A second life, therefore, in which this purgation should be effected and this last test should be applied was to Pindar and Pindar's teachers an indispensable corollary of the creed. But death is always the end of life, and as this second life must come sooner or later to an end, a second death must precede the entrance of the soul into its last stage of happiness or misery.

Human existence, then, according to Pindar, is a life-space, or *æon*, divided into three periods, divinely allotted to a being which through all changes and developments not only retains a conscious identity, but the outward image and semblance of a man—the "idol of the *æon*." During the first period this image is intimately, but not inseparably connected with the body. When the bodily faculties are awake and the limbs move in accordance with the will, the image remains in the body, with which it is co-extensive, but is itself asleep. On the other hand, when the bodily faculties are asleep, the image is awake and makes itself manifest in dreams, which are in themselves a proof that man possesses an existence separable from the body, and capable, after the death of the body, of being brought to judgment—of enjoying bliss or of enduring bale. Accordingly, when the flesh obeys the call of mighty death, the divinely allotted image passes into the under-world to be doomed by Rhadamanthus, after which it falls, during the second period, under the dominion of Persephone—the power, I take it, which causes that which is sown in the ground, whether seed or corpse, to germinate and live in another form. What takes place in this second life is obscure, but it is evidently a period of continued probation as well as of purgation and preparation. Persephone demands a price of redemption—a "ransom of ancient sorrow" of some kind; but it is doubtful whether the ransom is to be paid in the form of sorrow like that suffered on earth, or whether the ransom is due in consequence of sin committed on earth regarded as "ancient sorrow." Judging from Plutarch's account of his islanders, I infer that the penalty demanded is, in reality, the death of the sensual intellect, the annihilation of the *will* to sin.

At any rate, after a longer or shorter period—in the case of the righteous apparently eight years—a second death of some sort sets free the image-soul, and the chosen ones—noble kings, men of fiery energy who have dared and done, and those endowed with wisdom above their fellows—thenceforward till the end of their appointed *æon* are recognized among men as sainted heroes.\*

\* The lines I have quoted are 'Ol.' ii. 55 (101) et seqq. The fragments I have summarized are 'Thren.' frag. 1, 2, 4, 5, 8. At the end of 'Pyth.' i., and 'Isthm.' iv. (v.), 12, et seqq., the words have an obvious exoteric meaning, but may also be taken in another



Such is a very inadequate, but I believe faithful summary of Pindar's religious creed as deducible from his extant utterances; and that he held some generally recognized sacerdotal or quasi-sacerdotal rank seems to be attested by Pausanias, who relates that the poet frequently visited Delphi, and there, seated on an iron chair specially reserved for him, chanted hymns in praise of Apollo. Immediately after the passage I have quoted Pindar proceeds:—

"Within their quiver under the hollow of my arm, many and swift are mine arrows speaking aloud to them that understand. For the wise man who hath perceived many things by his own natural genius standeth ever in need of interpreters. But these two learners who brag so irrepressibly about the smattering they have been taught are no better than ravens croaking baseless denunciations against the sacred bird of Zeus."<sup>\*</sup>

Surely this is no thin swagger of a vainglorious poet. The claim to secret wisdom not to be understood of the profane save by interpretation of the illuminate—the scorn of blatant neophytes who repeat the elementary lessons of the novitiate as if they contained the final revelation—the massive arrogance of the concluding simile—are not all these unmistakable "notes" of the veritable hierophant?† And are they not equally "notes" of the "Bard of Britain" such as he appears two thousand years later in the "Roll of Tradition and Chronology"? More especially, is not the "natural genius"—Gk. *phua* = Welsh *awen*—the crucial test and crowning qualification which distinguishes the recognized master-poet in both cases from the members of the two inferior orders, and entitles the Theban with his lyre to a special chair at Delphi, Taffy with his harp to a special chair in Deheubarth? Some similarity, no doubt, might have been expected,

and esoteric sense to intimate that Pindar regarded the present life as one of suffering, the second as one of preparation by obedience, and the third as one of full enjoyment. There are several words in these passages which are known to have a double significance in Pythagorean terminology, notably the words I have translated "empty" and "illimitable."

\* There is much truth in Cowley's remark in the preface to his own 'Pindarique Odes,' that "if a man should undertake to translate *Pindar* word for word, it would be thought that one *Mad man* had translated *another*." I have done my best to convey the exact meaning of the original, but I shall be thankful to any scholar who will furnish me with a closer version.

† Cf. the end of 'Ol.' i., 'Nem.' iii. 138, &c., and 'Nem.' v. 39. In the two latter the eagle simile is repeated. Is this a reference to his looking at the sun bard-wise, "in the face of day and the eye of light?" The two ravens are said by the Scholiast to have been Simonides and Bacchylides; but whoever they may have been, they evidently belonged to an order of learners in some cult in which Pindar was past-master. I am not sure that the use of the dual verb may not imply an allusion to two lower orders, not to two individuals of a lower order.

For priests of all religions are the same;

but are not these resemblances more than mere generic assimilations?

The evidence I have here adduced seems to me enough to render exceedingly probable, if not to establish a somewhat remarkable triad of conclusions, first, that Pindar held and enunciated a religious dogma which, although almost certainly Pythagorean, is far more simple and sensible than any hitherto recognized Pythagorean tenet; second, that this central dogma, associated with much that more especially belongs to neo-Pythagorism, was held and taught by a Pythagorean brotherhood in an island near Britain in the time of Plutarch; and third, that the triad in Welsh literature, together with a large proportion of Welsh triadic philosophy, is distinctly traceable, directly or indirectly, to a Pythagorean source. A second triad, a triad of enigmas, I content myself with merely stating:—first, Whether Pythagoras is really a historical personage or a mythic impersonation more or less closely identifiable with the Hyperborean Apollo; second, Whether Pythagorism found its way from Hellas and Italy to North-Western Europe, or from North-Western Europe to Hellas and Italy; and third, Whether Pythagorism is as closely connected with classic Druidism in Gaul as it certainly is with early Welsh literature and philosophy.

BROTHER FABIAN.

(To be continued.)

'THE PRESENT STATE OF GREAT BRITAIN,' 1707-1748; BEING THE SECOND SERIES OF GUY MIEGE'S 'NEW STATE OF ENGLAND.'

(See *ante*, p. 123.)

The six volumes of 'The New State of England' published by Guy Miège between 1691 and 1707 were easily distinguishable from the older publication they were intended to supplant; but from the commencement of the second series, on which I am now about to offer a few explanatory remarks, much confusion would appear to have arisen, owing to the rival compilers having thenceforth adopted a similarity of title which renders it extremely difficult to separate and classify the numerous editions of these popular works. This difficulty was only removed when the newer work dropped out of the race for popularity in 1748, in which year the last edition made its appearance.

The first appearance of the 'New State' called forth the following somewhat outspoken remarks from Edward Chamberlayne in 1692:—

"Since the last Impression of Dr. Chamberlayne's *Angliæ Notitia*, there has crept out a nameless Book, under the Title of the *New State of England*, in three Parts, the first whereof is but a Transcript of an old Book, called *England's Remarks*, wherein (though hundreds are omitted) he pretends to give the *World* an Account of those *Market-Towns* where they may buy Eggs cheapest. For the other two, he pretends to



Foundation to be Sir Thomas Smith, *De Republica Anglorum*, when in truth, for six Lines he has either of that Book or his own matter, he has piquaroon'd a hundred from Doctor Chamberlayne, in *ipsisimis verbis*; for as to the Historical part, 'tis little else but his Book, miserably Transpos'd and Mangl'd, merely to elude the Law, and is an extravagant mass of Words, jumb'l'd into a Hotch-Potch, by a French Cook. God be thanked the Monarchy stands, of which, with its Court and kingdom, this is the Present State, and I hope will be so Establish'd, as that it shall never be in the power of any French-man to change it into a 'New One.'

This slashing onslaught is to be found at the end of the seventeenth edition of Chamberlayne, on an extra page after the "Table of Contents." It is not found, however, in all copies which I have had the opportunity of examining.

Great as appears, however, to have been the annoyance caused to Edward Chamberlayne by the audacity with which Guy Miège (contemptuously alluded to elsewhere as "a Swisser") rifled the storehouse of information accumulated in sixteen successive impressions of the '*Angliæ Notitia*,' consternation must have ensued when the "French Cook" still further plagiarized Chamberlayne by adopting for the first volume of his second series the title of '*The Present State of Great Britain*,' in contradistinction to the six editions of his previous work, the '*New State*.' The full title is as follows:—

"The Present State of Great Britain. In Two Parts The I. of South, II. of North Britain. Containing An Accurate and Impartial Account of this great and famous Island; of the Country; and its Inhabitants; the Advantages and Disadvantages of Both, in respect to Foreign Countries; and the Curiosities both of Nature and Art. Of the vast, populous, and opulent City of London, the Metropolis of Great Britain, and of the Famous Universities of the Land. Of the Britains Original, Language, Temper, Genius, Religion, Morals, Trade, etc. Their Nobility, Gentry, Clergy, and Commonalty. Their Laws and Government, with a succinct History of all the English Monarchs to this time. The present Princes and Princesses of the Blood Royal, and the settlement of the Succession in the Protestant Line. Lastly, of Queen Anne's Dominions, Titles, Arms, Land and Sea-Forces, Court, and Revenues. Of the Privy-Council, the High Court of Parliament, and all Courts of Justice. With the Lists of the Present Officers in Church and State, of Both Houses of Parliament, and of the Convocation. London, Printed by F. H. for F. Nicholson at the Queen's Arms in Little-Britain; A. Bell at the Cross-Keys and Bible in Cornhill; R. Smith at the Bible under the Piazza of the Royal-Exchange; and F. Round at Seneca's Head in Exchange-Alley. 1707."

The work contains 507 pages and the "Table," and is dedicated to the "Most Noble Henry de Grey, Marquis of Kent, etc, Lord High Chamberlain of Her Majesty's Household." Part II., containing Scotland, has a second title-page, dated 1707. In 1708 Chamberlayne adopted the title of '*Magnæ Britannicæ Notitia: or the Present State of Great Britain*,' and professed in his preface to give an account of Scotland for the first time; but the credit of this addition would appear to be due rather to Guy Miège.

In 1709 was issued a

"Supplement to the New State of England: Containing an accurate Description of North-Britain with the Northern and Western Isles. All the Remarkables of Nature and Art in those Parts. The Disposition and Language of the People, the Ecclesiastical and Civil Government, to the Time of the Union: And an ample account of Edinburgh and other Noted Places. As also Ireland Described, According to its Division into Provinces, and their Respective Counties. Together with the Islands, Capes, Havens etc belonging to it: Also the Nature, Language and Religion of the People: the State of the City of Dublin, and a Compendious History of that kingdom: of the Various Revolutions it underwent, and other Memorable Transactions there, to the Present State of the Irish Nation. To which are added the newest and Exactest Lists of the Nobility, Privy Councils, Parliaments, Convocations, and all the Officers, Ecclesiastical Civil and Military of Great-Britain and Ireland. London: Printed for H. Mortlock, at the Phoenix, and F. Robinson, at the Golden-Lyon in St. Paul's Church-Yard. MDCCLIX."

Mortlock and Robinson, it will be seen, were the printers of the first and second editions of Miège's '*New State*' in 1691 and 1693, and from this fact I infer that the '*Supplement*' was in all probability compiled by the same hand; but there does not appear to have been any reissue of the additional matter, and in this respect the example set by the publication of a third part to the '*Angliæ Notitia*' was followed.

In connexion with this same year (1709) I have in my possession a copy of an entirely independent work, with a very voluminous title, "*The Present State of Great Britain, under the Auspicious Government of Her Most Sacred Majesty Queen Anne*.'.....London, Printed for F. B. and Sold by E. Tracy, at the Three Bibles on London-Bridge. 1709." There is a frontispiece representing Queen Anne seated between Peace (?) and War (?); overhead is Mercury (?) supporting a scroll with this inscription, "Est il Possible!" I should be glad of any explanation of these words as applied here. It is said by Macaulay that King James II. gave the nickname of "Est il possible" to George, Prince of Denmark, the Queen's consort, from his habit of continually repeating these three words; but it seems hardly likely that a book seeking royal favour would perpetuate the *sobriquet*, more especially as Prince George had predeceased the Queen on October 28, 1708.

Although the anonymous compiler is careful to point out in his prefatory remarks the vast superiority of his work over both Chamberlayne and Miège, I cannot find that he received sufficient encouragement from the public to justify him in producing a second edition. Returning to the second series of Miège, I find that the second edition was issued in 1711 by the same printers, Nicholson, Bell, Smith, and Round. A long description of Ireland is added to the original matter, and the book is for the first time divided into



three parts. The portrait of Queen Anne is by M. V. de Gucht, after Kneller, and the dedication to "His Grace the Most Reverend Father in God, Thomas Lord Archbishop of Canterbury and Primate of all England."

At p. 8 of the description of Ireland, wolves are mentioned as abounding "too much in this country, whereas they have for many ages past been quite destroyed in all the Parts of the British Isles." This statement reappears in all subsequent editions of Miège's work.

Very interesting descriptions are given of the inhabitants and their manners, a few extracts from which it may not be inappropriate to reproduce at the present time, when so much interest is felt in Irish affairs, and so little is understood of the true nature and condition of the descendants of the wild race described by Miège a century and a half ago.

Dividing the inhabitants of Erin into two classes, the English and Irish, the author observes:—

"As for the English, there needs nothing to be said of them, nor the more civiliz'd sort of Irish, who are very conformable to the Customs and Laws of our Nation: But as for the Kernes, Rapparees, etc (those wild Irish, who as yet have not been thoroughly civiliz'd) they are of an hotter and moister Nature than many other Nations, of a quick Wit, prodigal of their Lives, given to Fleshly Lusto, light of Belief, Kind and Courteous to Strangers, impatient of Abuse and Injury, in Enmity Implacable, and in all affections most vehement and passionate. They feed very much upon Herbs and Roots, delight in Butter temper'd with Oatmeal; also in Milk, Whey, Beef-broth, and flesh oftentimes, without any bread at all. As for their Corn, they lay it up for their Horses; when they are hunger-bitten in time of Dearth, they disdain not to eat raw Flesh, after they have pressed out the Blood thereof, and drink down very large quantities of Usquebaugh or Aquavite after it. They commonly wear little Woollen Jackets, Breeches close to their Thighs, and over them a Mantle or Shag-Rugg deeply fringed. They go for the most part bare-headed, wear their Hair long, and count it the greatest Ornament. Their Cows and Cattel are the chief Wealth they have; they count it no Infamy to commit Robberies, and when they go to rob, they make prayers to God that they may meet with a Booty. They also suppose, that Violence and Murder are no ways displeasing to God, for if it were a Sin, he would not present them with that Opportunity; and they count it a Sin not to make use of a fair Opportunity. Moreover they say, that this sort of Life was left to them, and that they only walk in their fathers steps; that it would be a disgrace to their Nobility to forbear such facts, and get their Living by Labour."

It is undoubtedly the fact that many of the above traits of Hibernian character remain to the present day. In speaking of their mode of burial, the writer proceeds to give an account of an Irish wake little at variance with the customs still observed on such occasions:—

"Their burials are singular enough, for when any one lies a dying, Women hired on purpose stand in Cross-ways, calling upon him with great Outcries, and abundance of ridiculous Expostulations, why he should depart

from so many advantages. After he is dead they keep a Mourning with loud Howling and clapping of Hands together. They follow the Corps with such a Peal of Outcries, that a Man would think the Quick, as well as the Dead, were past all Recovery. Neither do they mourn less for those that are slain in Battle, or by Robbing, tho' they affirm such to have an easier death. They suppose that the Souls of the Deceased go into the Company of certain Men, famous in those places; of whom they still retain strange Fables and Songs, as of Giants of Great Renown, which they say they oftentimes see by Illusion."

ARTHUR IRWIN DASENT.

Tower Hill, Ascot, Berks.

(To be continued.)

#### SUBSCRIPTION IN THE DIOCESE OF RAPHOE, IRELAND, IN 1630.

The following singular episode in the ordination of a "clergyman" in Ireland I lately read with much amusement in a MS. life of the Rev. John Livingston, known as the minister of Ancrum, in Scotland, and as the representative of his brethren of the ministry at the treaty of Breda. The memoir has been printed four or five times in Scotland; but it is not a work that appears to be well known on this side the Tweed, although once and again Livingston was an actor in some of the public events in the North of England and London. The copy I quote from is a folio in size, and seems to have been sold for 10s. 6d. at the important sale of Messrs. Constable & Co., Edinburgh. It is a MS. of great interest, and charmingly characteristic of a Scot. The Bishop of Down and Connor, whose court Livingston avoided when it was necessary for him to be re-ordained, was Robert Echlin, a Scotchman, who sate from 1613 to 1634. The court he preferred was that of Bishop (or "Mr.," as the narrator prefers) Andrew Knox, D.D., also a Scotchman. This Andrew seems to have been contemporary with the famous John; he was son of one Knox of Ranfurly, and was laureated by the University of Glasgow so far back as 1579. His great age, to which he refers in his interview with the young expectant, was therefore patent. Before his promotion he had been minister of Lochwinnoch, 1581, and Paisley, 1585. We read of him as being as active as a Norman ecclesiastic in the year 1592, when he led an attack upon a body of men in the service of Spain who had landed upon the rock known as Ailsa Craig. In the year 1604 he struck a burgess of Paisley upon the head with a key, which seems to have been so massive that it drew blood. For this action the Presbytery suspended him, and ordered that he should sit on a certain Sunday "in the maist patent place of the Kirk of Paisley until he should confess his fault to God, his brethren, and the pairtie offendit." In the following year he was appointed Bishop of the Isles and Abbot of Icolmkill. He



sate Bishop of Raphoe in Ulster, 1611-1633. Archdeacon Cotton supplies a very curious record of his episcopal career when he says that "it is probable that he was a good man and active in his diocese, for he is grossly abused by O'Sullivan" ('Fasti,' iii. 351)! The author of the aphorism "No bishop, no king," considered him, however, a very fit person to undertake an Ulster diocese at this time; but it is clear that he was at heart a Presbyterian, and many of the northern parishes of Ireland were of the same polity. Killinchy is in co. Down, on the west side of Strangford Lough; the church, from being situated on a lofty hill, has been called "the visible church." The stipend was 40*l.* per annum. Raphoe, in co. Donegal, is on the east side of Lough Foyle; but the bishop's residence at Raneallen, *i. e.*, Rathmullen Castle, was on the west side of Lough Swilly, and the scene of the interview and of the ordination would be there. A stone over the doorway of the castle perpetuates the bishop's name, "AN: KN: SC: 1618." The distance which Livingston had, therefore, to travel for his orders was wellnigh one hundred miles.

Livingston's droll account of the affair, which is remarkable for what he suppresses as for what he says, is as follows:—

"About August 1630 I gott Letters from the Vicount Claneboys to come to Ireland in reference to a Call to the Parish of Killinchie, whither I went & gott ane unanimous Call from the Parish; and because it was needfull that I should be ordained to the Ministrie, and the Bishop of Down in whose hands Killinchie was, was a corrupt timorous man and would require some engadment, therefore my Lord Claneboy sent Some with me and wrot to Mr. Andrew Knox Bishop of Rapho. who when I came and gave the letters from my Lord Claneboy and from the Earl of Wightoun, and Some others y<sup>t</sup> I had for that purpose brought out of Scotland. He told me that he knew my errand; that I came to him because I had a scruple against Episcopacy and Ceremonies according as Mr. Josias Walsh and some others had done before, and that he thought his old age was prolonged for Little other purpose but to do such Offices; that if I scrupled to call him My Lord, he cared not much for it. All he would desire of me, because they got there [*viz.*, at Killinchy] but few sermons, that I would preach there at Raneallen [*sic*] the next Sabbath, and he would send for Mr. William Cunningham and Some two or three other neighbouring Ministers to be present, who after Sermon should give me imposition of hands; but tho' they performed the work he bechooved to be present, for otherwise he durst not answer for it to the Stat. He gave me the book of Ordination and desired that anything I scrupled I should draw a line over it in the Margent, and Mr. William Cunningham should not read it. But I found it had been so marked by some others before that I needed not mark anything! So the Lord was pleased to carry that business beyond anything that I had thought, or almost ever desired."

This Rev. William Cunningham, or Conyngham, M.A., whose discipline was likewise rather lax, does not occur in the Irish 'Fasti.' He was, as my good friend Rev. W. Reynell, M.A., informs me from Episcopal records, beneficed at places

widely separate. He was collated by Bp. Knox to the rectory of Gartan, in a very remote part of Donegal, as well as to Killea, or Killaigh, Chapel, in co. Down, near Londonderry, May 26, 1618. He was also rector of the rich living of Tullafarna, or Tullaghferna (it was united in 1684 to Aghnish, and is now Tullyaghnish), on the presentation of Trinity College, Dublin. The Ulster Visitation Book describes him while at this place in 1622 as "a good scholar and preacher of God's Word, and of godly and unspotted life and conversation."

Livingston says that Bishop Echlin, resenting his conduct in obtaining of orders in another diocese, kept "an evil eye" upon him during the time that he was at Killinchy, and he also boasts that he himself conducted the public worship "free of all inventions of men." His discipline included elders and deacons, and communion was celebrated twice a year. In the harvest of 1631 Echlin suspended him for preaching on a visit to Scotland; but he was restored by the influence of Usher, "called primat of Armach," "not only a learned but a godly man, although a bishop." In May, 1632, Echlin, urged by the king and Laud, deposed him; he was finally deprived of his living in November, 1635, and excommunicated by Melvin, minister of Downpatrick. Livingston's record of these circumstances is very interesting.

JOHN E. BAILEY.

Stretford, Manchester.

HIND=PEASANT.—When agricultural labourers were recently described in the House of Commons as "hinds," Mr. Joseph Arch considered that a slur was intended towards the class he has the honour to represent. The incident clearly proves two things: first, that the ex-Lord Advocate has been used to hear this genuine English term properly applied; and, secondly, that it is not employed as an equivalent for labourer in the districts familiar to Mr. Arch. It would be important to discover and define the area within which it prevails at the present time. It is apparently the universal word for its purpose in the Lothians and Berwick, but almost, if not altogether, unknown in East Fifeshire, which is mainly an agricultural district. Evidence from Strathmore would be valuable. In East Fifeshire the men that work horses are called "ploughmen," while those who attend to the cattle are "hagmen," and the miscellaneous workers are "orramen"; but there are no "hinds." An interesting application of this term by one used to Lothian forms of speech is in Gavin Douglas's translation of Virgil's "Tyril tenuere coloni" ('Æn.,' i. 12):—

Thair was ane anciant ciete hecht Cartage,  
Quham *hynis* of Tyre held in to heretage.

The representative dignity thus assigned by the poetical translator ought to dispel for ever from



Mr. Arch's mind any lingering doubt as to the perfectly honourable character of the word.

THOMAS BAYNE.

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**THE GABRIEL HOUNDS; THE SEVEN WHISTLERS AS BAD OMENS.**—Mention has from time to time been made in 'N. & Q.' of the superstitions connected with "gabble-ratchets" or "Gabriel's hounds," names given to peculiar whistlings or yelpings heard in the air after dark and early in the mornings before daylight during the winter months. When a child in a Derbyshire village, I remember how these sounds frightened the people, none appearing to know the real cause of the sound. The common names given to these sounds were "The Gabriel Hounds" and "The Seven Whistlers"—why *seven* I could never make out clearly, unless because of the "sevens" of Scripture. I have known groups of people hurriedly disperse to their homes on hearing the Seven Whistlers in the air, and it was always assumed that the whistlings were the foretellers of bad luck or death to some one in the locality. Some of the most ignorant crossed themselves, their faces blanched with fear, and hurrying indoors left what they might be about to do undone, or what they were doing unfinished. There was current a belief that the utterers of the cries were the spirits of the dead unsaved, with whom the angel Gabriel was hunting other and newer spirits, and that the cries were uttered as the lash of the angel's whip urged them along. It may be news to some of the readers of 'N. & Q.' that the yelping or whistling is the cry of batches of widgeons and teal as they flit from their habitats to their feeding grounds—a passage to and from always made under cover of darkness.

THOMAS RATCLIFFE.

Workshop.

**RURAL EDUCATION ONE HUNDRED YEARS AGO IN LINCOLNSHIRE.**—In a lot of old parish papers I came across a bill from the schoolmistress, written on a slip of paper four inches long by two and a half deep. If the education given was on a par with the orthography, it was very dear at the money. The bill is as follows, and is included in the churchwardens' accounts:—"Mr. Yerburch Won of the Churchwarden indeted for a month Schoolin 0. 5. 0 M White Bill paid." H.M. Inspector of Schools was evidently absent in those days, and standards had not come into vogue, although phonetically it expresses its purpose as much as some of the modern accounts of certificated teachers.

C. T. J. MOORE, F.S.A.

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**PECULIAR WORDS OCCURRING IN 'PATIENT GRISSIL.'**—I do not know whether the following words, which are not to be found in the last edition of the 'Imperial Dictionary,' occur elsewhere

than in the passages quoted below from 'Patient Grissil,' a comedy by Dekker, Chettle, and Haughton, 1603:—

*Entemple.*

What virtues were *entempled* in her breast.  
Shakespeare Society's Reprint (1841), I. i. p. 14.

*Oblivionize: Delinquishment: Diogenical.*

"Though to my disconsolation, I will *oblivionize* my love to the Welsh widow, and do here proclaim my *delinquishment*; but, sweet signior, be not too *Diogenical* to me."—II. i. p. 21.

The above three words all occur in the speech of Emulo, a character which belongs to the same category as Don Armado and Osric, and is intended to ridicule the affected language of some of the courtiers of that day.

*Out-Atlased.*

"If you should bear all the wrongs, you would be *out-Atlased*."—II. i. p. 21.

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**"HIS MAJESTY."**—It is asserted by Clark, in his 'Introduction to Heraldry,' that the title of "his Majesty" was not borne earlier than the reign of Henry VIII. But this statement is disproved by a letter addressed by the University of Oxford to Edward IV., March 28, 1482, which ends with the words "Et semper valeat Majestas tua, acqussime Princeps." I take this from Napier's 'Historical Notices of Swyncombe and Ewelme,' p. 169.

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**EARLY MATRICULATIONS AT OXFORD.**—The following extracts from the registers of the University show that youths formerly were matriculated at a far earlier age than now:—

"March 20, 1583. Peter Gryvill, the son of a Warwickshire Esquire, was matriculated at the age of 8."

"July 4, 1645. Christopher Potter, aged 10, and his brother Charles, aged 11, both sons of Dr. Potter, Provost of Queen's College, were matriculated."

The above communication was made by the late Rev. Dr. Philip Bliss, Registrar of the University, to the Hon. and Rev. H. A. Napier, author of 'Historical Notices of Swyncombe and Ewelme.'

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**TREESCAPES.**—And why not *treescapes*? It is not "a dictionary word," probably, like *landscapes*; and I fancy that *seascapes* is also excluded from dictionaries, although the word is often used by art critics. The newly coined word *treescapes* is to be found in an admirable article by Dr. Gordon Stables, R.N., in the *Leisure Hour* for December, 1885: "The *treescapes*, the wood and water peeps, are fine just before you reach Darlington" (p. 841). Let *treescapes* be added to our vocabulary. "I thank thee, Jew, for teaching me that word."

CUTHBERT BEDE.



### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**BLACKGUARD.**—This was originally a collective noun, and has been much discussed in the early volumes of 'N. & Q.' Setting aside the suggestion of Sir J. E. TENNANT, that for the modern word we may be indebted to Fr. *Blagueur*, and the whimsy of another correspondent who would assign to the word a Russian (!) origin, we shall acquiesce, up to a certain point, in what has been said about it by Gifford ('Note on Ben Jonson,' ii. 169), followed by Abp. Trench and Prof. Skeat. In its early days the word was certainly applied to the lowest dependents of a royal or noble household—scullions, coal-carriers, and guardians of the pots and kettles on a progress from one house to another. If a note in 'N. & Q.' 2nd S. viii. 376, may be trusted, the Calendar of State Papers contains a letter bearing date Aug. 17, 1535, which mentions the black guard of the king's kitchen—the earliest known mention in this sense, but I cannot find whether the letter has ever been published.\* However, it may be doubted whether Gifford's account covers the whole of the ground. 1. What, for instance, does the word mean in this passage of Bp. Jewel (answer to Cole's third letter), writing in 1560?—"Have the learned men of your side none other doctors? for alas these that ye alleage are scarcely worthy to be allowed amongst the blacke garde." I am disposed to think that he means, "they are not the πρόμαχοι, the foremost champions of your Church, but the mere suttlers, the non-fighting camp followers." So the word is certainly used at a later date; e.g., a book called 'The English Theophrastus' (1704) speaks of "the Muses Black guard, that like those of our camp, though they have no share in the Danger or Honour, yet have the greatest in the Plunder." 2. Again, in an interlude called 'Like wil to like' (1568), a speaker says, "Thou art served as Harry hangman Captain of the black garde"; and the reply is, "Nay, I am served as Haman." Whence it may be gathered with some certainty that Harry (the) hangman was a real personage of the day, whose end had been to be hanged like Haman on his own gibbet. But what was this black guard, with its captain?—at least it can scarcely have consisted of the palace scullions; and, though the hangman's office would never have been regarded with much favour, it may perhaps be doubted

whether in those days it was regarded with such contempt as might seem implied if the term were referable only to these riffraff menials, and the like of them. 3. In the churchwardens' accounts of St. Margaret's, Westminster, under date 1532, there is this remarkable entry: "It'm receyvid for the lycens of iiij torchis of the blake garde vjd" (earliest known example of the word). The record suggests more than one question. First, For what were these torches employed? Probably, as suggested by the annotator of Brand's 'Popular Antiquities' (ii. 215), they were carried in a funeral procession, for the licence of which the parish authorities charged a fee. But who and what were the black guard of torchbearers? Were they the palace scullions; or the retinue of "Harry hangman"; or can they have been, as suggested in one modern book of reference, mere link-boys? None of these suppositions seems very probable. Brand's annotator (*ubi supra*) shows that it was not uncommon for rich men to provide by will for a procession of torchbearers and taper-bearers at their funerals, and also at the "month's mind," poor men to whom a gift in money and meat should be made on each occasion; and it is far more likely that the persons chosen should be just such decent poor men—each having a black garment of his own, perhaps—as are got together in villages at the present day to carry a corpse to burial; at least it is unlikely they should be mere riffraff. They might, indeed, be none other than the men whom now we call mutes, who, marching solemnly in attendance on the corpse, might, not inappropriately, and with no external reference, be called "the black guard," as we learn from a passage in a play of Beaumont and Fletcher that they were, in fact, called "blacks." In 'Mons. Thomas,' III. i., Francisco says to the Physicians,

I do pray ye  
To give me leave to live a little longer.  
You stand about me like my Elacks.

It may be worth while to add that later on, towards the end of the seventeenth century, the homeless vagabonds of the town, the "street arabs," were commonly called the black guard—the link-boys, errand-boys, shoeblacks, &c.; but at present no positive evidence is forthcoming to show that the term was applied to them before the time of Charles II.

Here, then, we have two or three usages of the term which do not seem to be covered by Gifford's account of it. The rabble of camp followers may be thought not to differ greatly in occupation or character from the semi-rabble of a palace kitchen; but the black guard of Harry hangman and the black guard of St. Margaret's must surely need further explanation. Is it possible that any earlier mention or allusion may yet be discovered which shall give unity to these

\* I lately wrote to the editor, making inquiry about this note and the writer of it, but I have not had a reply.



varieties of meaning, or prove the original right of any one of them?

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**OLD INN SIGNS: "THE WHITE HART."**—In the county of Lincoln 'The White Hart' is found in almost every town, and invariably appears to have been an ancient hostelry sign. What is its origin? and why was it so popular in this county? for it does not seem to have been the crest or cognizance of any great family therein. It is generally represented as a stag couchant ar, with chain and collar or. "The Duke of Cumberland" was the sign of an old public-house on my own estate some years ago, presumably representing the "Butcher of Culloden," and the following distich was written on either side of the figure of the man in uniform and on horseback:—

Stop, Traveller, do not be in haste,  
But call and of my liquor taste.

And on the reverse side:—

Gentlemen, you are welcome, sit at your ease,  
Pay what you call for, drink what you please.

In one town in the county the chief owner, being a strong politician, gave all the inns the prefix of his own political colour, "The Blue Pig," "Blue Cow," &c. As every street had one or more of these azure signs, some wags many years ago thought it appropriate to add another upon the owner coming to visit the town, and depicted a blue ass over the door of the house that entertained him. Whether the gentleman relished the joke tradition does not relate. If any one can explain the frequency in Lincolnshire of "The White Hart" I shall be much pleased to learn it.

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**"THE STONE AXE."**—In the town or village of Sandy, co. Bedford, is an inn with the sign of "The Stone Axe." Is not this a very uncommon inn sign? and what may be its presumed origin?

D. G. C. E.

**ARMS OF ARCHDEACON AND WYVILLE.**—From what family did the Archdeacons, Wyvilles, and other Westmoreland and Cumberland families derive their arms? "Erchediacne" is given as bearing Ar., three chevrons sa. bezantée. The Wyvilles of Johnby bear three chevrons braced in base, but differing in tincture. When arms are identical in form, but differing only in colour, is it not a proof of consanguinity to the baronial house who originated the arms? ADA M. CASH.

**BLACK-FOOT.**—This is a Scotch word, meaning an intermediary in love affairs. I am told that such an agent is, or till lately was, not uncommon in Scotland; and that if ever he be so perfidious as to woo the lady on his own account under cover of his commission, the black-foot is said to have become a white-foot. Jamieson gives black-leg,

black-sole, as equivalents. Can anything be suggested as to the origin or reason of the title?

C. B. MOUNT.

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**BLACK-LEG.**—The earliest known appearance of this word is in a book called 'Newmarket; or, an Essay on the Turf,' by Philip Parsons, 1771. He adduces it with many other words of turf slang, which he says are "exoticks," unknown beyond the regions of horse-racing. Grose ('Canting Dict.,' 1785) says that turf-sharps were so called either from their habit of wearing long black boots, or in allusion to game-chickens, "whose legs are always black." (Are they?) Has any one a better suggestion to make? As a mere guess I would ask whether the Scotch word black-foot, black-leg, may have travelled south, and been transferred from agency in love affairs to agency in betting transactions. C. B. MOUNT.

14, Norham Road, Oxford.

**SIR RICHARD COX, BART., LORD CHANCELLOR OF IRELAND.**—1. Can any of your Dublin correspondents tell me if the portrait of Sir Richard Cox, presented by himself to the hospital at Kilmainham, is still in the dining hall of that institution? Has it ever been engraved; if so, by whom? 2. On what ground does the Rev. G. W. Cox claim this baronetcy, which is supposed to have become extinct in 1873? Though this gentleman's name appears in some of the smaller books, he is not acknowledged by Burke, and in Foster (1882) the baronetcy figures in "Chaos." G. F. R. B.

**SONG WANTED.**—Where can I find the remainder of a song, of which the following is one verse, possibly the first? This verse used to be sung or repeated by an old Irish lady, now dead many years, and was probably picked up by her in her youth, that is, before the commencement of the present century:—

Come let us dance and sing  
While all Barbadoes bells do ring,  
Love plays the fiddle-string  
And Venus plays the lute.  
Let's be gay while we may,  
This is Hymen's holiday.

W. H. PATTERSON.

**ORDERS.**—Has any history or account of the various orders of knighthood in England, as well as the foreign orders, such as the Black Eagle, Christ, Sun, &c., ever been published? Any information affording materials on this subject would greatly oblige.

EDWARD R. VIVYAN.

**GAINSBOROUGH'S 'BOY AT THE STILE.'**—Can any reader of 'N. & Q.' inform me where this now is? Smith, in his life of Nollekens, relates that he once found Barthélémon playing exquisitely on his violin to Gainsborough, and the artist exclaiming, "Go on, go on, and I will give you the pic-



ture of 'The Boy at the Stile' which you have so often wished to purchase of me." Barthélemon proceeded, and the painter stood speechless—tears of admiration running down his cheeks at Barthélemon's incomparable *adagio*. Barthélemon having finished, called for his carriage and carried his picture away with him. Supposed to have been sold at his death in 1808. S. V. H.

FAITHORNE.—He married the daughter of Hy. Grant, of St. Michael's parish, Cornhill. The register of St. Dunstan's in the West says the banns were published in Newgate Market three several market days in 1654. Walpole says she was the daughter of the famous Capt. Oround. Now John Graunt, F.R.S., of the 'Bills of Mortality,' is called Captain in the title-page. Allibone says he was a haberdasher of London. Evelyn says that Petty wrote the book that goes by the name of Mr. Graunt. McCulloch thinks *not*, and that Petty only helped. Pepys calls him Capt. Grant once, but usually Mr. Grant. Burnet says it was Petty's work, and that he did it in the name of one Grant, a Papist, confirming what Evelyn reports. They seem to me to be all wrong together. Walpole, I think, meant to say Graunt, and that the wife of Faithorne was the daughter of Henry, the brother of Capt. Graunt or Grant; but can the haberdasher of the Royal Society be shown to be the brother of Henry of Cornhill? Then I want to know why in the Commonwealth banns were published in the open market. Was this anticipatory of the registrar? C. A. WARD.  
Haverstock Hill.

PICKELL HERINGE.—I have before me a letter from the late Col. Chester; the question he put to me seven years ago might well be put before your readers:—

"I have," he says, "been spending something like a month over the parish registers of St. Olave's, Southwark, extracting anything likely ever to be of use to myself or anybody else. [So like him that was.] Among other entries I came upon the burial of 'Peter van Duraunte, alias Pickell Heringe, brewer.' It struck me that the man's brewery might have been upon the spot and so his name given to the wharf and the stairs..... Whether Pickell Heringe is Dutch or German, and if so what is its English equivalent, I do not know; but if it is a legitimate foreign name it is easy to see how it became corrupted into Pickle Herring."

This is the problem I crave to put before your readers. Let me add that a notable place at Horslydown by the river side is named Pickle Herring, wharf and stairs, &c.; further, Mr. Chaloner Smith, of the Probate Registry, has handed me a note of the will of this man, dated 1584, in which will he directs his body to be buried in the chancel of St. Olave's Church. Perhaps on a further perusal of that will he can help us.

I may add that this exact spot Pickle Herring was once the property of Sir John Fastolfe, close

to his palatial house in Stoney Street, St. Olave's, Southwark. I believe a great deal of business, outside the quasi-regal living at Fastolfe Place, was done there. Fastolfe was engaged in Yarmouth trade—then chiefly herrings. The 'Paston Letters' (Kingsley ed., let. cii.) show Sir John as "disburseing money in shipping and boats, keeping house at Yarmouth to his great harm." Further, he was once dispatched to the English soldiers starving in France with a cargo of herrings, out of which mission came the "battle of herrings" in 1429. All these points work well together, and help us to some very interesting knowledge; but this I did not know when Col. Chester wrote to me. Another curious item: that Sir John Fastolfe's place was at Pickle Herring, and that Sir John Falstaff should be in every sense of the word buffoon, or what you will; it might have got its name from him in that character.

WILLIAM RENDLE.

'TIME, SPACE, AND ETERNITY.'—Can any of your readers tell me where I can find a small shilling book by Gombach, entitled 'Time, Space, and Eternity'? It was published, I think, about the year 1866. X. P. A.

ANGLO-SAXON NAMES.—The prefix *Os* to the names of Anglo-Saxon celebrities is said by some to be derived from *Hús*, a house or building; personal qualities, appearance, or deeds gave the name to the Anglo-Saxon, and not his dwelling-place; for example, Osbald would not mean bold house, nor Oswald house ruler, nor yet Oswyn pleasant house. Bosworth, in his 'A.S. Dict.,' gives *Os* to mean a hero, hence a chief, so that the names quoted would be more likely Bold chief, ruler, or governing chief; Beloved chief, &c. If the prefix be derived from *Hús* it is strange that we do not meet with these names spelt Huswald, &c. I hope these few examples may induce some one learned in Anglo-Saxon to offer remarks upon the subject. JOHN ASTLEY.

Coventry.

THE LYTE FAMILY.—Can any one explain the original meaning of this family name, which has been variously written Le Lyt (1316), Le Leyt, Lit, Lite, Light? In 'The Norman People' (Henry S. King & Co.) the name of Radulphus Licheyt or Lichait occurs in 1198, Mrs. and Roger Lete in England in 1272. Could this ancient family have derived their surname from St. Sauveur Lesset in the Cotentin or any other hamlet in Normandy? This family was connected with the baronial house of De Maltravers, of Dorset. The manor of Lycet-Maltravers was in the latter county. In 1349 John de Maltravers was governor of the island of Guernsey. The name of Le Geyt, also Le Guette, occurs in the Channel Islands, and would seem to imply, in Norman-



French, "the watch tower." In Mr. George's description of the manor of Lytes-Carey he says, between the oriel windows of the south front is a shield bearing the arms of Lyte and Horsey. The finials of the gables in the east front contain a swan with wings expanded, the other a horse sejant, each holding a shield, modifications of the Lyte and Horsey families. The De Perchevals, surnamed Lovel, were lords of the Castle of Carey, in Somersetshire, and may not the name De Horsey be merely a modification or Anglicized form of De Percheval? The ancient arms of the house of Carey, viz., Gules, chev. ar. between three swans, are precisely those of Lyte. Besides the swan as crest the Guernsey branch of the Carey family anciently bore a horse's head and neck.

T. N. CAREY.

#### AUTHORS OF QUOTATIONS WANTED.—

Circumstance, thou unspiritual God,

Where in Byron shall I find this passage? A. B.

"The limb lopped off holds strange commerce with the mutilated stump."

CAROLUS KERR.

#### Replies.

JOSEPH GAY.

(7th S. i. 127.)

This name was a convenient literary alias assumed by John Durant Breval, son of the Rev. Dr. Francis Durant de Breval, Prebendary of Rochester from 1671 till his death in 1707. J. D. Breval was educated at Westminster; elected to Trinity Coll., Camb., in 1697; took his degree of B.A. in 1700; became Fellow in 1702, and M.A. in 1704. In 1708 he was expelled in a very harsh and arbitrary manner by Dr. Bentley (see Monk's 'Life of Bentley,' p. 171). Having recently lost his father, and having no resources, he enlisted as a volunteer, and went to the army in Flanders. With considerable talents and great power of language, he soon attracted the notice of the Duke of Marlborough, who promoted him to the rank of captain, and employed him in diplomatic services, which he executed in a most satisfactory manner. His first publication appears to have been 'The Petticoat,' printed in 1716, with the assumed name of "Joseph Gay." Probably no special circumstance led to this, further than the great approbation with which John Gay's 'Fan' and 'Trivia' had been received. He therefore was led to write a poem on an article of ladies' dress, and, in accordance with the common custom of the time, assumed a false name, taking that of Joseph Gay, and pretending in the preface that he was cousin german to John Gay. His next poem, 'The Art of Dress,' was printed in 1717, and the preface was signed with his initials, J. D. B. In the same year he brought out a farce, 'The Confederates,' intended to ridicule

Pope, Gay, and Arbuthnot; this appeared under the name of Joseph Gay. In time it brought him under the lash of Pope, and gave him a place in the 'Dunciad.' But Breval was no dunce. He was the author of four plays, 'The Confederates,' 1717; 'The Play is the Plot,' 1718; 'The Strollers,' 1727; and the 'Rape of Helen,' 1737 (see 'Biographia Dramatica'). His most important work was his 'Remarks on Various Parts of Europe,' in four volumes, folio, 1723-38, which was handsomely reprinted for subscribers by Lintot. A smaller work, 'The History of Nassau,' 1734, was far more read than his 'Travels.' There is a valuable note about Breval in Nichols's 'Literary Anecdotes,' i. 255, and some further facts are to be found in Welch's 'Alumni Westmonasterienses,' 1852, p. 233. Breval died at Paris in 1738, Baker tells us, "universally beloved."

EDWARD SOLLY.

Joseph Gay was the assumed name of John Durant Breval, the son of Dr. Breval, a prebendary of Westminster. He was educated at Westminster School, and admitted into college in the year 1693. In 1697 he obtained his election to Trinity College, Cambridge, where he took his B.A. in 1700. Having been elected a Fellow of his college, he proceeded M.A. in 1704. He was deprived of fellowship on April 5, 1708, by Bentley, the Master of the College, who appears to have acted only upon rumour of Breval's misconduct and without adducing any proof of his guilt. Thrown upon his own resources, Breval joined the army in Flanders as a volunteer. He was afterwards employed by the Duke of Marlborough in various diplomatic missions, and was raised by him to the rank of captain in the army. After the war he travelled over Europe with Lord Malpas. Upon his return to London Breval devoted himself to literature. The facility with which he acquired a knowledge of foreign languages was remarkable. He was pilloried in the 'Dunciad' for writing the 'Confederates.' Breval died at Paris in January, 1738. He wrote the following works:—

1. The Petticoat: an heroï-comical poem, 1716, 8vo.; second edit., same date; third edit., 1720, and entitled 'The Hoop Petticoat: an heroï-comical poem.'
2. The Art of Dress, a poem, 1717, 8vo.
3. The Westminster Ballad; or, the Earl of Oxford's Tryal (included in part ii. of Pope's 'Miscellany'), 1717, 12mo.
4. The Confederates, a farce, 1717, 8vo.
5. Calpe or Gibraltar, a poem, 1717.
6. MacDermot; or, the Irish Fortune-Hunter, a poem, 1717, 8vo.
7. The Play is the Plot: a comedy, 1718, 4to. From this play were taken, 'The Strollers,' 1727 (other editions, 1729, 1761, and 1767), and 'The Mock Countess.'
8. A Compleat Key to the 'Non-Juror,' explaining the characters in that play, with observations thereon, 1718, 8vo.; second and third editions the same date.
9. Ovid in Masquerade; being a burlesque upon the thirteenth book of his 'Metamorphoses,' &c., 1719, 8vo.



10. The Church Scuffle; or, News from St. Andrews, a ballad. This appeared in No. 1 of the *Court Miscellany*, 1719, 8vo.

11. Remarks on several Parts of Europe, relating chiefly to the history, antiquities, and geography of France, the Low Countries, Germany, Italy, and Spain, 1726, fol.

12. The Lure of Venus; or, a Harlot's Progress, an heroic-comical poem, 1733, 8vo.

13. The History of the House of Nassau, &c., Lond., 1734, 8vo.; another edition published in Dublin of the same date.

14. The Rape of Helen, a mock opera, 1737, 8vo.

15. Remarks, &c., collected in Several Tours since the year 1723.....in Sicily and the South of France, &c., 1738, fol.

See Baker's 'Biog. Dram.,' Chalmers's 'Biog. Dict.,' Lowndes's 'Allibone,' 'Alumni Westmonasteriensis,' and Brit. Mus. Cat.

Since writing the above note I have examined the two copies of 'The Rake's Progress; or, the Templar's Exit' of 1769 and 1784 in the British Museum. Though attributed to him in the Catalogue, 'The Rake's Progress' does not appear to be by Joseph Gay. On the title-pages of both editions it is stated the book is written "by the author of 'The Harlot's Progress.'" Gay wrote 'The Lure of Venus; or, a Harlot's Progress,' but the author of 'The Rake's Progress' wrote 'The Harlot's Progress: being the life of the noted Moll Hackabout, in six hudibrastick canto's' (sic), the sixth edition of which was published in 1753.

G. F. R. B.

Capt. John Durant Breval, whose *nom de plume* was, much to the disgust of the friends of the author of 'A Beggar's Opera,' not remote from the true name of John Gay, wrote a number of more or less obscene and offensive poems, plays, parodies, and what not of the libertine and sham-moral orders. Among these was, as advertised in the *Grub Street Journal*, December 6, 1733, "Lately publish'd (Illustrated with six Prints, neatly engraved from Mr. Hogarth's Designs) 'The Lure of Venus; or, a Harlot's Progress.' An heroic-comical Poem. In six Cantos, by Mr. Joseph Gay." It is hardly needful to say that this precious "poem" was a part of an impudent piracy on Hogarth's 'A Harlot's Progress'; the prints being mere colourable imitations of Hogarth's works. In a recent number of the *Portfolio*, with facsimiles of the original designs and the false copies, I gave a history of the sufferings of the great satirist in this and similar matters as regards 'A Rake's Progress' and the like works of his. The scandalous manner in which Hogarth was thus robbed and the woeful experience of his brother engravers led to the passing of what is called "Hogarth's Act," which granted, although it did not secure, copyright in prints to their authors. The "six Prints" were, in fact, the last ounce which settled the question and evoked the wrath of Hogarth and his fellow sufferers. Joseph Gay wrote also 'The

Petticoat,' 1716; 'The Rape of Helen'; and 'The Confederates,' a farce, 1717, for which he was put in the 'Dunciad,' ii. 127-30:—

Curll stretches after Gay, but Gay is gone,  
He grasps an empty Joseph for a John;  
So Proteus, hunted in a nobler shape,  
Became, when seiz'd, a puppy, or an ape.

It is needless to say that a Joseph, here described as "empty," was an outer coat as well as a man's name, see "A List of Books, Papers, and Verses in which our Author (Pope) was abused before the publication of 'The Dunciad,' with the true names of the Authors." Appendix II. to 'The Dunciad.' We ought to be slightly grateful to Breval, because his verses attached to the pirated 'A Harlot's Progress' really preserved some light on the original tragedy, which no commentators had laid up for us. Breval's books are uncommon, but not rare.

F. G. S.

[MR. EDWARD PARFITT supplies from the same sources an account only less full than that of MR. SOLLY. The REV. W. E. BUCKLEY, MR. L. PETTY, and other valued contributors send answers concurring with those printed. We are compelled to select three representative replies. The others are at the service of MR. WRIGHT should further information be required.]

CAMPBELL OF CRAIGNISH (7th S. i. 109, 158).—As one whose interest in the Clan Dougal Craignish is purely that of a student of Scottish family history, rendered the more keen in regard to West Highland clans from olden residence in the Western Highlands, I would like to say a word on a question which I am glad to find arousing so much interest among the readers of 'N. & Q.'

The true Ronald de Craignish, to use the old territorial surname of the Clan Dougal Craignish, is undoubtedly the son and heir apparent (now in his second year, and therefore unable as yet to enjoy his 'N. & Q.') of your correspondent MR. CAMPBELL of Craignish, the present and twenty-seventh MacDougal Craignish, by Agnes, second daughter of George E. White, Esq., of Portchester Gate, London.

The present chieftain was served heir Jan. 11, 1875, to his great-grandfather, Dougall Campbell of Craignish. The German baron who has, contrary to the usage of Scottish houses, assumed a title connoting the chiefship of his name, as has been amply pointed out, simply a *coeur de lion* of the Clan Dougal Craignish.

The same must be said of the Inverell family, who, according to Burke's 'Landed Gentry' (1870), claim to be the present heads of the Clan Campbell, or Sliocht Tiarlich Dhu, formerly of Ardaraig, in Breadalbane (descended of Cattan, second son of the third MacDougal Craignish, and "a bloody, headstrong race they were," writes Mr. Alexander Campbell, of the Craignish family, in a MS. account of the Clan Dougal Craignish, now before me. The claim of Inverell is supported



the Clan Chearlach is not clearly set forth in the 'Landed Gentry,' and the Craignish family have a very different account handed down. But the head of Clan Chearlach can obviously have no claim to be MacDougal Craignish, nor does he advance any such claim in the 'Landed Gentry.' It may be noted that Mr. Alexander Campbell had seen and handled, in the castle of Craignish, the "beloved gun" of Patrick, son of "Soft" Donald—so called, "by way of irony, for being too stiff and hardy"—the last famous chieftain of the Clan Chearlach, who sent it to his chief, Ronald Roy Campbell of Craignish and Barrichibyan, when mortally wounded in a fight with the MacGregors at the Kirk of Killin, *t. Jac. VI.*

There are some points which would no doubt receive fuller elucidation from a more detailed examination than has yet been made of the well-known treasures of the Craignish charter-chest, now in the possession (with the equally well-known seal of "Dugal de Creagginch," figured in Nisbet's 'Heraldry'), of the present MacDougal Craignish, your correspondent MR. CAMPBELL of Craignish. The very learned editor of the *Collectanea de Rebus Albanicis*, the too short-lived publication of the Iona Club, when printing in vol. i. pt. iii. a very interesting bond by the "native men of Craignish," recognizing Ronald Roy of Craignish and Barrichibyan, nineteenth MacDougal Craignish, who succeeded his father, John, in 1591, as the "undoubted head and chief of Clan Doule Craignis," bore witness to the singular value of the Craignish charter-chest, as "one of the most interesting for the illustration of Highland customs" which he had had the opportunity of inspecting.

I cannot but think that in the careful examination and description of the contents of ancient Scottish charter-chests would lie the true work of such a Scottish Historical Society as was lately suggested by the Earl of Rosebery. And foremost among its works I would place the examination and description of the collection of Papal dispensations, charters, bonds of man-rent, and other historical documents in the charter-chest of MacDougal Craignish. C. H. E. CARMICHAEL.

ST. TIRACIUS (7th S. i. 128, 199).—Lobineau says that near Lannilis, in the Pays de Leon, is a desecrated chapel dedicated to "St. Tariac," whose name is not otherwise known in Bretagne than at that place. He believes that he is the same as "St. Dario," son of a sister of St. Patrick, and honoured in Ireland ('Vies des Saints de Bretagne,' 1836, vol. i. p. lxix).

The identity suggested by Lobineau of the Breton dedication St. Tariac with a St. Dario is doubtful. Among the sons of St. Patrick's sister Darerca recorded by Cressy and the others were

St. Auxilius and St. Rioc; the former probably known in England as St. Austel, the latter may have in some way suggested the name "Dario" to Lobineau. But for all that the St. Tiracius of Shropshire and the single Breton dedication of St. Tariac are most likely both vestiges of one of the Irish coadjutors of the Patrician and Davidian apostolate. I have already (6th S. vii. 281, &c.) requested your attention to the evidences that the influence of the intimate relations and intercourse of the Celtic Christianity of Ireland, South Wales, Cornwall, and Bretagne, which has left such numerous footsteps in the dedications and names on both shores of the lower and wider part of the Severn, had also penetrated to the higher part of that river and its fringes. For this I cited St. Abban (= Ebbe) at Gloucester, extending also to Oxford, and Abbandon and its neighbourhood; but quite different from St. Ebba of Coldingham; and all England between the two widely separate districts is totally devoid of any name like it. Also St. Toit, in the name Theotisbyrg=Tewkesbury; St. Maildulf, a "Scot" (= Hibernian), at Malmesbury; St. Weonard (= Guainerth=Guigner=Fingar), in Herefordshire, &c.; and now this ruined chapel of St. Tiracius in the deanery of Stottesden (near Bridgenorth) seems to carry the same influence still higher in the same direction. There are not, however, wanting other links of this chain of Irish influence on the upper Severn, as St. Ursula, by Worcester; St. Guthwall, at Stoke-Prior; St. Lucia, near Shrewsbury; perhaps Killom on the Teme; and, on the Wye, St. Bridget, near Ross; and Leland says that the father and mother of St. Brendan were buried at Aconbury. For this purpose ancient topical traditions are as good as facts.

Ecton seems to be the sole obvious witness of the existence of the endowment of the ruined chapel of St. Tiracius; but I do not find it in 'Valor Ecclesiasticus,' which might have been presumed to be his authority; nor in Mr. Eyton's account of Stottesden Hundred. The hundred and the deanery of Stottesden appear to be conterminous, and the site of the chapel must be within it. Is the exact site known? And is the name St. Tiracius still current there? I do not otherwise find this dedication in any of the Welsh March counties, nor in Wales itself, nor in Cornwall, nor in the martyrology of Donegal.

THOMAS KERSLAKE.

Is not this St. Tarasius? I find the following notice in Vincent's 'Dictionary of Biography':—"Tarasius, Saint, patriarch of Constantinople: b. about 745; consecrated Dec. 25, 784; held council at Constantinople Sept. 24—Oct. 23, 787; d. Feb. 25, 806." E. F. B.

[F.S.A.Scot. adds, "If BOILEAU will refer to Butler's 'Saints' Lives,' November 25, he will find the required



information. The name is spelt *Tarasius*. A most useful index volume has lately been added by Richardson, publisher, Derby, to his reprint of Butler."]

**IRISH PARLIAMENT** (7th S. i. 8, 77).—There was one notable instance in which an Irish Parliament was summoned to appear before the king in England and deliberate with his council there, plainly the English Parliament. In 1376, the Irish Parliament having refused to grant subsidies to Edward III. for the support of his wars, the king issued writs to the bishops and laity to elect a Parliament to meet him in England. This is of moment as an early evidence of the assembling of Convocation in Ireland similar to the English Convocation. The king's summons was obeyed, the Archbishop of Armagh and county of Dublin complying under protest, in reverence to the king and on account of the pressing necessity of the kingdom. A full account of this will be found in Leland's 'History of Ireland,' b. ii. ch. v., and the writs and returns to the same will be found at full length in an appendix subjoined.

J. QUARRY, D.D.

Donoughmore Rectory, Cork.

**EARLDOM OF PLYMOUTH** (7th S. i. 89).—This title, created in 1682 in the person of Thomas Windsor Hickman, seventh Lord Windsor (cr. 1529), nephew and heir of Thomas, sixth lord, last of the male line of the Windsors of Stanwell, stated to be descended from Walter FitzOther, castellan of Windsor, t.w.c., only became extinct in 1843, six years before the foundation of 'N. & Q.' These particulars, however, can be found recorded in Burke's 'Dormant and Extinct Peerages,' 1883, and in the "congested" state of the pages of 'N. & Q.,' of which we often hear, it seems a pity to take up its valuable space with queries admitting of so easy a solution. As to the motives of the Crown in elevating the seventh Lord Windsor to the earldom of Plymouth, it need only, perhaps, be said that the usual course is for the Prime Minister of the day to move the Crown, as the "Fountain of Honour," to give out of its superabundant treasures to such and such a faithful and well-deserving subject. The actual moving cause cannot always be ascertained.

C. H. E. CARMICHAEL.

New University Club, S.W.

The reason the Baron Windsor of 1682 received the earldom of Plymouth:—

"Soon after which, being summoned to the ensuing Parliament begun at Westminster 8 May, 16 Car. II., he sat there accordingly; and was constituted Lord-Lieutenant of Worcestershire, and the next year following sent governor to Jamaica (then newly planted by the English), where having, with the Forces at his command, beaten a Body of three thousand Spaniards and possessed himself of seven ships in the Harbour of St. Jago upon Cuba, he at length took that strong town, & also the Castle, with five hundred Barrells of Powder

therein, and divers pieces of Cannon: But not enjoying his health in that climate, by his Majesty's special leave, he returned Home, bringing with him two of those guns to the tower of London; and was shortly afterwards constituted one of his Majesty's Privy-Council in Ireland; In consideration of which eminent Services, he was by letters Patent, bearing date at Westminster the 6th day of December, 34 Car. II., advanced to the degree and dignity of an Earl of this Realm by the title of Earl of Plymouth."—Collins's 'Peerage' (1735), vol. ii. p. 430.

WILLIAM SYKES, M.R.C.S.

Mexborough.

Thomas Windsor Hickman, who assumed the surname of Windsor, was the son of Dixie Hickman, of Kew, in Surrey, by his marriage with Elizabeth, elder daughter of the fifth and sister of the sixth Lord Windsor. Although a very young man, he distinguished himself on the royal side during the Civil War, especially at Naseby. On the restoration of Charles II. the abeyance of the barony of Windsor was terminated in his favour. He was subsequently Governor of Jamaica, and Sir Egerton Brydges, in his edition of Collins's 'Peerage,' states that "the king taking into consideration his eminent services, he was, by letters patent dated December 6, 1682, advanced to the degree and dignity of Earl of Plymouth, with limitation to the heirs males of his body." Mr. Pepys, however, does not seem to have entertained a high opinion of his lordship's services. The family estates were chiefly in Worcestershire, and I can find no reason why the title of Plymouth was chosen. The barony of Windsor again fell into abeyance at the death of the sixth earl, while the earldom passed to the next heir male, being subsequently extinct at the death, *s.p.*, of the eighth earl, on December 8, 1843.

In 1855 the abeyance of the barony of Windsor was terminated in favour of Lady Harriet Windsor Clive, grandmother of the present Lord Windsor.

H. W. FORSYTH HAMMOND.

12, Onslow Gardens, S.W.

There was an unusually large disposal of honours and preferments in 1682. The creation to which W. S. B. H. refers is thus described:—

"And with a greater flood of distinguishing favours, cheap and grateful, at the beginning of December, his Majesty was pleased to grant the title and dignity of an earl of this kingdom, *inter alios*, to Thomas Lord Windsor, governor of his Majesty's town and garrison of Kingston upon Hull, by the name and style of Earl of Plymouth" ('Complete History of England,' Lond., 1706, vol. iii. p. 406).

The Earldom of Plymouth had become extinct upon the death of Charles FitzCharles, natural son of King Charles II., created earl 1675, which took place in 1680, without heirs. Thomas Hickman, the Earl of Plymouth, who is inquired for, assumed the name of Windsor, as nephew of the preceding Lord Windsor, upon whose death, with sisters only left heirs, the barony had fallen.



into abeyance from 1642 to 1660, when it was terminated by the Crown in his favour.

ED. MARSHALL.

[In a reply repeating the information supplied above, LADY RUSSELL says of the first Earl of Plymouth that "when only in his fifteenth year he had greatly distinguished himself at Naseby when he commanded a troop of horse." DR. GATTY says Archer Windsor, sixth Earl of Plymouth, married Mary Sackville, sister and co-heir with the Countess Delawarr of the last Duke of Dorset, who was killed in hunting in Phoenix Park, Dublin. MR. ALGERNON GRAVES, MR. E. WALFORD, M.A., MR. E. H. MARSHALL, MISS EMILY COLE, MR. H. G. GRIFFITHOPE, and G. F. R. B. are thanked for answers to the same effect.]

STREANAESHALCH (7th S. i. 150).—Bishop More's MS. of Bede (which is nearly, if not quite, contemporary with the author) reads, "Streneshalc, quod interpretatur sinus Fari" (ed. Mayor and Lumby, p. 71, 4). The name occurs as *Streanes-halch*, p. 67, 7 (iii. c. 24); p. 150, 2 (iv. c. 26); *Strenaeshalc*, p. 136, 4 (iv. c. 23); *Streanes-halch*, p. 137, 18 (iv. c. 23). The fact of the interpretation "Sinus Fari" occurring in the More MS. disposes of the suggestion of interpolation. *Sinus* here probably means a headland, as in Tacitus; but does the name mean the headland of the lighthouse (*pharus*), or does *Fari* represent the genitive case of the second member of a personal name? Compare the *Vilfarus* of 45, 4 (iii. c. 14), from whom *Vilfaræsdæn* received its name. But it is certain that neither of these explanations of "Sinus Fari" agrees in meaning with *Stréones-health*, which, as I have previously suggested in the *Academy* (July 11, 1885, p. 29), may be explained as the *health* of a man named *Stréon*; this being, in its turn, a pet form of a full name beginning with *Stréon*. The meaning of *health* is somewhat uncertain, but there is no evidence that it ever meant *sinus*. It means a building of some kind, probably of stone. Eddi, c. x., writes the name *Streunes-halgh* (ed. Raine, p. 14). This is an interesting form philologically.

There is no reason for identifying *Stréones-health* and *Strensall*, except that they have probably the same etymology. There was another *Stréones-health* in Worcestershire. It is mentioned in the boundaries of Behnncwyrðe (Bengworth), 'Cod. Dipl.,' vi. 214: "of ðære (wudu-) stræte in Stréones-halh." Simeon of Durham identifies Whitby with *Stréones-health* in the 'Historia Regum,' ed. Arnold, ii. 202: "*Streneshald*, id est *Sinus Fari*, nunc *Witebi* appellatur." He also refers to it in the 'Historia Ecclesiæ Dunelmensis,' i. 3: "*Streoneshalch*, quod *Hwitebi* appellatur." According to Reginald of Durham, a writer of the twelfth century, the old name still lingered on: "Qui locus in Streneshalech situs est, qui nunc a vulgo *Witebi* consuetus vocatus est" (*Vita S. Godrici*, c. xvi. § 44, p. 59).

W. H. STEVENSON.

Of the etymology of this word, which appears to be Anglo-Saxon, I know nothing. This I leave

to PROF. SKEAT. But as to MR. ELLIS's third query, the answer is near at hand; for in an extract from the life of St. Hilda, to be found in the 'Monasticon,' we have, "Quæ (Hilda) comparata possessione decem familiarum in loco qui Streneshale appellatur monasterium ibi construxit." And a few lines following, "Quorum præcipuum monasterium tunc feminarum, nunc monachorum, ab Eboraco.....millibus, in boreali parte situm, antiquo vocabulo Streneshall, modo Whitby nuncupatur." This, as to the locality, settles the question, which evidently is not identical with "Strensall, near York."

EDMUND TEW, M.A.

In Prof. John E. B. Mayor's edition of Bede's 'Eccles. Hist.' (Pitt Press, 1879), p. 71, the passage is printed "Streneshalc, quod interpretatur sinus Fari." In Higden's 'Chronicle' (Rolls Ser., vol. vi. p. 82) the name *Streneshale* is interpreted "*sinus farris*," which Trevisa renders "þe bosom oþer þe lappe of corn." The name occurs in two MSS. of the 'Chronicle,' ann. 680 (see Earle's edition), under the form *Stréones heale*, inst. case, the nom. of which would be *Stréones health*, which probably means the stone building of one named *Stréon*. For evidence that *Stréon* did exist as an Anglo-Saxon name particle, see references given by Mr. W. H. Stevenson in his very interesting article on Anglo-Saxon names which appeared in the *Academy*, No. 688, p. 29 (July 11, 1885).

A. L. MAYHEW.

DEATHS IN 1885 (7th S. i. 63, 137).—Your correspondent MR. ROBERTS thinks it desirable that the dates of births and deaths should be added (when possible), before they pass out of recollection, to all biographical notices. Acting on this suggestion, I may supply the birthday of the late Dr. W. B. Carpenter by mentioning that he entered his name in the birthday-book of a friend of mine against the date of "October 29."

JULIA BOYD.

Moor House, Durham.

LUDGATE (7th S. i. 29).—The statues of King Lud and his sons are in niches on the garden side of this house. I have been told that when the third Marquess of Hertford was a boy he was taken to see the clock at St. Dunstan's in the West, whose two figures striking the hours gave delight to children and strangers and opportunity to rogues and pickpockets, and that he said, "When I am a man I will buy that clock, and put it up in my house." Accordingly when Marylebone Park was made into Regent's Park, some sixty-five or seventy years ago, and portions were reserved for building terraces and villas, the marquess acquired the lease of these six acres, and built this villa. It so chanced that at that very time St. Dunstan's Church was rebuilt, and as it



was desirable to enlarge the roadway the south side of the church was set back or removed, and with it, of course, the small building which formed an upper story to it on a level with the clerestory of the nave (see the engraving after Malton's drawing). That building contained the works of the clock, the double face whereof jutted out far into the street, and under its pediment and between two columns hung the hour and quarter bells and their attendant strikers with raised clubs. All this—the building, the clock, the bells, and the club-bearing giants—the marquess bought, and set them up as a part of this house, which he named St. Dunstan's, after the church whence they came. But, in order to raise the clock to something like its original position, it was necessary to build a substructure, and in the three faces of this under-building King Lud, with his two sons, one on his right and the other on his left, occupy the niches made to receive them. The statues are not without merit, but have been much damaged, apparently by fire.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

CANTARELA (7th S. i. 127, 196).—The poison of which Pope Alexander VI. is said to have died was, according to an article in the *Revue des Deux Mondes* of Sept. 15, 1885, 'L'Épée de César Borgia,' written by M. Chas. Yriarte, kept in a pearl or precious stone:—

"En face de son élégance [César Borgia's], un peu prétentieuse et bizarre, on pense aux bijoux de la renaissance, qui renferment dans une perle 'la cantarella' qui tue sans laisser de trace."

HENRI VAN LAUN.

QUEEN'S DAY (7th S. i. 109, 177).—This day was formerly observed as a holiday at the Exchequer. Let me add a query as to the continuance of the custom there to that asked by ALPHA concerning its existence at Westminster and Merchant Taylors' Schools.

ST. SWITHIN.

ROBINSON CRUSO (7th S. i. 89, 137, 158).—Cruso, as a surname, was to be met with at Fotheringhay in 1573, when Mr. Cruso, a gentleman who dwelt in the college, gave to Mr. Henry Peacham (of 'The Complete Gentleman,' p. 160) an account of the opening of the tomb of the Duchess Cecily of York, in Fotheringhay Church. See my recently published book 'Fotheringhay and Mary, Queen of Scots' (Simpkin, Marshall & Co.), p. 10.

CUTHBERT BEDD.

I do not suppose G. A. (p. 89) means to say that the two names Robinson and Cruso united have been borne at Lynn from father to son "from time immemorial." Cruso is an uncommon name, but G. A. will find it in the current volumes of the *Clergy List* and the *London Post-Office Directory*; in the latter spelt with the final *e*, like our old

friend. Strype ('Survey,' &c., 1720, vol. ii.) mentions two tombstones in Stepney Churchyard as bearing the name of Cruso; one to Nathaniel, 1695, the other to Timothy, 1698. JAYDEE.

DARTMOOR BIBLIOGRAPHY (7th S. i. 107).—It seems odd that it should not have occurred to Mr. W. H. K. WRIGHT that the archives of the Royal Society of Literature would naturally be preserved by the society at their house. Such is, in fact, the case, and I have, in conjunction with my colleague, the librarian, Mr. T. R. Gill, M.R.A.S., gone carefully through the very early archives to which MR. WRIGHT refers. This has been part of a general classification of the archives as well as the library, undertaken since the society's removal to its new home. I am enabled to say that the adjudication of the "Dartmoor" prize poem was made by a special committee, of which George Croly and Hervey Baber were members, together with the president of the society and others, and that the adjudication in favour of "Mrs. Hemans of Flintshire" was made on their final report, at a meeting of the council, June 21, 1821, as stated in the published 'Works.' The unsuccessful poems were directed to be returned when applied for, and, as far as we can see, no such MSS. now remain in the archives. I could furnish the name of at least one competitor, besides the one mentioned by MR. WRIGHT as having published his poems. But I do not think that the applications were necessarily entered on the minutes, after the general instructions to return the MSS. had been passed by the council.

C. H. E. CARMICHAEL.

Royal Society of Literature, 21, Delahay Street, S.W.

MERRYWEATHER (7th S. i. 129).—MR. C. A. WARD will find a short notice of John Merryweather in Wilkin's "Supplementary Memoir" to Johnson's 'Life of Sir Thomas Browne,' p. xlii, ed. Bohn; and there is a letter from him to Sir Thomas Browne, dated October 1, 1649, in the 'Miscellaneous Correspondence,' p. 486.

W. A. G.

Hastings.

TWIGGERY (7th S. i. 128).—One of the old names of Chiswick Eyot, which is an osier bed—I am sorry to say that if the Thames Conservancy do not see to it the whole of this, the lowest island in the Thames, will soon be washed away—was Twig Island. O.

NERO AND HELIOGABALUS (7th S. i. 128).—Has MR. POWELL referred to Pliny, 'N. H.,' x., xlii., xliii., where there are notices of such pets? At the end of ch. xlii. there is, "Habebant Cæsares juvenes sturnum itemque lusciniæ, Græco atque Latino sermone dociles; præterea meditantés in diem, et assidue nova loquentes longiore etiam contextu." The note in the Delphin edition of Pliny, fol., Par., 1723, t. i. p. 568, cap. lxx. al. xlii.,



is, "Cæsares juvenes. Britannicus Claudii filius et Nero." This places the starling in connexion with Nero, and is therefore a reply to one part of the query.

ED. MARSHALL.

The only passage relating to this question, so far as I can ascertain, is in Pliny's 'Natural History,' bk. x. ch. lix., where he says, "Habebant et Cæsares juvenes sturnum, atque lusciniæ, Græco atque Latino sermone dociles." The youths referred to are said to be Britannicus, the son, and Nero, the stepson of Claudius. Neither the historians Dion Cassius and Herodian, nor the biographer Ælius Lampridius, record any such taste of the Emperor Heliogabalus, though their catalogue of his extravagances and vices is both long and minute. What is MR. POWELL's authority for the assertion in his query?

W. E. BUCKLEY.

WEATHERCOCKS (6th S. xii. 515; 7th S. i. 56, 132).—Some "minute philosophers" chronicle mistakes in printing. Let me point out that such a one occurs in my reply on "Weathercocks." In correcting the proof I did not observe that the "temple of the Druids at Athens" was made to do duty for "the temple of the Winds."

ED. MARSHALL.

LEAPS AND BOUNDS (7th S. i. 69, 153).—Pope's use of the disputed expression is worth putting on record:—

High o'er the surging tide, by leaps and bounds,  
He wades and mounts; the parted wave resounds.  
'Iliad,' bk. xxi.

EDWARD H. MARSHALL, M.A.

Hastings.

'EBRIETATIS ENCOMIUM' (6th S. xii. 247, 273, 418).—This is but a small matter, but it seems to me a curious proof of how much correctors may themselves need correction.

MR. F. C. BIRKBECK TERRY quotes from Bohn's Lowndes, vol. i. p. 677. Now p. 677 is in vol. ii. of Bohn's edition, if I may trust the title-page given with my part iii. of that work (whereof the date is given in my copy as 1858), and the pagination of the work is *continuous* through all the parts. MR. TERRY says, moreover, "he will find the book referred to thus, 'Etrietatas (sic) Enconium,' &c., 'under the head of "Drunkenness." I find it so in my copy, but thus, 'Ebrietatas Encomium,' i. e., with one misprint instead of three, as charged by MR. TERRY. How is all this? Have there been two editions of Bohn's Lowndes? And which is wrong,—MR. TERRY or my eyes?

HARRY LEROY TEMPLE.

BOOK ON MASONRY (7th S. i. 169).—The 'Tailleur' of De l'Aulnay was, when published, a fair résumé of the Scotch rite in France as then existent, minus, of course, the kernel—the esoterism of the rite. The information it contains would

in no wise render a man able to represent himself as a member of the present "Ancient and Accepted Rite." The dogma of J. J. Casanova truly states the futility of expecting to learn the secrets of Freemasonry either by means of rituals or by simply taking degrees:—

"Le secret de la maçonnerie est, par sa nature même, inviolable, car le maçon qui le connaît ne peut que l'avoir deviné. Il l'a découvert en fréquentant les loges instruites, en observant, en comparant, en jugeant. Une fois parvenu à ce résultat, il le gardera, pour lui-même, et ne le communiquera pas même à celui en qui il a le plus de confiance; car dès que celui-ci n'a pas été capable de le découvrir, il est aussi incapable d'en tirer parti, s'il le reçoit oralement."

WYNN WESTCOTT, M.B.

4, Torriano Avenue, N.W.

SCONCE (6th S. xii. 448, 523; 7th S. i. 171).—This word was known at Oxford in the sense quoted from the *Idler*, No. 33. During my residence at Brasenose—say 1835–1840—I remember the college cook, being sent for from the kitchen, appearing in the hall in his white jacket and paper cap, and being *sconced* a guinea by the vice-principal at the high table, on the complaint of some bachelor or undergraduate members of the college, for having sent to table meat in an unfit state, or some such culinary delinquency. The word was well known to us as undergraduates, and the cook was occasionally threatened with *sconcing*, though I am not certain that it was carried out more than once or twice in my time.

W. E. BUCKLEY.

ORIGIN OF SAYING (7th S. i. 70, 117, 176).—I read this saying as, "If the worst that is probable come to the worst that is possible."

ALBERT HARTSHORNE.

ROI DE PAQUES (7th S. i. 108, 158).—This story is given in Seward's 'Anecdotes,' and thence has been copied into Brand's 'Popular Antiquities' (Bohn's ed., vol. i. p. 167).

EDWARD H. MARSHALL, M.A.

Hastings.

GRIFFAUN (7th S. i. 149, 198).—"Grifan, s., a grubbing axe" (O'Reilly's 'Irish-English Dictionary,' J. Duffy, Dublin, 1864).

W. J. BUCKLEY.

WHISKY OR WHISKEY? (7th S. i. 108).—I am inclined to think that the trade spelling of this word varies somewhat with the nationality of the particular member. I have observed that Scotch firms seem to adopt the form *whisky*, Irish firms the form *whiskey*. In a London periodical devoted to subjects connected with the liquor trade generally, entitled *Drinks*, of which the February number is now before me, I find the spelling *whisky*, used, moreover, quite incidentally throughout a short article, in such a way as to indicate that it is the ordinary orthography of that journal.



On the whole, therefore, I think that the evidence points to *whisky* as being both the modern Scottish orthography and that most generally in use except in Ireland.

NOMAD.

THE BLUE STONE (7th S. i. 150).—The boundary between the borough of Gateshead and the borough of Newcastle-on-Tyne was marked in olden times by what was called the Blue Stone, placed about midway on Tyne Bridge. When that structure was removed to make way for the present swing bridge over the river Tyne the stone was removed also. What has become of it is a matter of uncertainty. I do not know whether the name here given to the boundary mark between Newcastle and Gateshead will throw any light on the question Mr. ROSE raises about the Blue Stone at Leigh. But the fact I have mentioned is perhaps interesting enough of itself to find a place in 'N. & Q.'

W. E. ADAMS.

Newcastle-on-Tyne.

BERDASH (7th S. i. 147).—I do not see that this word must be "probably the same as *bardash*." The latter would naturally come from the French *bardache*=mignon, giton (Littre). May not *berdash* come from M.E. *berd*=beard, and signify some foppish trimming of the beard, like the French *barbiche*? Perhaps a *double entendre* (or *entente*) may even be intended by Mrs. Centlivre in the passage cited. This is, of course, a mere guess (pace Prof. Skeat); but so is the meaning *cravat* given by Halliwell. The instances are so isolated that one is driven to conjecture as to the true meaning of the word.

JULIAN MARSHALL.

COVER: DERBYSHIRE PLACE-NAME (7th S. i. 150).—*Cover* or *Cuiver* is the pronunciation by the country people of the name of this part of Derbyshire.

THOS. RATCLIFFE.

Workop.

COAX: COSSET: COSY: CATGUT (6th S. xii. 325, 452).—Whatever may be the case with *bosk*, *bosky* (*ibid.* 389, 435), Prof. Skeat will not excuse his exclusion of the last three words from his 'Etymological Dictionary' on the ground that they are obsolete or M.E., nor yet on the ground of their origin being unknown, for *coax* is included.\* It is, to say the least, not creditable to English etymology that all four should still remain in the "awkward squad," and that Prof. Skeat should be content to leave them there. Will not some one come to their aid and my help?

I thank MR. TERRY for pointing out my slips.

\* What word may not be obsolete to some! It did never be forgotten that Mr. Lewery ('Word' 1869, p. 57) declared "label" to be obsolete; a greater authority, Archbishop Trevelyan ('Eng. and Present,' 1855, p. 82), had said of "out-thatch" it could be hardly said to survive: a word colloquially heard and used from my youth,

*Cocce* and *coase* are identical words; but the latter form belongs to Baret and the former to Levins. The other mistake was the result of hastily copying a printed note (and a perfectly correct one) in my edition of 'Cymbeline' (p. 64), whereby I omitted 'The Merchant of Venice' and inserted 'Troilus and Cressida,' i. e., omitted the relevant and inserted the irrelevant reference. C. M. I. Athenæum Club.

BECKFORD'S 'VATHEK' (7th S. i. 69, 154).—I beg to offer my very best thanks to MR. W. E. BUCKLEY and G. F. R. B. for their valuable replies to my query on this subject.

JULIAN MARSHALL.

CROMWELL'S DESCENDANTS (6th S. xii. 516).—In reply to MR. F. C. BEAZLEY's query, I am able to help him to some part of the pedigree of the descendants of Richard and Henry Cromwell, sons of the Protector, by quoting from the late Dr. Field's preface to his 'Origenis Hexapla,' tom. i. fasciculus ii. p. 6. In that preface my dear old friend gives in Latin a short account of his own family, and a sketch of his own life for more than seventy years:—

"Natus sum Londini anno MDCCLX mensis Julii die xx in vico cui nomen a Nova Porta, in quo pater meus Henricus Field, et ante eum pater ejus, et post eum frater meus natu maximus per longam annorum seriem medicam artem exercuerunt. Avus meus Joannes Field uxorem duxit Annam filiam Thomæ Cromwell, negotiatoris Londinensis, viri humili conditione, sed stirpe illustri, quippe qui patrem habuerit Henricum Cromwell, Majorem (qui dicitur) in exercitu Regine Annæ; avum autem Henricum Cromwell, Hiberniæ Dominum deputatum, filium natu minorem Oliverii Cromwell, Reipublicæ Angliæ, Scotiæ et Hiberniæ Protectoris. Sed stemmatum satis. Redeo ad patrem meum, virum strenuissimum, integerrimum, piissimum," &c.

Many particulars of the Cromwell family are to be found in Carthew's 'Hundred of Launditch and Deanery of Brisley in the Co. of Norfolk,' especially in part ii. pp. 517-526 ("Norwich, printed by Miller & Leavins, Rampant Horse Street, 1878").

T. S. NORGATE.

Sparham Rectory, Reepham, Norfolk.

GILLRAY (7th S. i. 169).—According to the 'Illustrative Description of the Genuine Works of Mr. James Gillray' (1830), p. 304,—

"This parody upon the painting of a 'Guardian Angel conveying the Departed Spirit of a Child to the Regions of Bliss,' by the renowned Parson Peters, is intended to represent Mrs. F-zh-rt, who is thus supposed to have once contemplated the conversion of the Honorable Miss Seymour, her ward, to the Romish faith.... The introduction of the Pavilion at Brighton helps to make out the scene."

See also Wright's 'Works of James Gillray, the Caricaturist' (1873), pp. 318-9. G. F. R. B.

"PRENDRE CONGÉ" (6th S. ix. 133, 215).—At the latter reference it was asked in what French



books or novels the expression "Prendre congé à la manière anglaise" can be found. To this query no answer has been given that I have observed. I have just met with the following in the *Figaro* of February 13, 1886. It occurs in an article headed 'Une Lecture chez Brébant,' and signed by Charles Monselet: "Au bout d'une demi-heure, j'en vins à compter les défections; Roger de Beauvoir et Dumas fils étaient partis à l'anglaise."

A. C. MOUNSEY.

Jedburgh.

THE SONG OF 'THE BROOM' (6th S. xii. 326; 7th S. i. 153).—The first four lines of Mr. SAWYER'S Sussex toast are almost identical with those of a nurse's song—Scotch, I imagine—which I remember well as a small child; quotation of the whole might be impertinent. Is it too far-fetched a suggestion that *Goliere* may have something to do with *Goliath*? Mr. J. Addington Symonds might enlighten us.

B. MONTGOMERIE RANKING.

I think *Goliere* is a corruption of *Galore*, a word of Irish origin, meaning abundance, or plenty.

B. STANFORD.

WOMEN ACTORS (6th S. xi. 285, 435; xii. 221, 304; 7th S. i. 143).—As the part women took in masques has been referred to, it is as well to cite their share in mediæval City pageants when Justice and all the virtues welcomed a king or queen. The notion of women actors cannot in the Elizabethan time have appeared so unexampled as we think. The objection was rather to the dubious associations of the stage.

HYDE CLARKE.

ABRAHAM SHARP (7th S. i. 109, 177).—I should be glad of an opportunity of correcting what I wrote respecting the family of the father of Abraham Sharp and also his relationship to Archbishop Sharp. The letter of W. C. B. has led me to look into the matter again, and I find in James's 'Continuation and Additions to the History of Bradford' (published in 1866) he gives the pedigree very differently from what he had done in the 'History and Topography of Bradford' itself, to which I before referred, and where it is stated that he had obtained the pedigree there given from William Sharp, a well-known surgeon of Bradford, who died in 1833. He was afterwards convinced that this was in several points erroneous, particularly in regard to the relationship of Abraham Sharp to the archbishop, the nature of which could not be ascertained. In the 'Continuation' he says that John Sharp, the father of Abraham, had no fewer than ten children—Thomas, John, Sarah, Isaac, Mary, Samuel, Martha, William, Abraham, and Robert. Thomas, the eldest son, was for some time vicar of Addle, but resigned his living on the Restoration and became a dissenter, preaching first

in his father's house at Little Horton, and afterwards at Mill Hill Chapel, Leeds. In the pedigree in the 'Continuation' the name of Anne as a sister of Thomas and Abraham disappears. In that in the 'History' she is stated to have married Mr. Duffield, progenitor of the Duffields of Town Hill. If W. C. B. can throw any further light on these discrepancies and on the nature of the relationship between Abraham Sharp and the archbishop it will, I think, be interesting. W. T. LYNN.  
Blackheath.

DISASTERS AT SEA (7th S. i. 167).—The book inquired for is "Shipwrecks and Disasters at Sea; or, Historical Narratives of the most Noted Calamities and Providential Deliverances which have resulted from Maritime Enterprize: with a Sketch of various Expedients for preserving the Lives of Mariners." With 2 Maps. 3 vols. 8vo. 36s." (1812). Lord Byron's obligations to this book were pointed out by Mr. T. Keightley as early as 1834:—

"Thus no one can hesitate to believe that Lord Byron took the admired description of a shipwreck in his 'Don Juan' from a narrative which was published a short time before at Edinburgh, though his lordship kindly left to the critics or to posterity the pleasure of making the discovery."—'Tales and Popular Fictions,' p. 15.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

PORTRAIT ON PANEL (7th S. i. 89).—Papworth gives Fitz Thomas, or Gardner, for 1 and 4; for 2 Blades, Blare, Cleave, or Clere, of Cheshire; Harris, of Radford, co. Devon, and of Trecarrell co. Cornwall; Honell, co. Suffolk; and Rous, co. Norfolk.

B. F. SCARLETT.

CHAINED BIBLES (7th S. i. 49, 152).—I remember seeing a chained Bible some few years ago in an old church at Evesham, and was told there were only two or three more such still existing.

I. E. C.

SMOKING IN CHURCH (6th S. xii. 385, 415, 470; 7th S. i. 32, 113).—I am inclined to interpret the term "take tobacco" in the Vice-Chancellor regulations of 1615 as more probably referring to snuffing rather than to smoking. Not only was the latter operation usually at that period designated "drinking tobacco," but snuffing was especially in favour with "the faculty," and recommended by them as the best preventive and cure for cold in the head. It is hardly possible that a prejudice, in no degree abated, against smoking in church could have been defied openly at such an early stage in the introduction of tobacco. On the other hand, a pinch of snuff easily conveyed to the nostrils with a fair degree of secrecy. The late Mr. Goodchild, Rector of Hackney, carried snuff in a special chamomile leather-lined waistcoat pocket, and I have seen him



refresh himself with a tremendous pinch in the middle of his sermon—a habit to which, as a layman, I must plead guilty frequently during the length of the service.  
J. J. S.

SHIMPTON, GRIFFENHOOF, & CO. (7th S. i. 149).—William Griffenhoof, of Linton, was the great-great-grandson of William Gryffynhoof, of Chelmsford (1597), and uncle to my great-grandfather, the Rev. Nicholas Griffenhoof, Rector of Woodham Mortimer and Stow St. Mary's, Essex. William died at Hampton, Middlesex, 1760, and left a son, but that branch of the family is extinct. I should be much obliged if MR. WATSON would kindly write to me direct.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

COINCIDENCE OF EASTER AND LADY DAY, &C. (6th S. vii. 209; ix. 258).—The superstition about St. Mark's Day in Poland is that when it falls on Easter Day some great event will occur to that country, generally of a favourable character. There was an account of this in the 'Polska Sybilla,' published a few years ago at Posen. It seems that in former ages some remarkable events occurred in the years when this happened, but unfortunately I cannot now verify the quotation. When has Easter fallen on April 25 in past years? A list would be interesting, as there is a superstition in other countries beside Poland on the subject.

W. S. L. S.

'MACARONIC POETRY' (7th S. i. 147).—Mr. J. Appleton Morgan's work 'Macaronic Poetry' is not contained in M. Delepierre's 'Macaroneana Andra,' as this latter work was published (250 copies only) in the year 1862, ten years before Mr. Morgan's.

W. E. BUCKLEY.

[G. F. R. B. writes to the same effect.]

AUTHORS OF QUOTATIONS WANTED (7th S. i. 129).—

His part, in all the pomp that fills  
The circuit of the summer hills,  
Is that his grave is green,

is from a poem entitled 'June,' by William Cullen Bryant.

W. H. MORLEY.

I am not able to say who is the author of the verse quoted by MR. HUGHES, but the two lines, or rather the thought contained in them,—

The mark of rank in Nature  
Is capacity for pain,

may, as it appears to me, be borrowed from Dante's 'Inferno,' canto vi. ver. 107-8:—

Quanto la cosa è più perfetta;  
Più senta 'l bene, e così la doglienza.

I. E. C.

(7th S. i. 30, 79, 138.)

The variation observed by MR. HOOPER may be allowed an explanation. If he will please to carry on his bibliography of Pope, he will see that we are both right in our respective numberings of the line. My reply, with the two lines, was in agreement with Pope's 'Works,' vol. iii.

part i., which has this notice: "Containing 'The Dunciad,' corrected throughout, and with all the additions to the poem and notes," Lond., Dodsley, 1744. The lines correctly noted as 275, 276, are the first two on p. 47.

ED. MARSHALL.

### Miscellaneous.

#### NOTES ON BOOKS, &C.

*Philosophical Classics for English Readers.*—Hobbes.

By George Croom Robertson. (Blackwood & Sons.)

THOMAS HOBBS, of Malmesbury, was born in the year of the Spanish Armada (1588), and spent a long life of ninety years—he died in 1679—in the study of philosophy. A very few English writers may have attained a greater age, but no one who has made a deep and long-enduring mark on our literature has been blessed with so great a span of life. However we may estimate Hobbes's philosophy, it is a fact, patent to all who understand the subject, that his writings have affected succeeding thought in such a manner that persons who have never heard of his name—third-rate novelists and electioneering orators—have derived not a few of the ideas which they cherish as most original from the simple-minded, sharp-tongued philosopher, who spent the greater part of his long life under the kindly care of members of the house of Cavendish.

There are few things more sad in human life than the knowledge that most of those who have been best fitted to instruct their fellow men, and guide their footsteps in the ways of peace and love, have been diverted from their higher aims by cares forced upon them from without. The ordinary man and woman, with heads filled with household cares, duties to children, the price of corn, lands, and mortgages, cannot be expected to see much difference between one human being and another, except in the exact degree that they are themselves affected. It is pleasing, however, to find the rule for once reversed, and that before Hobbes had made himself known to what we now call "the reading public" he was appreciated and cared for.

Hobbes did not begin to write till late in life, and almost all his more important work is coloured by the time in which he lived. 'The Divine Comedy' no more surely represents the state of petty turmoil in Italy than does 'The Leviathan' the struggle, civil and religious, which distracted the first half of the seventeenth century. Its very name, were we not familiar with it, would sound strange to our ears. No one now would think of giving to a philosophico-political treatise a name taken from the poetic imagery of the book of Job, with the ominous motto, "Non est potestas super terram quæ comparetur ei." Absolute government had been defended before. Though in the strict sense of the term it can hardly be said to have existed in the Christendom of the Middle Ages, we know that Dante longed for an all-powerful emperor, and there were others whom it would be profanation to compare with Dante who held opinions of the same order. Some of the High Churchmen of Hobbes's own day were as absolutist in theory as he was himself; but in the world of thought they and their dreamings are of no account. They were theologians only; Hobbes was a thinker of a very high order, whose arguments were worthy of the closest scrutiny and fullest consideration. It is curious to find his younger contemporary Spinoza, who viewed the universe from the opposite pole of thought, holding with regard to civil government a theory nearly identical with that of the philosopher of Malmesbury.

It is interesting, but absolutely fruitless, to inquire what change, if any, the modern discoveries as to the hereditary transmission of moral and intellectual quali-



ties would have had on Hobbes's mind could he have been made acquainted with them. We surmise that they would have confirmed him in his absolutist opinions, but that, fearless thinker as he was, he would have thought out a scheme by which the development of a ruling race might in every generation have been improved, so that the intellectual capacity should in all cases be in advance of the increasing complexities of the social organisms which the despot would be called upon to govern.

Mr. Robertson has done his work exceedingly well. It is not easy to make the life of one like Hobbes interesting. He has, however, succeeded in doing so. We have a slight difference with him in one matter of detail. Having occasion more than once to quote the malicious gossip of Hyde, although he treats it with scant respect, he does not tell his readers outright that Hyde was a man like unto Chaucer's Chanon—

"Ever false in thought and dede."

He may be well assured that on any occasion when it would suit Hyde's purpose to malign a former friend he would do so.

*St. Bartholomew's Hospital Reports.* Vol. XXI. (Smith, Elder & Co.)

REPORTS of our great hospitals, although of absorbing interest to the medical world, are regarded by the general reader as uninteresting and dry as old bones, of which too often they are supposed to savour. An exception, however, must be given to the present volume, for it contains an article of marked general interest in the shape of a reprint of the book of the foundation of St. Bartholomew's, with an introduction by Dr. Norman Moore. This, though old, is anything rather than dry. The manuscript from which the account is taken came with the Cottonian collection to the British Museum, and is numbered Vespasian B. ix. It contains a Latin and an English version of the same work, the latter of which Dr. Moore, in his introduction, tells us he has followed, "because it has an interest as an example of our prose literature soon after the time of Chaucer." It is an interesting account of the life of Rahere, which it is said is now published in full for the first time. The volume also contains a memoir of Dr. Harris, late consulting physician to the hospital, by Dr. Samuel Gee. An amusing story is told of him by Dr. Chance, who says, "He had not been used to writing for the press, and when he wrote letters he commonly made but little use of stops, and substituted dashes. When, therefore, he came to write the thesis for his M.D. degree (a thesis which attracted a good deal of interest at the time), he also used dashes to a great extent instead of stops. The printers contented themselves with copying what they had before them, and I well remember Dr. Harris's horror when the proof sheets arrived studded with innumerable dashes." Let us hope this is not often the experience of contributors to 'N. & Q.'

THE January number of the *Midland Antiquary* contains an interesting paper by the editor on a holiday trip into the country of the Mackays. But we would remind the writer that Cape Wrath, as it is corruptly spelled nowadays, does not bear a vengeful name, the accepted Gaelic derivation being from *rath*, a hill-fort; and that *maol*, in Maolrubha, has the very distinct meaning of a tonsured person. St. Maolrubha's history, indeed, bears an interesting testimony to the devotion of the old Columban "family" of Iona.

*Shakespeareana* (Philadelphia, Leonard Scott Pub. Co.) for January has a picturesque article on 'As You Like It' and Stratford-on-Avon, by Mr. Sidney L. Lee, and a

discriminating account of Dr. Johnson as one of Shakespeare's editors, by Mr. J. Parker Norris. Dr. Brinsley Nicholson writes on '2 Hen. IV.,' III. i. with his usual critical acumen.

THE *Indian Magazine* (Kegan Paul, Trench & Co.) is the title under which our old friend the *Journal* of the National Indian Association has commenced the new year. The pages of the *Magazine* are as varied and full of interest and instruction on all matters connected with social progress in India as were those of the *Journal*. We believe that the change has been a step in the right direction for appealing to a wider field of readers. In the February number Dr. Cullimore's paper on Burma, read at a recent meeting held by the National Indian Association, deals with a subject of the day, and the opening of the Victoria Hospital for Women at Madras deservedly receives full notice in the *Indian Magazine*.

MR. W. G. B. PAGE, editor of the *Hull Quarterly* and *East Riding Portfolio*, will on Monday night, March 15, read a paper on 'The Booksellers' Signs of London' before the members of the Hull Literary Club, at the Station Hotel. Mr. Page has for several years been engaged in compiling a large illustrated work on the subject from the earliest time, and has collected upwards of seven hundred shop-signs, extending over a period of nearly four hundred years. It is hoped that the work will be ready for the press in the course of a few months.

#### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. T. WALDY ("Cowper's Autograph").—It is impossible, without particulars of edition, &c., or even with these, to estimate the value of a copy of Milton's 'Paradise Lost' presented by Cowper to Unwin. It is to some extent a matter of accident. Such a book has interest, but its mercantile value is not likely to be great unless it is the first edition of the 'Paradise Lost.'

BULLION ("Seven-shilling Gold Pieces," &c.).—No gold seven-shilling pieces have been issued during the present reign, nor, we are told, in any reign but that of George III. There are quarter-guineas of George I. and the early years of George III.

HENRY SAXBY, Lewes ("Lewis Way").—Our valued correspondent the REV. S. ARNOTT and other contributors have sent us articles expanding the information supplied *ante*, p. 137. We will forward these to you if desired.

CORRIGENDUM.—P. 198, col. 2, l. 18 from bottom, for "Mr. N. Champion" read *M. V. Champion*.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MARCH 20, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XII.

Leaving these riddles to be explained, or explained away by the learned, I return to the Isle of Thanet, to note that Solinus, in the first century, is the earliest author who mentions it by any recognizable name, and that its soil, according to his report, is fatal to snakes. The same property is attributed to the soil of many other islands and districts, notably to that of Ireland, where St. Patrick, the warden of the gateway to the other world, preached the celebrated

Sarmint  
Which drove the frogs into the bogs,  
And bothered all the varmint.

The tradition, I believe, wherever it is found, is a trustworthy certificate that the locality at some time or other has been regarded as an asylum for the souls of the departed. But however this may be, the name given to Thanet by Solinus is *Ad-tanatos*,\* which has been generally accepted as a corruption either of *Thanatos* or of *Ad Tanatos*. The peccant *dt*, however—a specially ill-omened conjunction of letters—seems to me far more likely to

have originated in some transcriber's ignorance of the real value of the compound letter *D* or *ð*, used by a former—possibly English or British—scribe as an equivalent of the Latin *th*. If this be the case, Solinus wrote *Athanatos*, or possibly *Athanasia*, as it is written by Honorius, who probably derived his information from Solinus. There is, I believe, only one other author who mentions the island before Bede, and that is Isidore, who calls it *Thanatos*, because, he says, the soil is death (*Gr. thanatos*) to snakes.\* The so-called Nennius, in the passage where he tells us that the island was granted by Vortigern to Hengist,† supplies us with another name. It was called, he says, in the Saxon tongue, *Thanet*—variously written *Taneth* or *Tanet*—but in the British language *Ruichim*—variously written *Ruoichim*, *Roihin*, &c.—a name which is probably to be identified with the *Riduna* of the Antonine itineraries,‡ and may possibly survive in the *Ram* of Ramsgate. Writers, in fact, who knew Greek seem to have derived the name from *Thanatos* or *Athanatos*, and made it mean *Death* or *Deathless Island*, while writers who knew English regarded it as equivalent to *thanate*, on the analogy of *marquisate*, *landgravate*, &c., or possibly *Thane-eyot*, or *Thane-islet*, Hengist having been made a *thane* by Vortigern. What the real etymology may be I do not know, but the "British" name given by Nennius seems to me, as one of the unlearned in Celtic lore, to suggest that the original name may have been a close relation of the *tan* in *Brittania*.

In the foregoing "Contributions" I seem to have been building up a hypothesis on the soil of *Thanet* as high as the North Foreland lighthouse, and with as many stories as the St. Lawrence Hotel itself. Quite possibly it may not possess the stability of either of those edifices, which, for the purposes of these chapters, I choose to regard as standing on the right bank of the Thames, and within my jurisdiction. After all, what does it matter? At least we have caught a glimpse of more than one phase of old-world thought, of a creed whose professors might be expected to prefer cremation to interment as a means of disposing of their dead—a creed indissolubly associated with morality and based on an advanced system of metaphysics—a creed showing more than one or two traces of close connexion with the highest teachings of Hellenic religion and philosophy—professed by at least one section of the community inhabiting an island off the British coast, and probably a large portion of the coast itself, long before the beginning of the Christian era, long before the first Caesar set foot on this "other world" of Britain. To me at least, and maybe to other dreamers of dreams, such a pheno-

\* Solinus, 'Polyhist.', c. 22. The proposed reading "*Ad Tanatos*" rests on a supposed analogy with the *Ad Asum* and *Ad Pontem* of the 'Itinerary.'

\* 'M. H. B.', cclii., 2.

† 'Hist. Nenn.', cxxix.; 'M. H. B.', p. 63.

‡ 'Itin. Ant.', Parthey and Pinder, 249; Wess., 509.



menon seems even more closely connected with the early history of the dwellers in the Thames valley than even the building of the first London Bridge itself.

But the point from which I set out was that the earliest notices relating to Britain represent it as an island, and to this I return. I rather think that the word "Britain" itself affords distinct evidence of the fact.

Everybody knows of two Britains, one the insular Great Britain which gives her Majesty the first and noblest of her titles, and the other the continental Little Britain, the French Wales and Cornwall rolled into one, which occupies the whole of the north-western promontory of France, celebrated for the excellent quality both of its megalithic monuments and its butter. Everybody knows, too, of a close relationship existing between the French and English Welshmen and Cornishmen in physique, in language, and in national traditions, more especially those connected with King Arthur. What is the true bearing and meaning of this similarity and sympathy between the Bretons of the French province and the Britons of the English principality and duchy? For considerably more than a thousand years has this question been mooted by historians, some of them deriving the French Bretons from the English, and others exactly reversing the process, both parties apparently unanimously assuming the very illogical proposition that if the one theory is not correct the other must be.

Of those who deduce the Welsh and Cornish inhabitants of our island from the continental Britons, the first is the Venerable Bede and the last the late Mr. Thomas Wright. The words of Bede are: "At the first, this island had for inhabitants those Britons from whom the soil took its name, who, it is said, arriving in Britain from the Armorican tract, acquired the southern parts of it for themselves." The Picts, he then goes on to say, at a later period occupied the northern parts of the island, the south being occupied by the Britons.\* The difference between this theory and Mr. Wright's is mainly one of date. Mr. Wright also brings the Welsh from the Armorican tract, but at a much later period. The destruction, he says, of a number of important Roman towns in Wales during the period of the Saxon invasion "seems to imply that, contemporary with the invasions of the Saxons and Angles, and the irruptions of the Picts and Scots in the North, Wales itself was visited by a similar and even more fatal invasion. If we further compare the circumstances of the two cases, it seems to me that we are led very strongly to the supposition that the Welsh may be settlers on the ruin of the Roman province on their side of the island, just as the Saxons and Angles were in England and the Northern invaders in the districts of the South of Scotland..... It may be asked, If the Welsh are not ethnologically what they are commonly re-

presented to be, who are they, and whence did they come? Our total ignorance of the history of the period to which this question refers, as far as regards them, renders it impossible to give any certain answer to it, but we might naturally turn our eyes towards Brittany (Armorica), a country which, in consequence of its physical character and condition and from other causes, was never completely Romanized; in which at the time of which we are speaking there was a tendency, if not a necessity, to emigrate, and the Celtic population of which, holding fiercely to their old nationality, were also from that same position accustomed to navigation, which was then equivalent to piracy. They might, likely enough, join in the scramble for the plunder of Britain."<sup>a</sup>

The view here propounded was vigorously attacked at the time, and Mr. Wright returned to the charge in a later paper, published in the same volume, in which he unfolds his theory at greater length, but adds little to his arguments in support of it.<sup>†</sup>

BROTHER FABIAN.

(To be continued.)

#### ERRATA IN DOYLE'S 'OFFICIAL BARONAGE.'

As Mr. Doyle's 'Official Baronage' will probably be quoted as a standard authority for many generations, it is, I think, a service to future inquirers to point out such errors of omission or commission as may come under my notice. I ought to say that the list I propose to furnish to 'N. & Q.' makes no pretence to be exhaustive, as I have no special knowledge which would enable me to test the author's accuracy with respect to the earlier periods of history comprised in his records, nor have I noted many of the cases in which the dates of death of individual peers which Mr. Doyle gives differ from those found in contemporary authorities, inasmuch as I have not the means of satisfying myself whether these authorities or Mr. Doyle is correct. I am, however, somewhat surprised and much disappointed to find many errors and omissions (which, though in each individual case trifling, amount to something considerable in the aggregate) with respect to dates of creation of title and of elections to Parliament within those limits in which my independent researches enable me to speak with some confidence in my accuracy.

#### VOL. I.

P. 12. Mr. Doyle omits the second Earl of Abingdon's first appointment to the office of Chief Justice in Eyre, south of Trent, which post he held from July, 1702, to August, 1706.

P. 17. The third Earl of Ailesbury sat for Marlborough 1710-1711, which is omitted by Mr. Doyle.

\* 'Essays on Archaeological Subjects,' by Thomas Wright (1861, second series), vol. i. p. 79.

† Sundry intermediate writers deduce the insular Britons from Brittany. Two or three are cited in Buchanan's 'Hist. of Scotland,' whose own account is well worth reading.

\* Bede: 'Hist. Ecc.' i. 1.



P. 18. The first Earl of Ailesbury (of the creation of 1776) was gazetted Lord Chamberlain to the Queen December 29, 1780. Mr. Doyle puts the date exactly a year later.

P. 33. The date of the creation of the first Earl of Albemarle (Keppel) was 1697, new style. Mr. Doyle, who professes to adopt the new style, gives 1696. See Luttrell's 'State Affairs,' vol. iv. p. 179.

P. 39. Lord Amherst was Colonel-in-Chief of the 60th Foot till his death (August 3, 1797), whereas Mr. Doyle says till August 23, 1779.

P. 41. The present Earl Amherst was first elected M.P. for East Grinstead February 11, 1829. Mr. Doyle gives 1830.

P. 42. The first Duke of Ancaster (then Earl of Lindsey) was first sworn of the Privy Council June 19, 1701, and again in March, 1702, at Anne's accession, and in May, 1708, after the union of England and Scotland. Mr. Doyle makes him first sworn in 1714.

P. 47. The first Earl of Anglesey (of the Annesley creation) was elected M.P. for Radnorshire April 27, 1647. Mr. Doyle gives 1645. He was not elected to the Parliament of 1661, as Mr. Doyle states; he only sat for Carmarthen in one Parliament, that of 1660.

P. 49. The second Earl of Anglesey did not represent Winchester in the Parliament of 1685, when the members were Roger L'Estrange and Charles Hanses.

P. 53. Mr. Doyle has omitted the second Marquis of Anglesey's appointment as State Steward to the Lord Lieutenant of Ireland (his father) in March, 1828.

P. 61. The Earl of Arlington (Bennet) was elected M.P. for Callington in 1661, in place of Brodrick, who sat for Orford. Mr. Doyle makes the date 1663.

P. 89. The second Lord Ashburnham was elected M.P. for Hastings in 1702 and 1705. Mr. Doyle makes his first election in 1707, in which year there was no election at all for that constituency.

P. 96. The first Lord Auckland was gazetted to his British peerage May 18, 1793, and his successor as M.P. for Heytesbury was elected ten days after. Mr. Doyle dates his promotion as late as November 22.

P. 97. The first Earl of Auckland was gazetted to the First Lordship of the Admiralty June 7, 1834. Mr. Doyle gives July 28, which is the date of a new commission caused by the appointment of Sir William Parker to a seat at the Board in the place of Sir Thomas Hardy.

P. 97. The third Lord Auckland was not appointed Bishop of Sodor and Man until 1847, in place of Dr. Shirley, who died in April of that year. Mr. Doyle gives 1841.

P. 100 (*bis*). Mr. Doyle gives the date of death of the second Earl of Aylesford, and on the same

page that of the succession of the third earl, as 1759. The true date is 1757.

P. 101. The date of death of the fifth Earl of Aylesford is 1859, which Mr. Doyle (who here writes 1852) puts correctly on the following page as that of the accession of the sixth earl. Probably the error here is due to the printer.

P. 111. The second Earl of Bath (Granville) was elected M.P. for Launceston in November, 1680, not 1679, as Mr. Doyle gives.

P. 113. The first Earl of Bath (Pulteney) is said by Mr. Doyle to have been Lord Lieutenant of the East Riding from 1721 to July, 1731. His successor, Viscount Irwin, was gazetted June 22, 1728.

P. 121. Mr. Doyle says that the third Earl Bathurst was a Lord of the Admiralty from 1783 to January 22, 1790. This is incorrect. He was transferred to the Treasury August 8, 1789, and a new Admiralty Board, from which his name was omitted, was gazetted August 15. He held his Lordship of the Treasury (which Mr. Doyle omits) from 1789 till June, 1791.

P. 122. Mr. Doyle omits the third Earl Bathurst's election for Weobley in January, 1812.

P. 129. The fourth Earl Beauchamp was first elected for Worcestershire December 5, 1816 (not 1817).

P. 131. The present Earl Beauchamp sat for Tewkesbury from 1857 to 1863, and was elected for West Worcestershire in October of the latter year. Mr. Doyle puts 1865 in both cases.

P. 134. The second Duke of Beaufort was gazetted to the Lord Lieutenancy of Gloucestershire February 29, 1712 (new style). Mr. Doyle gives 1711.

P. 138. The seventh Duke of Beaufort was M.P. for Monmouth in the Parliament of 1831, being seated on petition. Mr. Doyle omits this election.

P. 139. The present Duke of Beaufort succeeded his father as High Steward of Bristol. This is omitted by Mr. Doyle.

P. 147. The second Viscount Beaumont succeeded to the title in 1460 (not 1459).

P. 159. The first Duke of Bedford was gazetted Lord Lieutenant of Middlesex March 1, 1692 (new style). Mr. Doyle puts his appointment as late as February, 1693.

P. 160. I think Mr. Doyle is wrong in representing the second Duke of Bedford as sworn a Privy Councillor in 1702. I cannot find any record of his admission to the Council.

P. 160. The second Duke was gazetted a K.G. March 13, 1702 (new style). Mr. Doyle puts 1703.

P. 163. The seventh Duke of Bedford sat as M.P. for Bedfordshire in the Parliament of 1812. Mr. Doyle gives the date of his first election as 1818.

P. 177. Mr. Doyle gives November 16, 1813, as



the last of the seventeenth, and November of the eighteenth century. The latter must be a printer's error.

The first Earl of Berkeley was Lord Berkeley, who died in February, 1712. No record of him is to be found.

The second Earl of Berkeley could not have been the same as the first, as the first Earl of Berkeley was Lord Berkeley, who died in February, 1712.

The third Earl of Berkeley sat for the county of Gloucester as late as 1744 (not 1646).

The fourth Earl of Berkeley was first elected in 1744, but unelected in the following year. Mr. Doyle does not notice this.

The fifth Earl of Berkeley was so called in 1744, as Mr. Doyle writes.

The sixth Earl of Berkeley was not elected in 1744, but in 1745.

The seventh Earl of Berkeley was appointed Lord Lieutenant of Gloucester in 1745, in place of Earl Rivers, who died in the previous August. Mr. Doyle does not notice this.

The eighth Earl of Berkeley sat for Hampshire in 1745, and for Hampshire in 1746.

The ninth Earl of Berkeley sat for Hampshire in 1746, and for Hampshire in 1747.

The tenth Earl of Berkeley was elected in 1747, and for Hampshire in 1748.

The eleventh Earl of Berkeley was elected in 1748, and for Hampshire in 1749.

The twelfth Earl of Berkeley was elected in 1749, and for Hampshire in 1750.

The thirteenth Earl of Berkeley was elected in 1750, and for Hampshire in 1751.

The fourteenth Earl of Berkeley was elected in 1751, and for Hampshire in 1752.

The fifteenth Earl of Berkeley was elected in 1752, and for Hampshire in 1753.

The sixteenth Earl of Berkeley was elected in 1753, and for Hampshire in 1754.

The seventeenth Earl of Berkeley was elected in 1754, and for Hampshire in 1755.

from Nicholls, p. 10, as above; but the copy is not correct:—"Item, received for iiii torches of the black guard, viij<sup>d</sup>." The fee is augmented, and the important "licence" is omitted. As there is no other similar record on p. 10 of Nicholls, there can be no question that Brand or his annotator refers to the entry which I have quoted.\*

3. In 'N. & Q.' 1<sup>st</sup> S. ii. 268, the record appears, copied afresh from the original by M. W., probably Mackenzie Walcott, who was for some years curate of St. Margaret's:—"1532. P<sup>d</sup> for licence of 4 torchis for the Black Garde, vi<sup>d</sup>." Mr. Walcott was a painstaking antiquary, but not always quite accurate. Here we have the not unimportant error "Paid," instead of "Received," and "for"—not "of"—the "Black Garde."

4. Lastly, in a book called 'Words, Facts, and Phrases,' by Eliezer Edwards (Chatto & Windus, 1884), we obtain an astounding fragment of history. The author tells us, s. v. "Blackguard," that "in the churchwardens' accounts of *St. Mary-at-Hill*, London, 17 & 19 Edward IV. (quoted by Brand, vol. ii. p. 231), under date 1532, is 'Item received for iiij torches of the Black Guard, iiij<sup>d</sup>.' In view of Edward IV. reigning in 1532, one can scarcely wait to drop a tear over the fee reduced to fourpence. But the origin of this blunder is not far to seek. Higher up on the page of Brand there is a citation from the accounts of *St. Mary-at-Hill* of records bearing date 17 & 19 Edw. IV. The copier has let his eye wander over the page and has seized this as his reference for the citation from the accounts of *St. Margaret's*. Truly we yet have need of old President Routh's famous maxim, "Young man, verify your quotations!"

C. B. MOUNT.

THE SWISS GUARD.—Every one who has seen Thorwaldsen's lion at Lucerne knows that it was always attended in its earlier days by a survivor of the Garde Suisse. When did the last of these survivors die? And in what year was the lion carved? Henry Matthews, in his 'Diary of an Invalid,' edition 1835, does not mention it. Not only so, but he actually says (more shame to him!) that there is hardly anything worth seeing at Lucerne except General Pfyffer's Swiss model; and no one can see that model, at least in its present position, without passing the spot where the lion is. On the other hand, Thorwaldsen died in 1844; and Murray's Swiss handbook for 1838, which I happen to have, speaks of the lion as already one of the sights of Lucerne, but does not give its date. "The design," says Murray, "is by Thorwaldsen, executed by Ahorn, a sculptor of Constance." And he adds that "One of the very few survivors of the Swiss Guard, dressed in its

\* Prof. Skeat has brought into his 'Dictionary' this incorrect form of the record, quoting from Brand.



red uniform, now rusty and patched, resides in a cottage hard by, as guardian of the monument and cicerone to the stranger." The survivors of the Swiss Guard may have been, and probably were, "very few," even in 1838; but twenty-four years later, in 1862, I myself saw one of them—if he were really one—on that spot, and in that uniform. I well remember the interest and respect with which I looked on that ancient man, standing there, military fashion, in his antique crimson garb—a relic of another century and of another world—an object more pathetic than even the noble memorial that he guarded. His uniform was certainly neither rusty nor patched; but the Garde Suisse, I believe, was not finally disbanded till 1830, so that he may have been a genuine survivor of the corps, and yet not a survivor of the massacre of 1792. The next time I went to Lucerne, in 1867, he was gone, and I think no one has replaced him.

Since 1872 even the lion itself has been shorn of a part of its interest; or rather, its interest is now merged in the far-reaching wonder of the Gletscher Garten close by. The very rock-face from which

this monument of human suffering and cruelty looks down into its placid pool is now seen to have been smoothed by immemorial glaciers; its ice-marks are a living record of days when man and his wickedness were still unknown.

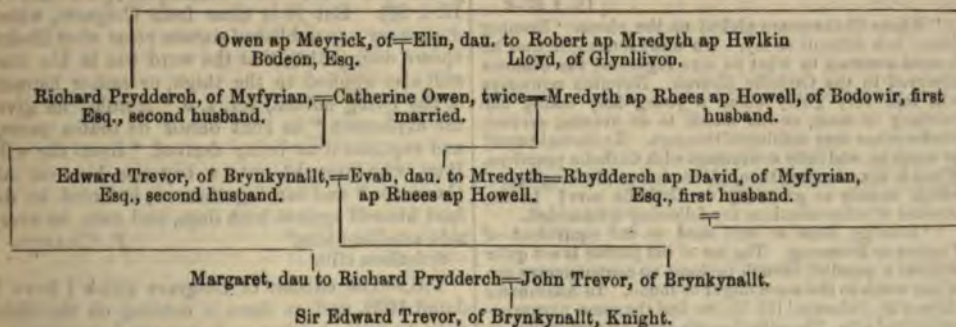
A. J. M.

SIR EDWARD TREVOR'S RIDDLE.—In a manuscript book of Welsh pedigrees written about 1720, now in the possession of Mr. J. Edwards Griffiths, of Vronheulog, Bangor, are the following curious lines, headed "Sir Edward Trevor's Riddle or Probleme of Genelogies," which would seem to be a copy of a monumental inscription, though there is nothing to show positively from what source they were obtained:—

Here lyeth, by name, the World's Mother;  
By nature my Aunt—Sister to my Mother;  
My Grandmother—Mother to my Mother;  
My Great-grandmother—Mother to my Grandmother;  
My Grandmother's Daughter,

And her Mother;  
And all this may be without breach of consanguinity.

In explanation of these startling statements, the following pedigree is given:—



After puzzling over the matter for some time, I have come to the conclusion that the inscription must be incorrectly given, and, with all due deference to the opinions of more competent genealogists, beg to suggest the word "mother" at the end of the third line should be *father*, that *grandfather* should replace "grandmother" in the fourth and fifth, and that, consequently, "her" should read *his* in the next line. There can be no doubt that the inscription relates to Evah (Eve), the wife of Edward Trevor, who would certainly be "by name the World's Mother," and who could be said to stand in the various relationships to Sir Edward Trevor mentioned in my version of the riddle, viz., aunt, as half-sister to his mother; grandmother, as mother to his father; and great-grandmother, as step-mother to his maternal grandfather. She would also be the (step) daughter of Sir Edward's (maternal) grandfather and "his" (step) "mother." But then, surely, it is a "breach of consanguinity"

for the grandson of Catherine Owen by her first husband to marry her daughter by the second husband! I shall be very glad for a more complete reading of this enigma and of any evidence of the inscription ever having existed.

In another pedigree in the same manuscript Catherine Owen (the daughter of Owen ap Meyrick of Bodowyn) is said to have had a son "Rowland Mreddydd ap Catrin," who married "Agnes, daughter of Rhydderch ab Davydd, of Myvyrian, widower." These additional facts render the "confusion worse confounded," and I should think that such a genealogical chaos is without a parallel.

ERNEST A. EBBLEWHITE.

74, King Edward Road, Hackney.

"TIS A MAD WORLD, MY MASTERS."—Having recently seen this strange expression erroneously attributed to Shakespeare, I search 'N. & Q.' for a reference to it, but in vain. The proverb, if



such it be, is evidently an old one, for Middleton has a play entitled 'A Mad World, my Masters' (1608). In turning over some of Mr. Ashbee's reprints I came upon that quaintly delightful one of Taylor the Water Poet's 'Wandering to see the Wonders of the West' (1649), the "prologue" to which commences as follows:—

'Tis a mad world (my master) and in sadnes  
I travail'd madly in these dayes of madnes.

It would be interesting to know if the expression was common before Middleton's play was brought out.

W. ROBERTS.

['Tis a Mad World at Hogsdon' is the title of a tract published in 1609, a year later than Middleton's play, and cited in Mr. Hazlitt's 'English Proverbs.']

**EVENING MASS.**—My friend the Rev. Charles Boardman, D.D., of Longridge, has sent me the following observations on the term "Evening Mass," which leave nothing to be desired:—

"In 'Romeo and Juliet' there occurs a very strange expression with regard to a service of the Catholic Church. Juliet asks Friar Laurence,

Are you at leisure, holy father, now;  
Or shall I come to you at evening mass?

IV. i. 37-8.

"Where Shakespeare picked up the phrase 'Evening Mass,' it is difficult to say. We must remember that he is most accurate in what he says regarding the customs observed in the Catholic Church. Novelists nowadays will talk very glibly about a young lady taking her breviary to mass, or her misal to an evening service. Shakespeare does nothing of this sort. He shows himself at home in, and fully conversant with Catholic practices. What is the meaning, then, of the phrase 'Evening Mass,' which sounds so gratingly on Catholic ears! In the absence of other solutions the following is hazarded.

"'Evening Mass' is here used as the equivalent of Vespers or Evensong. The use of the phrase is not quite without a parallel, though perhaps no contemporary use of the words in the sense might be found. In Adamnan's 'Life of St. Columba' (iii. 23) we find the same phrase occurring in Latin. The actual words are 'Ad vespertinalem dominice noctis missam [for vigiles] ingreditur ecclesiam.' Bingham says, 'It [the evening service] is likewise frequently styled *sacrificium vespertinum*, the evening sacrifice, and *missa vespertina*, as those names are used to signify, in general, the service or prayers of the Church' (bk. xiii. ch. ix. § 7). This seems the most probable interpretation of the phrase.

"In Old Norse the word for mass, *messa*, was often used in a general sense for a religious service (see Keyser, 'Den Norske Kirkes Historie,' under 'Katholicismen,' I. Forste Tidrum, 20, p. 196). The question has often been discussed, and latterly by J. M. Raich, in 'Shakespeare's Stellung zur Katholischen Religion,' Mainz, Kirchheim."

EDMUND WATERTON.

[See "Morrow-Masse Preest," 6th S. xi. 248, 338; xii. 91, 270; 7th S. i. 16; and "The Evening Mass," 5th S. v. 344, 456; vi. 78, 136.]

**JOSHUA BARNES.** (See 7th S. i. 142).—I am unwilling to inject any small criticism of mine upon the robe of learning lightly worn which BROTHER FABIAN is unfolding with such varied

grace. But is it really true, as he says it is that Joshua Barnes "held that Solomon wrote Homer"? Mr. R. C. Jebb, in his admirable 'Life of Bentley,' speaks thus, at p. 36, concerning Joshua Barnes: "The last work of his life was an elaborate edition of Homer. He had invested the fortune of Mrs. Barnes in this costly enterprise obtaining her somewhat reluctant consent, it was said, by representing the 'Iliad' as the work of King Solomon."

Representing, you will observe; and, as between husband and wife, this is a very important word. It seems to me that Joshua is not only the "pious founder" of the Bacon-Shakespeare craze—as it which one may say with Calverley,

Nimium ne crede Baconi,—

but that he is, or should be, dear also to all those husbands who wish to spend their wives' fortune on something that is not understood of woman.

A. J. M.

**GAMMON.**—Prof. Skeat gives this word (when used of pigs) the sole meaning of "the thigh of a hog, pickled and dried," and he quotes "a gammon of bacon" from Shakespeare ('1 Hen. IV. II. i. 26). But it is clear from Cotgrave, whose dictionary was published sixteen years after Shakespeare died (1616), that the word was in his time still also applied to the thigh, or rather haunch of the living animal, for, s. v. "Acculé," he gives the expression "ils l'ont acculé de toutes parts," and explains it as being derived "from the wild Bore, who brought unto a bay sets him on his Gammons,\* and turning thereon, is forced to defend himself against both dogs, and men, on every side assailing him."

F. CHANCE.

Sydenham Hill.

P.S.—The edition of Cotgrave which I have dated 1632, and as there is nothing on the title page to indicate that it is not the first edition, thought it was so. But since writing the above note I have seen it stated (I cannot remember where) that the first edition appeared some twenty years earlier. Can any one give me the exact date?

'**MR MOTHER.**'—In the second volume of his excellent and entertaining 'Parodies' (Reeve & Turner), Mr. Walter Hamilton gives numerous examples of parodies on Miss Ann Taylor's popular poem 'My Mother,' together with the history of the poem, as supplied in 'N. & Q.,' 6th S. x. 173 the *Athenæum*, &c. The poem first appeared in print at the end of 1803, but without the author's name. I have now before me a volume of favourite poetical selections, written very neatly and clearly and dating from the year 1791. Under the date

\* S. v. "Accul," he tells us that a badger or a fox when brought to bay in his "earth," sits "on his tail, to 'against the terriers."



1804 is a full copy of 'My Mother,' which is stated to be taken "from an American paper." I mention this as a proof that the excellence of the poem was at once recognized on the other side of the Atlantic, and that the English transcriber evidently considered it to be an American production. In reprinting the original, Mr. W. Hamilton puts "hushaby" in the second verse, but the manuscript before me has "lullaby"; and in place of "holy book" has "holy word"; and instead of "Ah, no," "Oh, no."

CUTHBERT BEDE.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

AN ANCIENT STRIKE.—In 'N. & Q.' 2nd S. viii. 376, is the following note, signed POLECARP CHENER:—"In the Calendar of State Papers is the following entry: '[1536] Aug. 17, Dover. Sir W. Fitzwilliams to M<sup>r</sup> Sec<sup>r</sup> Cromwell. Refusal of the workmen to work,'" &c. Now the 'Calendar of State Papers' published in 1856 begins with "Domestic, 1547"; only in the last years have the editors reverted to earlier "domestic" papers. The last volume published (1885) contains letters and summaries up to July, 1535, to be followed by a volume which will presumably contain the above given entry, August, 1535. Has this entry, then, ever been published; or was it communicated to 'N. & Q.' by some one who had access to the papers? Who is POLECARP CHENER? real name or fictitious? and is he accessible, so that I could make inquiry of him? I am anxious to verify the passage as soon as I can.

C. B. MOUNT.

14, Norham Road, Oxford.

CHARLOTTE CHARKE.—In the sequel to the narrative of Mrs. Charke, by Samuel Whyte, bookseller, of Holborn Bars, given from the *Monthly Magazine* at the close of the reprint by Hunt and Clarke of her autobiography, Lond., 1827, it is said that this eccentric daughter of Colley Cibber died in 1759. The 'Biographia Dramatica,' 1812, gives the date of death April 6, 1860. Is it ascertainable which of these dates is correct?

URBAN.

THOMAS SOUTHERN.—He spent his latter days in Tothill Street, Westminster, and died there, apparently in 1746, aged eighty-five. Where was he buried? He is said to have been "a diligent attendant at the services of the Abbey, being very fond of the choral worship"; but it does not appear that he found sepulture there, although by far the most respectable of the wits and dramatists of the time.

J. MASKELL.

PETTIANGER.—Can any of the readers of your delightful publication—an "epicure of decay," as a friend of mine lately called us antiquaries—tell me where the word "pettianger" started from? In official documents of the last century I found it used to designate some kind of small boat or sloop. No dictionary maker seems to have known it,—at least Webster, Worcester, and the Imperial do not bring it.

FERNOW, Custodian of the Archives,  
State of New York.

WOODSTOCKE FAMILY.—I see arms of this family in Papworth's 'Armorial,' and shall be obliged to any of your readers who can give me particulars of the family, and what county they lived in. A lady of this name, whose father owned the estate of "Holland" in Jamaica, married a Campbell, of Fish River Estate, in the same island, during the last century.

B. F. SCARLETT.

DONNE.—Dr. John Donne wrote a hymn "To God the Father" ("this heavenly hymn," as holy Izaak calls it), and it is a grand piece of devotional rhythm, in most original metre; and Walton says he "caused it to be set to a most grave and solemn tune, and to be often sung to the organ by the choristers of St. Paul's Church in his own hearing, especially at the evening service." Can any of your musical readers say if the setting is recorded anywhere? The words are very stately, and, like many other of Donne's pieces, give no countenance to the ordinary criticism that he is uncouth and rough. Much of the uncouthness lies in the reader.

C. A. WARD.

Haverstock Hill.

BUNYAN'S 'PILGRIM'S PROGRESS.'—I have just seen a copy of the first (1678) edition of this work, illustrated with a portrait of the author as he dreams, the pilgrim moving away in the distance on his journey. Can any one inform me whether there is any other copy of the original edition so illustrated? The picture faces the title-page, and bears the name of the same printer. The book has no appearance of having been rebound.

T. A. NASH.

[According to Lowndes, the first edition with a portrait was the third, 1679. The same authority says that the only perfect copy of the first edition is that in the possession of Mr. S. H. Holford. You seem to have traced another copy. The second edition has the same date as the first. The portrait to the third is by R. W(hite).]

ST. DUNSTAN'S, WEST.—Malcolm states that part of this parish lies in London and part in Middlesex. This, of course, he gets from old Stow, who says of Shire Lane, or Shere, that it is called so "because it divideth the city from the shire." The church is without the walls, but within the liberties of the City. The parish pro-



bably runs out beyond the City liberties, and that part is in Middlesex. But London itself is in Middlesex; and where does Westminster begin?

C. A. WARD.

Haverstock Hill.

**FINMORE: FYNMORE: PINKSTAN.**—The following entries occur in the registers of St. Paul's, Covent Garden, extracted by the late Col. Chester:

*Buried.*

1673/4. January 5. John, son of William Finmore (Archdeacon of Chester, *ob.* 1686).

1736/7. February 26. Henry, son of Henry Fynmore.

1737/8. February 17. Frances Elizabeth, daughter of Henry Fynmore.

*Baptized.*

1735/6. January 25. William Augustus, son of Henry and Elizabeth Fynmore.

1736/7. February 23. Henry, son of the same.

1737/8. January 29. Frances Elizabeth, daughter of same.

1738/9. January 21. Charles Pinkstan, son of same.

I wish to identify the Henry Fynmore whose children are here enumerated. Possibly the name Pinkstan may aid in doing so. A Henry Fynmore was baptized at Hinksey, near Oxford, on October 21, 1713.

R. T. FYNMORE.

Sandgate, Kent.

[Replies may be sent direct.]

**MURRAY.**—Where can I find an account of John Murray, the founder of the publishing house of Murray? His name was really McMurray. In Curwen's 'History of Booksellers,' p. 159, the date of his birth is put at 1795, and Murray was buried in 1793.

C. A. WARD.

Haverstock Hill.

**UNKNOWN PORTRAIT.**—In the council chamber of the Harper Trust, in the town of Bedford, hangs an oil painting of a tall man, dressed in dark blue uniform, booted and spurred, holding a sheathed sword in his hand. In one corner is "Kraft pinxt, 1716." Tradition says it represents Charles XII., King of Sweden; but nothing authentic appears to be known of it, nor how it was brought into the position it now holds. Can any of your correspondents throw any light on the subject?

D. G. C. E.

**KNAVE OF CLUBS=PAM.**—Can any of your readers inform me why the knave of clubs is called Pam? One does not often hear it so called now.

G. S. B.

[See 3rd S. vi. 389.]

**SIR JOHN CUST, SPEAKER OF THE HOUSE OF COMMONS.**—(1) What is the exact date of his birth? (2) Where was he educated? (3) When, in January, 1770, did he die? According to Turner's 'History of Grantham' (1806), p. 92, the inscription on his monument at Belton states that he died "Jan. 24th, 1770, in the fifty-second year of his age"; but according to the 'Parlia-

mentary History,' vol. xvi. col. 734, he died on January 22, and on the same day Lord North paid an "affectionate tribute" to his memory. (4) Does the half-length copy by Ruyssen of Sir Joshua's well-known portrait of Cust still hang in the Speaker's state apartments? G. F. R. B.

**SIR SAMUEL BLEWITT, KNT.**—I seek for the ancestry of Sir Samuel Blewitt, of Edmonton, co. Middlesex. Will dated November 27, 1714; codicil, November 4, 1715; and proved February 1, 1715/16, by his son-in-law, Oliver Horsman. A son John Blewitt, who would be twenty-one on March 16, 1717, mentioned; and daughter Deborah Horsman and four children, a deceased daughter Hannah Payne, her husband William Payne and five children, son-in-law Joseph Webb, and his son Joseph Webb, brothers-in-law Humphrey Higinbotham and Stephen Coppin. Sir Samuel left ten pounds to the poor of Shoreditch and Earls Barton. He would appear to have had several shares in some printing company. Has he any male representative at the present time? Le Neve gives his knighthood as October, 1696, but is in error as to his death.

REGINALD STEWART BODDINGTON.

Beaconsfield Club, Pall Mall.

**GRACE BEFORE MEAT.**—In his essay on this subject Charles Lamb refers to "drinking tea with two Methodist divines of different persuasions," and states that one of them asked the other "whether he chose to say anything," i. e., to say grace. He observes: "It seems it is the custom with some sectaries to put up a short prayer before this meal also." The second replied "that it was not a custom known in his church." Can any of your readers throw any light on the passage? What are the sects referred to, and is it supposed to be correct when the meal includes meat?

FREDERICK E. SAWYER, F.S.A.

Brighton.

[Among many Dissenting communities—Independents Baptists, &c.—the custom prevailed of putting up a short prayer before and after any meal. In the North of England it doubtless survives to this day.]

**EDWARD STRONG, MASTER MASON OF ST PAUL'S.**—Are any particulars or information to be found concerning this worthy, who was doubtless a man of position, wealth, and skill in his business in his day? There is a fine portrait of him, by Sir Godfrey Kneller, at present at Shaloch, in Aberdeenshire, the seat of my friend Major Ramsay, to whose stepfather, the late Capt. W. H. Nares, R.N., it once belonged, having come to him as an heirloom.

The portrait is well painted, representing Strong in a flowing wig, and in his right hand, painted with that delicacy of touch remarkable in the works of Sir Godfrey, holding a plan, compasses, and square, symbolical of his craft. A drawing of it



in pencil is now before me. The date of the portrait must be prior to 1723, for in that year the painter, who is said to have come to England about 1675, died.

The descent of Capt. Nares, his great-great-grandson, from him, is as follows: Susan, eldest daughter and coheir of Edward Strong, of Greenwich, master mason or master builder of St. Paul's, married Sir John Strange, Master of the Rolls (see Foss's 'Dictionary of English Judges,' and 'N. & Q.' 3rd S. i. 353). By her he had two sons and seven daughters, one of whom married Sir George Nares, a judge of the Common Pleas. He died in 1786, and was grandfather of my late friend, who was father of Sir George Strange Nares, R.N., the distinguished Arctic explorer.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A SIMILE IN DICKENS'S 'SKETCHES BY BOZ.'

"Miss Malderton," said Horatio, after the ordinary salutations, and bowing very low, "may I be permitted to presume to hope that you will allow me to have the pleasure—"

"I don't think I'm engaged," said Miss Theresa, with a dreadful affectation of indifference, "but really—so many—"

"Horatio looked handsomely miserable, like Hamlet slipping on a piece of orange-peel."

The writer of an article on "Similes" in the January number of *Temple Bar*, after observing that a finer burlesque simile cannot easily be found, goes on to say that it only occurs in the Library Edition of 'Sketches by Boz.' But this is not so; in Cassell's Red Library edition I find the simile thus:—"Horatio looked as handsomely miserable as a Hamlet sliding upon a bit of orange-peel." Which is the correct version; and is the simile really omitted from any of the editions?

JOHN CHURCHILL SIKES,

21, Endwell Road, Brockley, S.E.

\* NANCY WILKES.—Information is wanted concerning the above, who married a Mr. John Reece, of Newent, Gloucestershire, about 1770. Was she related to the famous John Wilkes; and, if so, what was the relationship? Any information on the subject will be welcome.

F. W. FARRANT.

Hertford College, Oxford.

THE REV. ROBERT BURROW, LL.D. — This reverend gentleman was vicar of Darrington, in Yorkshire, from 1717 to 1754, and during the early part of his vicariate rebuilt his vicarage-house, placing over the doorway what was, presumably, his coat of arms: Three fleurs-de-lys, 2 and 1, impaling as many lily leaves on a bend, cotised. Motto, "Considerate lilia." Crest, a dove with outstretched wings, gorged with a ducal crown. As vicar for thirty-seven years of an important parish, he must have been, or become, a

man of some mark; and being chaplain to Sir Gerard Conyers, Lord Mayor of London, he preached the Lord Mayor's inaugural sermon in 1723. In 1725 he published 'Meletemata Darringtoniana'; and in the following year, 'A Dissertation on the Happy Influences of Society, merely Civil.' In 1729 he was chaplain to the High Sheriff of Yorkshire, and preached the sermon at the summer assizes. These four publications are all in the Library of the British Museum, but I cannot help thinking he must have published more. If so, I should be glad if any reader of 'N. & Q.' could put me in the way of seeing them.

He became M.A. Oct. 20, 1711, from Queen's College, Oxford, and appears to have married about the time he received his vicarage. After about 1720 he signed himself LL.D. (Doctor of Law when he wrote the title fully), though I do not find where or when he obtained that degree. I should be much obliged if any reader of 'N. & Q.' would give further information concerning either Dr. Burrow, any of his family, or (especially) as to the name of the lady whom he married, to whose family probably belonged the three lily leaves, and to whom, perhaps, the motto had some oblique reference.

R. H. H.

Pontefract.

PICTURE BY LEONARDO DA VINCI.—In his short paper, contributed to the *Examiner*, June, 1813, on "The Reynolds Gallery," Charles Lamb mentions having seen, on leaving Sir Joshua's pictures, "a picture in Piccadilly (No. 22, I think) which purports to be a portrait of Francis I. by Leonardo da Vinci." He praises it fervently, to the disadvantage of Sir Joshua; and goes on to mention, in similar terms,

"that wonderful personification of the Logos, or third [second] person of the Trinity, grasping a globe, late in the possession of Mr. Troward of Pall Mall, where the hand was, by the boldest licence, twice as big as the truth of drawing warranted; yet the effect to every one that saw it, by some magic of genius, was confessed to be not monstrous, but miraculous and silencing. It could not be gainsaid."

In 'The Picture of London for 1815' (Longmans), p. 317, among the "Private Collections of Pictures" mentioned are these:—

"Lord Northwick's.—At his lordship's house in Hans Square is a picture of Christ disputing with the doctors, by Leonardo da Vinci.....Mr. Troward, Pall Mall, has also a very fine picture by Leonardo da Vinci."

Is Lord Northwick's picture that now in the National Gallery, "bequeathed by the Rev. W. H. Carr in 1831"? Can Lamb's pictures be traced?

J. D. C.

Albert Hall Mansions, S.W.

COLONIAL HALFPENNY.—I shall be glad if any one can give me information about this halfpenny: Obv., Georgius III. D.G. Rex, 1806, with head in



the field; rev., Bahama, ship sailing, with land in the distance, under which is "Expulsis pirates. Restituta commercia." NORTHCASE.

**HERALDIC.**—I am anxious to learn what family bears, or bore, the following heraldic insignia? Arms: Or, an anchor. Crest, a dexter arm, armed, embowed, holding a dagger. I find them engraved on some old silver, which bears as hall marks the lion passant and the leopard's head crowned, together with the small Roman i and the initials G. S. (I presume of the silversmith). The date, therefore, seems to be 1784-5. H. N.

**STRAFFORD LETTERS.**—The late Lord Houghton, in a paper communicated to the *Yorkshire Archaeological Journal*, part xxiv., speaking of the dispersion of the Thoresby Museum, remarks:—

"Among the documents thus scattered were the letters of Lord Strafford; and these may be not unfrequently met with in sales, both in this country and abroad. Some of them were supplied by Thoresby's son, a London clergyman, to the editors of the 'Biographia Britannica,' where a few are printed in *extenso* and the matter of others is given."

I appeal, therefore, to the numerous readers of 'N. & Q.' for information—or, infinitely better, to furnish copies of the letters sold "both in this country and abroad." Secondly, I ask if copies can be obtained of the letters that remained in the possession of the Thoresby family, *i.e.*, those not printed in *extenso* in the 'Biographia Britannica,' but those whose substance only was given; also, if any reader of 'N. & Q.' knows of the existence of a letter regarding his third marriage, written by Wentworth to Laud. Laud's reply is given in the 'Strafford Letters and Dispatches,' vol. i. p. 133. I feel sure some of the contributors can and will kindly help me in this matter.

FRANCESCA.

#### AUTHORS OF QUOTATIONS WANTED.—

Determined beforehand, we gravely pretend  
To ask the opinion and thought of a friend, &c.

There is a pleasure in the pain  
That brings us back the past again.

He bade me act a manly part, though I had ne'er a farthing.

For without an honest manly heart, no man was worth regarding. W. T. J.

[The first quotation was asked for 6th S. iii. 470, and elicited no answer.]

#### Replies.

##### 'TALES OF THE GENII.'

(6th S. xii. 367.)

It does not appear that any recondite meaning is involved in these anagrams. The author professes to have translated the tales from a Persian MS., and in the ninth (not the eighth, as in the query) the scene is laid in Persia in the reign of a sultan said

to have removed the royal palace from Ispahan to Raglai, some imaginary capital. In calling, therefore, *Mirglip* a Persian the writer was adhering to the unity of place, and in styling *Phesoj Ecneps* the Dervise of the Groves he was simply indicating how that paragon of wisdom was enabled to "hide himself from the eye of power" amid the "noble grove of cedars and palms," and in due time to be the means of correcting the sultan's faults. Many other anagrams occur in this tale, being no doubt the names of friends of the author, and his father the Rev. Gloster Ridley. Having a copy of the original edition, which belonged to Elizabeth Ridley (presumably the mother, wife, or sister of the author), containing some MS. lines on his death by his father, a long extract from his funeral sermon preached at St. Edward's Chapel, in Romford, by the Rev. James Adams, and a letter from Joseph Spence, I am enabled to transcribe these anagrams from the margins of the pages. They are all in vol. ii., and occur in the ninth tale. P. 257, *Mirglip*=Pilgrim; *Phesoj Ecneps*=Joseph Spence; p. 332, *Ellor*=Rolle, perhaps Edward Rolle, New College, B.A. 1727; p. 333, *Yeliab*=Bayley; p. 334, *Symac*=Comyns, perhaps John Comyns, Esq., of Writtle, Essex, D.C.L. 1756; p. 335, *Eloc*=Cole, perhaps Potter Cole, New Coll., B.A. 1729; p. 335, *Serahi*=Hayes, perhaps Thomas Hayes, New Coll., M.A. 1757, or William Hayes, New Coll., M.A. 1764; p. 336, *Norloc*=Coulson, John Coulson, New Coll. 1743; p. 337, *Stebi*=Betts, perhaps Joseph Betts, Univ. Coll., B.A. 1740; p. 339, *Smadac*=James Adams, perhaps James Adams, Hertford Coll., B.A. 1752; p. 341, *Rezalph*=T. P. Adams; p. 343, *Nael Ecaf*=Turner, perhaps Henry Turner, New Coll., B.A. 1747, or William Turner, New Coll., B.A. 1744; p. 343, *Gapsac*=Spagg; *Talpar*=Platt; *Eirruc*=Currie; p. 344, *Maroh*=Horam, *i.e.*, James Ridley; Holy Dervise of Sumatra=Gloster Ridley; p. 347, *Stevan*=Steevens. The above attempted identifications are conjectural on my part, based only on the dates and membership of the same college. They seem to have been a band of friends, a mutual admiration society, among whom James Ridley was the shining star, "whose premature death may be deemed a great loss to polite literature." A notice of him is in Nichols's 'Literary Anecdotes,' vol. i., and in the biographical dictionaries. W. E. BUCKLEY.  
Middleton Cheney, Banbury.

A series of pencil notes made by the late William Adams, LL.D. (many years one of the advocates in Doctors' Commons), in his copy of this work, enables me to elucidate some allusions therein. They are all in Tale viii. *Mirglip* is "Mr. Pilgrim, guardian to the author's wife"; *Phesoj Ecneps* is "Joseph Spence, author of the 'Polymetis'"; *Ellor* is "Rolle of Devon"; *Yeliab* is "Bailey"; *Eloc* is "Cole"; *Stebi* is "Ibets";



*Smadac*, "who dared with filial piety encounter love," is "The Rev. James Adams, the c being added for disguise. He deferred his marriage in obedience to his father"; the "easy, smiling *Resaliph*" is "Patience Thomas Adams, Philazer of the Court of King's Bench, brother of the Rev. James Adams"; the "two smiling boys [who] hang on his knees" are "James and Thomas, sons of [the said] P. T. Adams"; while *Nael Ecas* is "Mr. Turner, from his spare make called Lean Face." Of the persons above mentioned, the Rev. James Adams, M.A., was Rector of South Ockendon, Essex, and died March 19, 1785, aged fifty-three. Patience Thomas Adams, of Bushey Grove, Herts, died May 2, 1793, aged fifty-six, being succeeded in his lucrative office of "filazer" (for so usually it was spelt) by two sons successively of Lord Kenyon, the Lord Chief Justice of the Court of King's Bench. Of the "two smiling boys," (1) James Adams, M.A., of New College, Oxford, was Rector of Chastleton, Oxon, and died December 12, 1831, aged sixty-nine; (2) Thomas Adams died July 19, 1817, aged fifty-three; while their younger brother, William Adams, the writer of the notes above quoted, died June 11, 1851, aged seventy-nine. The Rev. James Ridley, who (under the name of "Sir Charles Morell") was the author of the work, matriculated at Oxford (Univ. Coll.) May 25, 1754, being then aged eighteen; became Fellow of New College and B.A. in 1760, when he took holy orders, and died in February, 1765, in the lifetime of his father. This gentleman, the Rev. Gloucester Ridley, B.C.L. and D.D. (New College, Oxford), chaplain to the East India Company at Poplar, died in 1774, aged seventy-one, being son of Matthew Ridley, of Bencolin, in the East Indies, a connexion which accounts for the Oriental element in the work.

Any additional information respecting the persons alluded to would be very acceptable.

G. E. C.

RYHMING CHARTERS (6th S. xii. 84, 194, 253, 314, 410, 475; 7th S. i. 94).—I had concluded that this nonsense had been dead and buried never to rise again; but it appears I was mistaken, "*Populus vult decipi; decipiatur.*" The last specimen, traced to simple-minded and uncritical Camden, is a more egregious imposture than the preceding ones. I know nothing of the work of Richard Crompton alluded to by Mr. WALLIS, but, to judge by the extracts, it rather resembles one of the waggish mystifications of Frank Mahony (Father Prout) than a serious publication. He professes to quote the rhyming charter from the "*'Descrip' de Britaine,' fo' 340.*" This must mean the English translation by Gibson, as we find it there on column 344. Crompton's work is stated to have been published in 1594. The first edition of Camden's '*Britannia*,' in Latin, was

issued in 1586; the last during his life in 1606, from which the English translations have been made. Gibson's first edition was published in 1695. Now it is quite clear that a quotation giving the column and folio of a book published in 1695 could not have been made previous to 1594. I leave the inference to be drawn. Again, I suppose it will be admitted that King Edward the Confessor in committing a grant to writing would employ the current speech of the time, at all events he would not prophetically use the language of several hundred years later. Now the verbiage of the document in question is certainly not earlier than the fourteenth century, the age of Wicliffe and Chaucer; indeed, if the spelling be modernized, it might very well pass for that of late sixteenth century. Compare it with the genuine dialect of the period, as given in the threnody on the death of King Edward:—

Her Eadward cing; Engla hlaforð  
sende soðfæste sawle to Criste.  
On Godes wera gast haligne!  
He on weorolda her wunode thrage  
on kyne-thrymme cræftig ræda, &c.

I ask, can any person of the least intelligence not perceive at once the discrepancy?

But, again, many of the words in the pretended grant or charter did not find their way into the English language until long after the supposed date. *Forest, pheasant, partridge, yeoman*, are from the French, and are not found in English until some time after the Conquest. I have no hesitation, therefore, in pronouncing the document a forgery and an anachronism. But what about Camden? Is his authority to go for nothing? Is he not *facile princeps* of our English antiquaries? I have all possible respect for the learned and painstaking Clarendieux King at Arms. He did his best, and we owe him a debt of gratitude for his labours; but his judgment of ancient documents is not to be relied on when opposed to patent facts.

I have no doubt that such a document existed; he says it was in the custody of the Treasurer of the Exchequer, and probably may be there still. Its existence is not difficult to account for. It has evidently been a fabrication of the fourteenth century, for the purpose of sustaining the title of the Peverell family to the forest of Chelmer and Dancing, at an inquisition under a writ of *quo warranto*. This was not an unfrequent device in the Middle Ages. As Camden himself says:—"This was the honest undesigning simplicity of that age, which thought a few lines and a few golden crosses sufficient assurances."

These rhyming charters one and all break down when brought under the severe scrutiny of modern criticism. I am sorry to act the part of a ruthless iconoclast, but

— by Woden, god of Saxons  
From whence comes Wednesday, that is—Wodens-day  
Truth is a thyng that ever I wyl keepe



Until the daye in which I die, and creepe  
Into my sepulchre.

J. A. PICTON.

Sandyknowe, Wavertree.

The charter of Edward the Confessor quoted by Mr. WALLIS at the last reference is given by Blount ('Fragments Antiquitatis,' 103, first ed.), with some literal and verbal alterations of no great importance. The authority that he cites for it he notes in the margin as 'Int. Record. de An. 17 E. 2, in Thesaur Scac.' It surely would not be difficult to verify this reference at the Record Office. In the fifth report of the Hist. MS. Commission a rhyming charter is calendared (at p. 459A) among the vernacular MSS. of the Dean and Chapter of Canterbury, and a copy of a large part of it is given. The calendarer (Mr. J. B. Sheppard) designates this "a burlesque conveyance in English rhyme." His subsequent remarks do not at all seem to justify the assumption that by "burlesque" he means "fictitious," and I hope some of your qualified contributors will give an opinion on the question of its genuineness. There does not seem to be any conclusive reason for denying men the power (as a correspondent of 'N. & Q.' seems to do) of disposing of their property *inter vivos* in the same jocular way in which many are known to have devised it by will.

Q. V.

SUZERAIN AND SOVEREIGN (7th S. i. 101, 146, 170).—BROTHER FABIAN is too hard upon the word *suzerain*, which is a very useful word in its way. We should have very little language left if we were to discard all words which might lead to ambiguity; the better way is to study their right use and resent abuse when it occurs; but in regard to *suzerain* I hope to be able to show that no case of abusive use has been made out after all. *Suzerain* appears to have two causes of liability to ambiguity. 1. It is an instance of a word which, having the same meaning etymologically as another word, has a distinct special signification assigned to it by history and custom. There are many others in similar plight; for instance, we all seek sympathy and most of us shun compassion, but the great difference in signification these two words have attained is but the arbitrary result of use. BROTHER FABIAN appears content to abandon his derivation of *suzerain* from *subtus*, therefore it is conceded on all hands to have by derivation the same meaning as *sovereign*, but it has acquired by use and history quite a distinct purport, and the two cannot be used convertibly. *Suzerain* comes to us in the first instance from the language of feudal tenure, and whenever it is introduced in any other relation it is felt to be quoted from this technical specialty. True both *sovereignty* and *suzerainty* denote lordhood, but the former has come to express generally supreme rule, and the latter is limited to feudal relations to vassals.

2. The second cause for ambiguity is that *suzerain*, even in its technical sense, has acquired in English two uses; this defect too, however, it shares with many other words, and it hardly makes it "vile." In English *suzerain* is used—or has been used, for in proportion as foreign languages are more read there is a tendency to correct the use of words which have been adopted from them in a loose and careless way—to denote two things.\* 1. The first may be inferred from the language of Hallam, who uses the word *only* in this less correct sense:—"In the tenth century.....the allodial lands had become feudal, either surrendered by their proprietor and taken back on feudal conditions, or the owner compelled to acknowledge himself the man, or vassal, of a *suzerain*." 2. The second, a lord paramount, having other feudal lords (or as Hallam would say, *suzerains*) under him. This second sense—the sense in which Mr. Gladstone and Mr. Freeman's use of the word is objected to—appears to be its only sense in the original French. Hallam's *suzerains* are in French *Grands vassaux*. I have not, where I am writing at the moment, access to Littré's larger dictionary; the smaller one, however, distinctly agrees with what I have said:—"Terme de féodalité; qui possède un fief dont d'autres fiefs relèvent." The small edition of Brachet and Egger has not got the word at all. But in the 'History of France,' authorized for the schools by the Ministère de l'Instruction Publique (1885), *suzerain* is defined as "un seigneur supérieur à un autre seigneur." This is nearly word for word the same as the Italian use of the word quoted *ante*, p. 146, from Baretti.†

Cotgrave's limitation of the word against application to "the highest" ruler is in direct contradiction of the French use. Everybody familiar with French authors must remember meeting the word habitually applied to the king of feudal times; but always, of course, to mark his character not of sovereign ruler, but of lord paramount of feudal lords; and there have also, of course, been *suzerains* who were not kings. The chief disputes between England and France in the Middle Ages concerned the *suzerainty* of the French provinces. Thus, for instance, the educational work above named, speaking of various abuses of the feudal system, says:—

"Le roi avait beau être le *suzerain* des grands vassaux, souvent ceux-ci ne lui obéissaient pas. Les grands vassaux à leur tour ne se faisaient guère obéir par leurs vassaux."

Anquetil says of Philippe Auguste's reign:—

\* The two descriptions quoted from Cotgrave seem to present a distinction without a difference.

† The accents should not have been brought forward in this passage. They are there only as marks in the dictionary to assist the learner's pronunciation, and where they do not exist in the written language should be omitted in citation.



"Ce long règne a vu se développer les premières bases de l'ordre et du gouvernement monarchique. Un concours de circonstances.....avait favorisé l'ambition du *suzerain* et préparé la décadence de la hiérarchie des chefs."

Of that of Louis VIII. :—

"Pour la première fois l'héritier du *suzerain* ne fut point associé à la royauté."

Of that of Philippe le Bel :—

"Sous un *suzerain* presque encore enfant les plus fiers barons demeurèrent paisibles."

But for temporary lack of books at hand, I could multiply similar quotations to any extent; but these may suffice, I think, to show that the use of the word quoted from Mr. Gladstone and Mr. Freeman is in strict accordance with its true meaning.

Since writing the above I see that Webster concisely and not incorrectly renders *suzerain* by "lord paramount."

R. H. BUSK.

BROTHER FABIAN first invents a meaning for *suzerain*, which no student of mediæval history can recognize as anything else than a strange distortion of the true meaning, and then abuses Mr. Gladstone for using the word in its historical sense. In such a case it seems no valid excuse for BROTHER FABIAN to say that he "has not Littré at hand." I have not Littré at hand, but I have gone where I could have access to his pages, and the quotations given amply bear out the perfectly well-understood meaning of "overlord." Skeat agrees with Littré as to the formation of the word from Fr. *sus*, Lat. *susum* or *sursum*. It might be interesting to know whether BROTHER FABIAN has been in the habit of feeling downcast at the exhortation "*Sursum corda*."

Littré's clear and definite explanation of *suzerain*, *-aine*, is "terme de féodalité. Qui possède un fief dont d'autres fiefs relèvent." It would be impossible to make sense of the following passage, cited by Littré from a sixteenth century author, P. Pitbou, on the assumption that *suzerain* meant "underlord":—"Encores que le pape soit recogneu pour *suzerain* ès choses spirituelles." The extract from Montesquieu, '*Esprit des Lois*,' xxviii. 27, sets out the true meaning perhaps even more clearly :—

"Si un homme voulait se plaindre de quelque attentat commis contre lui par son seigneur, il devait lui dénoncer qu'il abandonnait son fief; après quoi, il l'appelait devant son seigneur *suzerain*, et offrait les gages de bataille."

The essence of suzerainty consists in fiefs being held under the suzerain. Cotgrave's importation of the qualifying epithet "yet subaltern" entirely warps the historical aspect of the word. A *suzerain* might have his king, or the emperor, or the Pope, for his own immediate *suzerain*, but he might, on the other hand, have no *suzerain* but God.

NOMAD.

"*Suzerain*. Terme de féodalité. Qui possède un fief dont d'autres fiefs relèvent.....Seigneurie *suzeraine*, dignité d'un fief ayant justice en propre.....(Ex.) Hist. XVI. siècle: 'Encores que le pape soit recogneu pour *suzerain* ès choses spirituelles.'..... Les juges royaux *souverains* que nous appelons maintenant *suzerains*.....Etym. Mot composé avec *sus*, en haut, comme *souverain* l'est avec *super*."—Littré.

In other words, *suzerain* is another and a later form of *souverain* (Med. Lat. *superanus*), which it superseded for certain purposes in the sixteenth century. From the two examples given by Littré it is plain that at the time of its earliest appearance *suzerain* was exactly = *overlord*, no matter whether lord paramount or mesne lord, although later writers have restricted it to the latter meaning and set up an opposition between *suzerain* and *sovereign* which had no existence, and could have none, in the origin of the two words. English writers, however, need not concern themselves about *suzerain* at all; they would do better to avoid it altogether. *Sovereign* is the only English form of *superanus*; *suzerain* is a French word which has an all-sufficient English equivalent—*overlord*.

K. N.

BROTHER FABIAN confirms the derivation from *sursum*. His *subtus* is without evidence as yet. With Cotgrave's explanation I am not concerned. It would be well to trace the first appearance of the word. Its origin was feudalism. Its descent and form are French, and its use in the sense of "overlord," which BROTHER FABIAN will still call "jargon," is not modern. Balliol, *sovereign*, did homage to Edward I. as his *suzerain*. Mr. TERRY confirms the derivation *sursum*, but affirms that it is not from the French *sur*, which, he says, "=*L. super*." Is there any proof of this? The French, in many words, preserves the full form *super* in composition, e.g., *superfetation*, *superposer*, &c., and *sur* is "probably" (as I before said) *sursum*.

*Surtout* is no "unlucky shot," nor do I grant that "of course, the *sur*=*sover* in *sovereign*," or that the word is "this *super*- or *supra*-totum." The barbarous Latin is probably a mere translation of the French word. Only in case of the "statutes of St. Benedict, thirteenth century," being earlier than the French *surtout* can their words avail to show the real derivation. Can this be proved?

As to the *sus* of *sustollo*, &c., I prefer my old Ainsworth to Mr. TERRY's unsupported rejection of *sursum*.

W. F. HOBSON.

Temple Ewell, Dover.

EARLY ROMAN CATHOLIC MAGAZINES (7th S. i. 170).—The second editions of vols. i. and ii. of the *Oscotian*; or, *Literary Gazette of St. Mary's*, published in 1828 and 1829 respectively, are to be seen at the British Museum. The first volume is dedicated to the Rev. Henry Weedall, President of



St. Mary's College, Oscott; the editors of both volumes being John Moore, Denis Shine Lawlor, and Morgan O'Connell. G. F. R. B.

PHILIP GRAY (7th S. i. 149).—This epitaph is by Ben Jonson. It occurs amongst his 'Underwoods,' a collection of poems, prefaced by the following address "To the Reader":—

"With the same leave the Ancients call'd that kind of Body Sylva, or ὕλη, in which there were Works of divers Nature and Matter congested. As the Multitude call Timber-trees promiscuously growing, a Wood or Forest; so am I bold to entitle these lesser Poems, of later growth, by this of Underwood, out of the Analogy they hold to the Forest in my former Book and no otherwise."

JOHNSON BAILY.

South Shields Vicarage.

SONG WANTED: "COME LET US DANCE AND SING" (7th S. i. 208).—The song asked for by MR. W. H. PATTERSON was written by George Colman the Younger, and sung as the *finale* to his musical opera of 'Inkle and Yarico,' at the Haymarket Theatre, in 1787. Mr. Baddeley, as Capt. Campley, sang it first, and the words are repeated as the chorus at end of the third act. The true reading is as follows:—

Come, let us dance and sing,  
While all Barbadoes bells do ring,  
Love scrapes the fiddle string,  
And Venus plays the lute;  
Hymen gay foots away,  
Happy at our wedding-day,  
Cocks his chin, and figures in,  
To tabor, fife and flute.

Chorus.—Come, let us dance and sing,  
While all Barbadoes bells shall ring, &c.

It is to the tune of 'La Belle Catherine.' Other three verses begin respectively, "Since thus each anxious care"; "'Sbobs! now I'm fixed for life"; and "When first the swelling sea," sung by Narcissa, Trudge, and Yarico. Dr. Samuel Johnson is reported to have predicted the failure of the opera when he heard the manuscript read in the green-room, and everybody except him praised it, with anticipations of the success which it speedily attained. His plea for opposition was this, "It won't do. There is only one bell in the whole island of Barbadoes." So ran the gossip of the time. J. WOODFALL EBSWORTH.

Molash Vicarage, by Ashford, Kent.

The song to which MR. W. H. PATTERSON alludes is the first verse of the *finale* to the younger George Colman's operatic drama, in three acts, entitled 'Inkle and Yarico,' founded on a story in the first volume of the *Spectator*, and produced at the Haymarket Theatre August 11, 1787, when Mrs. Kemble, Mrs. Bannister, Miss George, and Messrs. Bannister, jun., Parsons, Baddeley, Davies, and Edwin played the prominent characters. The air was a lively French *tune known as 'La Belle Catherine,'* very

popular as a country dance when the drama was written. There are four verses altogether, hardly good enough for entire quotation in the columns of 'N. & Q.,' but this is the correct form of the first:—

Come, let us dance and sing,  
While all Barbadoes bells do ring,  
Love scrapes the fiddle string,  
And Venus plays the lute;  
Hymen gay foots away,  
Happy at our wedding-day,  
Cocks his chin, and figures in  
To tabor, fife, and flute.

A merciless critic of the period, just returned from the West Indies, declared from the words of this song the dramatist proved his entire ignorance of the subject he had treated, for there was but one bell then in all the island.

E. L. BLANCHARD.

Another verse of the song required by MR. W. H. PATTERSON has been sent me by a friend who heard it sung above sixty years ago, as follows:—

Come, let us dance and sing,  
While all Barbadoes bells do ring,  
Love plays the fiddle string,  
And Venus plays the lute.  
Hymen gay foots away,  
Happy at our wedding day,  
Cocks his chin, figures in,  
To tabor, pipe and flute.

No more of this can be remembered, but I think it probable that the lines

Let's be gay while we may,  
This is Hymen's holiday,

may be the chorus or refrain to the preceding verses. E. BARCLAY.

Wickham Market.

MR. PATTERSON's query in regard to the song "Come, let us dance and sing" is answered by Leigh Hunt in his 'Autobiography,' vol. i. p. 77. It is "the *finale* of Colman's 'Inkle and Yarico,' a play founded on a Barbadian story, which," says Leigh Hunt in his pleasant memoirs, "our family must have gone with delight to see." G. B. Upton, Slough.

[The same information is obligingly conveyed by M. A. M. J., W. H., S. S., MR. W. FRAZER, F.R.C.S.I., E. McC—, and E. A. McDermott.]

OLIVER HOLLAND (7th S. i. 149).—The term "Gentleman Sewer" is

"from the old French word *assecur*, a setter down on a table of the dishes. In the king's chamber were three cupbearers, three karvers, 'three sewers, Sir Parcivall Hart, the Lord Grey, Sir Edward Warner'; so that the sewer in the Royal Household was no menial office. In Sir Thomas Herbert's 'Memoirs' mention is made of Capt. Preston as sewer to Charles II. Henry II. is said to have acted as sewer at the table of his son Henry, when that young prince was crowned, in order to confer greater dignity on the ceremony."—Sir S. D. Scott, in 'Sussex Arch. Colla.' vol. v. p. 195.

EDWARD H. MARSHALL, M.A.



**RHYMES ON TIMBUCTOO** (7th S. i. 120, 170).—Bishop Wilberforce was far too good an ornithologist to place a cassowary in Africa. The first line of the rhymes might be changed to

If I were a lion hairy.

But why should the missionary's death be made the subject of the lines? The gentle bird, the cassowary, being dismissed as a creature unknown in Africa, the following rhymes might be fitted to "missionary" and "Timbuctoo," if that is the feat to be accomplished:—

Riding on a dromedary  
O'er the plains of Timbuctoo,  
Comes the British missionary,  
With his tracts and hymn-book too.

J. DIXON.

**INSCRIPTION ON A CHURCH BELL IN FRANCE** (7th S. i. 148).—It is with great deference that I propose a different interpretation from that of our Editor. The inscription is "avemreiaadeaarmangt." I suggest AVE MARIA DEIPARA MATER NATI UNIGENITI. The capitals are the text, the small letters are my suggestions. J. CARRICK MOORE.

I would suggest, with diffidence, "Ave Maria Decor Magna." This makes the right number of letters, which I think is a point in corrupt bell-inscriptions, otherwise the last word might be "aman't" = amantium. I cannot approve the Editor's suggestion in a foot-note.

Cecil Deedes.

Wickham St. Paul's, Halstead.

**THE IRISH CHURCH** (7th S. i. 149).—The most exact account of the antiquities of the early Irish Church is in 'Councils and Ecclesiastical Documents relating to Great Britain and Ireland,' edited by Haddan and Stubbs, vol. ii. pt. ii., 'The Church of Ireland from the Beginning until the English Conquest, A.D. 350[?]-1175,' Ox., 1878.

For many references to Councils, Acts of Convocation, Acts of Parliament, Puritans in time of Elizabeth, Presbyterians in time of Charles I. and the Rebellion, management by Lord Strafford and Bramhall, &c., see the references in the index to Bramhall's 'Works,' edited by A. W. Haddan, vol. v. p. 340, Ox., 1845, s.v. "Church of Ireland":—

H. Cotton. *Fasti Ecclesie Hibernicæ*. 5 vols. Dublin, 1847-60.

M. Archdall. *Monasticon Hibernicum*. Lond., 1786.

M. O'Connor. *History of the Irish Catholics from 1691 to 1818*.

E. P. Shirley. *Letters on the Church of Ireland*. 1851.

W. G. Todd. *The Church of St. Patrick: an Historical Inquiry into the Independence of the Ancient Church of Ireland*. Lond., J. W. Parker, 1844.

Christoph. Wordsworth, Bp. of Linc. *The Church of Ireland, her History and Claims*. Lond., Rivingtons, 1868, third edition.

—Occasional Sermons, preached in Westminster Abbey, fourth series, 25-3, "On the History of the Church of Ireland."

T. Rickman, in *Gothic Architecture*, fourth edition, Lond., 1835, pp. 292-297, has a short account of Irish architecture.

ED. MARSHALL.

My friend Dr. Wm. Mazière Brady wrote an important work on the subject of this query shortly before the Disestablishment, to which operation it is, I believe, credited with contributing. I do not remember the title, and he is at the present moment in Australia; but, of course, it could be easily obtained, and other authorities would probably be found referred to in it.

R. H. BUSK.

**HOGMANAY** (7th S. i. 85, 135).—This has been twice discussed in 'N. & Q.'; viz., 1st S. ix. 495; x. 54; xi. 273; and 5th S. ii. 329, 517; iii. 58, 136. The authorities referred to are Brand's 'Popular Antiquities,' i. 247-250, ed. C. Knight, 1841; i. 457, ed. Bohn; Hone, 'Every Day Book,' ii. 13, 73, ed. 1827; the *Bee*, xvi. 17, edited by J. Anderson, Edinburgh, 1793; Jamieson, 'Scottish Dictionary,' *in voce*. To these may be added Dr. Hales, 'New Analysis of Chronology,' second ed., Lond., 1830, i. 50, 51, note, who adopts the view "that the Scotch *Hog menay* and the French *Au gui menes* are plainly corruptions of the Greek *ἀγία μήνη*, *holy moon*, who was anciently supposed to be in labour at the time of the conjunction or new moon." A conjecture in Chambers's 'Memoir,' p. 22 (quoted in 5th S. iii. 136) that it is a corruption from an old cry in French, *Aux gueux mener*, "Bring to the beggars," is too general, and does not account for the cry being used on the last day of the year. In 5th S. iii. 58, Mr. MAYHEW quotes the Cleasby-Vigfusson 'Icelandic Dictionary' as "connecting the word with the Icelandic *höku-nöte*, mid-winter night, the etymology of which is not known." This seems more likely, so far as the first syllable goes, but does not explain the rest of the word. *Hagmena*, *Hogmany*, *Hugmany*, are also forms in which the word appears, while in Guernsey (as mentioned 1st S. xi. 273) it is said that children used on the nights between Christmas and New Year's Day to go about begging for money and singing

*Oguinani, Oguinano,*  
*Ouvre ta paoute [poche] et puis la reclos.*

*Menage*, in v. "Aguilaneu," has these forms:—"*Hoguinanno*, Basse Normandie; *Aguilanneu*, Touraine; *Aguinaldo*, Spain"; all being corruptions of "Au gui, l'an neuf: ad viscum, annus novus," "an ancient term of rejoicing, derived from the Druids." Cotgrave in v.

W. E. BUCKLEY.

**BELGIUM** (7th S. i. 7).—Is not this word simply the Latin of the French *Belgique*, the Flemish *Belgie*, and the German *Belgien*, the title adopted for the kingdom created out of the Netherlands in 1830? It will be usually found, I think, that



when the English language adopts a geographical name it follows the Latin more nearly than any other form of speech not directly sprung from the Latin. *Belgium* occurs in *Cæsar* ('B. G.' v. 12, 24, 25, 35, and viii. 46, 49, 54) for the territories of the Bellovaci, and probably those of the Ambiani, the Veromandui, and the Atrebatæ. But this is uncertain; for the word *Belgium* does not occur in *Cæsar*, but only *Belgio*, which in some MSS. is *Belgis*. If *Belgio* is correct, the *Belgium* of *Cæsar* was nearly confined to Artois and Picardy. *Belgium* was no new term in 1830, although before that date it had no fixed political meaning; it was, in fact, a geographical expression for the provinces of the Netherlands as a whole which were united under the sovereignty of Burgundy in the fifteenth century. The title-page of a series of maps of the Low Countries, published at Amsterdam in 1634, runs thus:—

"Belgium sive Germania Inferior continens Provincias singulares septem decem juxta artem Geographicam perfectissime descripta, variisque regionum partibus distinctis tabulis aucta per N. I. Piscatorum."

It is clear that *Belgium* was not a name invented in 1830, but an old and convenient name adopted for the new kingdom. J. MASKELL.

P.S.—The title-page of the great work of Foppens, which deals with the literature of the entire Netherlands, may be also cited:—"Bibliotheca Belgica, sive virorum in *Belgio*, vita scriptisque illustrium catalogus, etc. Bruxellis 1739."

LUBBOCK (7th S. i. 86, 137).—Mr. Ferguson ('*Surnames*') suggests two other etymologies, *q. v.* Topographical dictionaries give three Lübecks in Hanover; a Lubeke, or Lübbeke, in Westphalia; and a Lubbeck in Brabant. Lubecus is found as an O.G. name; and there was a jurisconsult of the sixteenth century named Johann Lubecchius. The name Lubbock may be a diminutive of the personal name Lupp or Lobb, perhaps, *i. g.*, the Eng. Love (whence Lovell, Lovett), from *lupus*.

R. S. CHARNOCK.

Hôtel des Etrangers, Nice.

MUST (7th S. i. 47, 71, 117, 151).—I have carefully read over the communication kindly sent in by PROF. SKEAT, and I am sorry to find that this gentleman has misunderstood the nature of my appeal to the readers of 'N. & Q.' I sought not for learning, but simply for information, and that as to whether our English auxiliary *must* is employed by any writer of modern times—say, since the days of Shakespeare—in the sense of the German word *musste*, or our colloquial "had to," "was obliged to," the parentage, the history, and the transformation of the word not being of any practical utility to myself or to my friend with whom I am at variance on this point. I had a dispute as to the powers of certain words, *must* being one of them. My friend asserted, and that

boldly, that "though *must* does not do duty as a preterit in colloquial English, it is so used by Scott, by Macaulay, and by other writers of eminence." On hearing this, I—somewhat incautiously—joined issue with him, asserting that it never appeared in modern works as a preterit. Being unable to prove the negative, I appealed to the readers of 'N. & Q.' I am, however, much obliged to PROF. SKEAT (as an authority in English) for partially answering—perhaps unconsciously—my query, by saying, at the conclusion of his remarks, that the reason why they (*i. e.*, sentences like "I must stop at home yesterday") can no longer be used are numerous, which words, I apprehend, are tantamount to saying that no writer of modern times would employ *must* for "had to," "was obliged to," &c.

A STUDENT OF ENGLISH.

A STUDENT OF ENGLISH asks whether any writer from Shakespeare down employs *must* in the sense of the German *musste*, *i. e.*, as a past tense. The following examples from Gibbon, who was unfamiliar with German, are to the point:—

"Their refusal, faintly coloured by the pretence.... *must* provoke the suspicions of a jealous tyrant."—Chap. xxxvii., last sentence of head "General View of Persecution in Africa."

"The firm and active policy of Clovis *must* curb a licentious spirit which would aggravate the misery of the vanquished, whilst it corrupted the union and discipline of the conquerors."—Chap. xxxviii., "Division of Land by Barbarians."

"The Pomptine Marshes were drained and cultivated by private undertakers, whose distant reward *must* depend on the continuance of public prosperity."—Chap. xxxix., "Flourishing State of Italy."

References to table of contents of 'Decline and Fall.'

EDWARD G. BOURNE.

Yale College, New Haven, U.S.

SUEZ CANAL (7th S. i. 86).—I should imagine that the passage I am about to quote has often been pointed out before; but we can go further back than the days of Sir Walter for an allusion to the Suez Canal. Marlowe, '2 Tamburlaine the Great' (V. iii., ed. Dyce), puts the following words into the mouth of Tamburlaine:—

And here, not far from Alexandria,  
Where as the Terrene and the Red Sea meet,  
Being distant less than full a hundred leagues,  
I mean to cut a channel to them both,  
That men might quickly sail to India."

R. W. BOODLE.

Montreal, P.Q.

SIR RICHARD WHITTINGTON (6th S. iv. 325, 369, 430).—Having recently had occasion to look at the *Inquisitio post-mortem* of Sir William Whittington (father of the famous Lord Mayor), I am enabled to answer the inquiry of J. M. G. as to the cause of his outlawry. He is said therein to have been outlawed in London on Monday, the Feast of St. Gregory, in the previous year,



at the suit of Sir William de Southam, in an action for debt, and to have died on the following Saturday! The jurors further declare that the said William de Wetyngton held the manor of Pauntley, Gloucestershire, in community with Joan his wife, through a fine levied in the King's Court; that such manor is worth eight marks per annum; and that William de Wetyngton, his son and heir, is twenty-three years of age.

A similar return, *mutatis mutandis*, is appended respecting the manor of Solershope, in the county of Hereford, valued at sixty shillings per annum.

## EQUES.

PECULIAR WORDS AND PHRASES IN CHAPMAN'S PLAYS (7th S. I. 184).—*Five-finger*.—At the game of five-cards, "the five fingers (*alias*, five of trumps) is the best card in the pack.....the Ace of Hearts wins the Ace of Trumps, and the Five-fingers not only wins the Ace of Trumps, but also all other cards whatever." Cotton, in his 'Complete Gamester,' 1674, gives a description of this game, from which the above quotation is taken. He says that it "is an Irish Game, and is as much play'd in that Kingdom, and that for considerable sums of money, as *All-fours* is play'd in Kent, but there is little analogy between them." Cotton is a safer authority to consult than Hotten on the subject of games. By the way, is it known who wrote the books to which Hotten boldly put his name as author, viz., 'Slang Dictionary,' 'History of Signboards,' &c.? It is hardly necessary to say that he could not have written them himself.

JULIAN MARSHALL, M.A.

[The author of the 'Slang Dictionary' is Mr. H. Sampson, editor of the *Referee*.]

PUNCH (6th S. xii. 282, 331).—C. M. must not too hastily conclude that "Punch has always been an accompaniment to turtle." The City feasts may, perhaps, be accepted as no mean authority on this grave matter; and according to the bills of fare for the year 1835 (William Taylor Copeland, Mayor), and also for the year 1840 (Thomas Johnson, Mayor), sherbet, and not punch, was the accompanying nectar. It may be of interest to add the general bill of fare:—

- 250 Tureens of Real Turtle.
- 200 bottles of Sherbet.
- 6 dishes of Fish (reserved, apparently, for the Lord Mayor's table).
- 4 boiled Turkeys and Oysters (first six tables).
- 60 roast Pulletts.
- 60 dishes of Fowls.
- 46 ditto of Capons.
- 50 French Pies.
- 53 Hams, ornamented.
- 43 Tongues.
- 2 Barons of Beef.
- 2 quarters of House-Lamb.
- 3 Round of Beef.
- 18 Sirloins, Rumps, and Ribs of Beef.
- 60 Dishes of mashed and other Potatoes.

- 48 ditto of Lobsters and Prawns.
- 140 Jellies.
- 50 Blancmanges.
- 40 dishes of Tarts, creamed.
- 30 ditto of Orange and other Tourtes.
- 40 ditto of Almond Pastry.
- 20 Chantilly Baskets.
- 60 dishes of Mince Pies.
- 56 Salads.

## The Removes.

- 80 Roast Turkeys.
- 6 Leverets (confined to the first six tables).
- 80 Pheasants.
- 24 Geese.
- 40 dishes of Partridges.
- 15 ditto of Wild Fowls.
- 2 Pea Fowls.

## Dessert.

- 100 Pine Apples.
- 200 dishes of Hot-house Grapes.
- 250 Ice Creams.
- 75 Plates of Ripaten (*sic*) and other Pippins.
- 75 Dishes of Pears.
- 60 Ornamented Savoy Cakes.
- 75 Plates of Walnuts.
- 80 ditto of dried Fruit and Preserves.
- 50 ditto of Preserved Ginger.
- 60 ditto of Rout Cakes and Chips.
- 36 ditto of Brandy Cherries.
- Wines.
- Champagne—Hock—Claret—
- Madeira—Port—Sherry.

Whatever may be the reputed capacity of the citizens, the purveyors of the feast would seem to have gauged it to a nicety, since the only difference I can observe between the two feasts is that Alderman Johnson added thirty entrées and six dishes of asparagus to his *menu*. The quantities of the other items are exactly similar to those in Alderman Copeland's.

It would appear, then, it is only of late years that the City has added arrack or other alcohol to its more innocent sherbet.

JOHN J. STOCKEN.

MANORS IN ENGLAND (7th S. i. 68, 133).—In the British Museum, Harl. MS. 6281, "The names of the Lords of every Manor throughout the Counties of England," a transcript of 'Nomina Villarum.' Date, from 1316 to 1559.

B. F. SCARLETT.

BRUNSECH THE SLENDER (7th S. i. 168).—For a summary of the theories about the identity of this saint, see Smith and Wace's 'Dictionary of Christian Biography.' EDWARD H. MARSHALL, M.A.

Hastings.

BROWNE (7th S. i. 68, 155, 198).—The name, which I add with pleasure, is that of the editor to whom I referred, W. A. Greenhill, Esq., M.D., 5, The Croft, Hastings.

ED. MARSHALL.

APOTHECARIES' HALL (7th S. i. 188).—The Apothecaries were formerly included in the Grocers' Company, but obtained a separate charter December 6, 1617. The original hall of



company was built in Water Lane, Blackfriars, and a dispensary founded in 1623. After its destruction by the Great Fire it appears to have been rebuilt on the same site between the years 1670 and 1676. See the 'Municipal Corporations Directory' (1866), p. 479. G. F. R. B.

According to the 'Medical Directory' the Society of Apothecaries was chartered in 1616. 'Old and New London' states that it was incorporated by charter of James I. at the suit of Gideon Delaune, the king's own apothecary. It would, therefore, seem probable that there was an earlier building than the existing one.

E. G. YOUNGER, M.D.

Hanwell, W.

BERE (7th S. i. 167).—Last summer the Dorset Field Club held a meeting at Bere Regis, at which the name was discussed. The volume of *Transactions* recording that meeting is not yet out, so that I can speak only from memory. I may say, however, that no definite result was arrived at. Some wild guesses were made, and one or two different opinions, with a reasonable amount of argument in support of them, were broached. The feeling of the meeting seemed, on the whole, to gravitate to the derivation indicated in the following note in Hutchins's 'Hist. of Dorset' (1861), vol. i. p. 135:—

"Bere, in British [?], is a breadth of underwood or scrub, a copse or withy bed, a bramble or thorn-bed. Many [five] Beres occur in Dorset, and the local peculiarities of all favour this derivation. Lying in low, moist situations, they would naturally be covered with a growth of wet-land wood, such as willows."

In the parish, but mostly on high ground, and not of "wet-land wood," there is still a tract of copse very large for Dorset.

I do no more than allude to the obviously wrong suggestion in the text of Hutchins that the Saxon *byri* or *byrig* has something to do with the name, which in the facsimile Dorset Domesday is, I see, *Bere*, as now.

H. J. MOULE, M.A., Curator.

Dorset County Museum.

Rev. Isaac Taylor ('Words and Places,' p. 119) writes: "In Devonshire there are two or three clusters of Norse names"; and he instances Rockbeer and Bear in North Devon, and Aylesbere, Rockbere, Larkbeer, and Houndbere in South Devon.

No one acquainted with the names on the Ordnance map of Devonshire would, I venture to think, have hazarded the theory that the presence of the termination *bere* implies a Norse settlement! This termination is one of those most frequently found, though it is not quite so common as *-hayne*, *-hays*. An hour's work at the Ordnance map, taking Collumpton as a centre and about fifteen miles as radius, gave me the following thirty

instances (not an exhaustive list): Allerbere,\* Ashbere, Bere (four), Bere Down, Bere Farm (two), Bere William, Bradbere, Deadbere, Dogbere, Fibere, Hembere, Henbere (two), Highbere, Kentisbere, Larkbere, Longbere, Loxbere, Mucksbere, Rockbere (two), Traysbere, Wallbere, Woodbere, Woalsbere (two). Believing as I do that *bere* represents O.E. *bearu*, *bearo*, grove, wood (see Kemble's 'Codex Diplomaticus,' iii. xvii.), it is interesting to note in the above list the names Allerbere, Ashbere, Fibere. Close to Kentisbere is Kentisford, another indication that the termination *-bere* is O.E. F. W. WEAVER.

CANNON AT BILLIARDS (7th S. i. 167).—CAVENDISH is mistaken in quoting 1779 as the date of the earliest English description of "the *carambole* game" at billiards. There is an earlier edition of Charles Jones's 'Hoyle's Games,' published in 1775. The *carambole* game is described in that, and also in another book printed in the same year, "Annals of Gaming,".....by a Connoisseur." In the latter the author remarks that "this game, like the losing, depends chiefly upon strengths, and is usually played with the cue." He also states that it "is a game newly introduced from France," thus anticipating E. White, Esq.'s, statement to the same effect by thirty-two years. It is remarkable that this game, "introduced from France," and described in England in 1775, is not to be found in the 'Académie des Jeux' as late as 1810. It is included in the edition of 1818, and it may, of course, be found possibly in an intermediate edition, if there was one between 1810 and 1818.

Litré gives, "*Carambole*, terme du jeu de billard. La bille rouge, celle qui se place sur la mouche," the ball which is spotted. He adds that the word is borrowed from the Spanish *carambola*, "*Carambole* et tromperie. Origine du reste inconnue." I cannot see why it should not have come, like the name of the tree *carambolier* through the Spanish, from the Malay *karambil*, which Marsden and the Abbé Favre give the signification of "cocoa-nut"; or, perhaps, its first two syllables, like those of *caramel*, through the Spanish and Portuguese, from the Arabic *kora*, ball. There is no ground for supposing that the name had any relation to the colour of the ball. It appears to be more likely that *carambolage* denoted the stroke which was made off the balls, by causing them to meet each other in succession, as distinguished from strokes scored for hazards.

JULIAN MARSHALL.

The derivation suggested by your correspondent is given in the Rev. A. S. Palmer's 'Folk-Etymology':—

\* I have adopted the *bere* form, though in the nance map we find *bere*, *beare*, and *beer*.



"*Cannon*, as a term in billiards, is said to have denoted originally a stroke on the red ball and a white, and to be a corruption of *carrom* or *carom*, a contracted form of Fr. *carambole*, the red ball; *carambole*, to make a double stroke, or ricochet; Sp. *carambola*."

F. C. BIRKBECK TERRY.

HERON FAMILY (7th S. i. 149).—In vol. iii. of Nichols's 'Bibliotheca Topographica Britannica' (No. xx.) there is mention of Henry Heron, of Cressy Hall, knight of the shire for Lincoln, 1722, and member of the Gentleman's Society at Spalding, and in a note it is said that

"the family of Heron of Cressy Hall in Surfleet, are now quite extinct, and the Hall converted into a Farm house. In the chancel are the following epitaphs: On a blue slab. 'Sir Henry Heron, K.B. of Cressy Hall in this parish, died Aug. 9, 1695 æt. 76.' Another for his son Henry, born and died July 12, 1674. Mural monuments for Henry, son of Sir Henry by Dorothy, daughter of Sir James Long, of Draycot, Bart., in whom ended the antient family of Heron, of Ford Castle, Northumberland, and Privy Counsellor to Hen. VIII. He died Sep. 10, 1730, æt. 55. His wife Abigail, daughter of — Heveningham, of Heveningham Hall, died 1735. Dame Anne Fraser, daughter of Sir Henry Heron, relict of Sir Peter Fraser, Bart., died Aug. 25, 1769, æt. 92."

B. F. SCARLETT.

Anne, daughter of Sir Henry Heron, K.B., of Cressy, co. Lincoln, and of Dorothy his wife, was baptized in Surfleet Church, November 11, 1677, by Edward Emerson, curate. She married Sir Peter Fraser, Bart., of Durris, Lord Lieutenant of Kincardineshire, who died s.p. 1729, when the title expired and Durris passed to his grand-nephew, Lord Mordaunt, and descended to the late Duke of Gordon, who sold it in 1826 ('Scottish Arms,' vol. ii. p. 258, by R. R. Stodart, Edinburgh, Wm. Paterson). Lady Fraser succeeded to large property subsequent to her husband's death, some portion of which went to the Scotch family of Maxwell (as I have heard), although not related to her. She died 1769. WM. N. FRASER, Edinburgh.

The information desired by your correspondent SIGMA may possibly be found in 'Genealogical Tables of the Heron Family,' compiled by Sir Richard Heron, and printed in 1798. This book is in the Library of the British Museum.

JAMES SYKES.

SHEPSTER (7th S. i. 68, 91, 115).—I think the supposed origin of this word when used as a name for the starling or stare (*supra*, p. 115) should not pass unchallenged. Montagu, in his 'Ornithological Dictionary' (1802) says of this bird, "In the north of England it is called *chepster* or *chepstarling*," forms of the word which would suggest a very different derivation. ALFRED NEWTON, Magdalene College, Cambridge.

BERGANDER (7th S. i. 147).—This is the ordinary term used by wild-fowlers in this neighbourhood for the sheldrake. The word is usually pronounced

*bar gander*. I have never seen it written, but it is pronounced as if it consisted of two words, as I have written it.

H. C. DAMANT.

Cowes, I.W.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Art of Francesco Bartolozzi, R.A.* One Hundred Autotype Examples. Part I. (Sotheman & Co.)

THE shade of Bartolozzi may well be contented with the homage rendered by the present generation to his genius. Public curiosity and interest are not satisfied with the tribute paid to Bartolozzi in the valuable and scholarly books of Mr. Tuer, and a new and an ambitious attempt is now made to supply what, when completed, will be an adequate, a characteristic, and, in one sense, a priceless reproduction of his work as designer and engraver. In the present instalment of the important work undertaken by the Autotype Company one-fourth of the task is accomplished. Four parts, each containing, like the present, twenty-five subjects, are promised. Nothing can possibly be better than the execution in the plates now issued. The delicacy and purity of style are preserved with irreproachable fidelity. It is needless to say that the collection now given could scarcely, in the original shape, be obtained by the most zealous and fortunate collector. In addition to the twenty-five subjects which constitute the present part there is given as frontispiece the fine portrait of Bartolozzi by Sir Joshua Reynolds, engraved by Robert Samuel Marquand, a pupil of Bartolozzi, from the picture now in the possession of the Earl of Morley. The first plate, 'The Madonna and Child,' after Guido, was executed in Bologna, 1763-4, and is a good specimen of Bartolozzi's early work in line engraving. The second is twenty years later, and is from 'L'Innocence se réfugiant dans les Bras de la Justice' of Marie Louise Elizabeth Lebrun. Next comes a reproduction of an engraved drawing of Cipriani, in which the familiar characteristics of designer and engraver are most satisfactorily presented. It is obviously impossible to go seriatim through the whole of the twenty-five designs. We must content ourselves, accordingly, with indicating Reynolds's 'Lady Smith and her Children' and his 'Simplicity,' a portrait of Miss Gwatkin; 'Cupid's Manufactory,' an exquisite reproduction of one of the exceedingly rare prints from Albani; Angelica Kauffman's 'Eurydice stung by a Snake' and her 'Cordelia'; Zuccheri's 'Mary, Queen of Scots'; the bold *ex-libris* of George III., designed and engraved by Bartolozzi; Lady Diana Beauclerc's 'Amorini'; Guercino's 'Five Boys playing'; Dance's 'Vestris pirouetting on one leg'; Cosway's 'Venus and Adonis'; Hamilton's 'Buffet the Bear,' a delightful group of children; and Bartolozzi's 'Hope,' 'Summer,' and 'Winter.' Whether as illustrative of method or as representative of the best work of the great engraver, these designs, taken from the Print Room in the British Museum, are equally satisfactory. The completed work cannot fail to maintain its value. Each of the plates is accompanied by descriptive and biographical annotations, and the whole is prefaced by a brief but adequate memoir of Bartolozzi, by Mr. Louis Fagan. More satisfactory proof of the kind of work the Autotype Company is doing is not to be desired.

*Sunshine and Shadow.* Meditations from the Sermons of the Rev. Stopford A. Brooke, M.A., arranged for Daily Use. (Stott.)

THIS choice little volume of suggestive thoughts differs from the ordinary run of "birthday books" in its careful editing and in the connected arrangement of the



extracts into groups of subjects. The editor deserves the thanks of the wide circle of Mr. Brooke's friends and the still wider circle of readers of his published works, who will be glad to possess this concentrated essence of his teachings. The happiness of many of the selections is conspicuous, and the whole, which has a good portrait from a photograph, is an eminently desirable possession.

*Consuetudinarium Ecclesie Lincolnensis, tempore Richardi de Gravesend Episcopi A.D. 1258-1279 Redactum.* With Introductory Notes by Christopher Wordsworth. Edited by Herbert Edward Reynolds. (Privately printed.)

THIS thin folio will be found of extreme interest by all who are attracted by the services of the mediæval Church. Its contents have never before been printed, and it throws so much light on the manners of our un-reformed Church that we cannot conceive that any one who is a master of the old Church Latin will be careless as to its contents. The preface, which extends to upwards of forty pages, is learned, as we should expect from a son of the late scholarly Bishop of Lincoln. Mr. Wordsworth has also had the assistance of Mr. Bradshaw, the Cambridge librarian, who has been so very recently taken from us, so that we may pronounce the work to have appeared with every advantage as to editorship.

Lincoln can boast of no grand series of chronicles like Durham, whose

Cathedral huge and vast

Looks down upon the Wear,

nor of a series of fabric-rolls like those at York, which furnish us with a living picture of the manner in which that great temple of God was reared. But Lincoln has her own treasures to boast of; her record room and library are mines from which succeeding generations of historical students will quarry treasures. Probably, however, no greater one will ever be found there than this 'Consuetudinarium,' which shows us how the services of a great religious community were conducted when Edward I. was our king.

*The Two Foundations of St. Bartholomew's Hospital.* By W. Morrant Baker. (Smith, Elder & Co.)

THIS lecture, delivered before the Abernethian Society last year, has been published in accordance with their very reasonable wishes. Very pleasantly and instructively Mr. Baker tells us of Rahere, his times, and his works, and of the second foundation in 1546; proving that the surgeon may use the pen of a ready writer no less skilfully than the knife. There is an engraving of Rahere's tomb as frontispiece, and print, paper, and binding are all that could be wished.

THE latest number of *Le Livre* contains papers on 'Un Original du Journalisme' (Amable Escande), by M. Victor Fournel, and a second of much interest, by M. M. H. Harriette, on 'La Colombine et Clément Marot.' A capital illustration, 'Un Travail de Bénédictin,' is also supplied.

THE Rev. Robert Barlow Gardiner, late scholar of Wadham College, who in 1884 edited the registers of St. Paul's School, is now engaged in preparing for publication, from the college registers, &c., the records of all those who have been members of Wadham College from the time of its foundation.

In the April number of *Walford's Antiquarian* will begin the second of the editor's papers on 'Our Early Antiquarians,' dealing with Sir William Dugdale, the historian of Warwickshire. The number will contain also a continuation of Mr. James Greenstreet's contri-

bution from the Ordinary from 'Mr. Jenyns' Booke of Armes' and an autograph letter of Dr. Stukeley, addressed to Charles Gray.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. A. M.—Edward I. died in his tent at Burgh-on-the-Sands, near Carlisle, July 7, 1307, and his body, says Fabyan, was with great solemnity conveyed to Westminster, where he was buried on the south side of St. Edward's Chapel, at the head of his father. The body was brought by land, as a letter printed in a note to Sir Harris Nicolas's 'Chronology of History' mentions that it was at Richmond, in Yorkshire, on July 30, 1307; but this and Waltham seem to be the only halting places recorded.

JAMES HOOPER ('Tartini and the Devil').—The story that the famous sonata of Tartini, 'Il Trillo del Diavolo,' was composed after a dream in which the composer heard the devil play on the fiddle a sonata of exquisite beauty which he vainly attempted to reproduce, rests upon the authority of Jos. Jérôme Le François de Lalande, the celebrated astronomer, who, in the last volume (viii.) of his 'Voyage d'un Français en Italie en 1765-6,' Venice et Paris, 1769, says that Tartini told the story of himself.

W. H. F. B. ('The Ivory Gate').—Of the two gates of sleep, one of horn and the other of ivory, mention is made, among others, by Homer, 'Od.' i. 562; Virgil, 'Æn.' vi. 894; Horace, iii. 27, 41. The phrase had passed into a quasi-proverbial saying at least as early as the days of Plato.

DOROTHEA TOWNSEND ('Shropshire Visitations').—See Eyton's 'Shropshire,' one of the best county histories extant.

BOILEAU ('Inholder').—This word, as an equivalent of *innkeeper*, is familiar in early literature.

JAMES NICHOLSON ('Dorothy Forster').—Prisoners of rank were ordinarily beheaded, while those of lower degree were hanged. Burning seems to have been general in the case of so-called heretics.

T. ('Latin Translation of 'Art thou weary'').—See the volume of joint translations by W. E. Gladstone and his brother-in-law, Lord Lyttelton.

AGNEW.—Directories of London in the second half of the last century are in existence, and may be found in the British Museum and other collections. The earliest known directory was, we believe, reprinted by John Camden Hotten.

CORRIGENDUM.—P. 218, col. I, l. 19, for "Golias" read *Golia*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MARCH 27, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XIII.

The authors who accept the other alternative, and derive the continental Bretons from Britain, are considerably more numerous, and if their authority does not carry the same weight as that of Bede, or even of Mr. Wright, at all events they are more amusing. This is the story told by the so-called Nennius; Maximus (al. Maximianus), the seventh emperor who reigned in Britain,

"withdrew from Britain with all the soldiers of the Britons, and not only slew Gratianus, king of the Romans, but obtained the empire of the whole of Europe. And he would not dismiss the soldiers who had withdrawn with him from Britain, either to their wives or their sons or their possessions, but gave them many regions, from the pool on the top of Jupiter's mountain (=Mount St. Bernard) as far as the city which is called Cant-guic (=Quimper) and Crutochidant, that is the Western mound (=Pont-Croix, west of Quimper). These are the Armorican Britons, and they have never to this day returned to their own soil. Thence it came to pass that Britain was occupied by extraneous races and its own citizens were expelled."\*

On this passage one MS. has a marginal note:

"For the Armoric Britons who are beyond the sea,

\* Hist. Nen., 'M.H.B.' p. 61. The marginal note is printed in the text.

going forth hence on the expedition with Maximus the tyrant, since they were unable to come back, laid waste the western parts of Gaul down to the ground. Not one single male did they leave alive, and taking their wives and daughters in marriage, they cut off all their tongues, so that their children should not learn their mothers' language. Wherefore we also call them in our tongue Letewicion—that is, half-dumb—because they speak confusedly."\*

A note of this kind carries its character legibly written on its forehead. We recognize it at once as a "myth of observation." The real likeness and unlikeness of the Welsh and Breton speech had been observed, and the observer invented a myth to account for both phenomena. But although the text to which this note is appended is apparently history, it is equally pure myth in reality. An Emperor Maximus—the greatest—who goes forth conquering and to conquer the whole of Europe, who will not let his followers go, but gives them broad lands stretching away from the pool on the top of the mountain of Diespiter as far as the city of the Gorgeous Circle and onwards to a Hill of Meeting in the Far West, is a mere miserable cheat and impostor in the domain of history—clearly the wrong man in the wrong place. But the moment he puts off his shabby disguise, and steps out of sham history into real mythology, we recognize the true Odysseus, the Sun-god himself—Tydian, Phœbus Apollo, Maximus, what you will—masquerading as a Roman emperor of the third century in the historic romance of the ninth or tenth.

During the last few years a wholesome scepticism has declined to accept the wholesale application of the "sun-myth theory," which came into fashion with Prof. Max Müller's lectures and the 'Aryan Mythology' of Sir George Cox. During the same period, too, persistent efforts have been made to rehabilitate as far as possible the sorely damaged character of the pseudo-Nennius as a credible historian. The wary reader, therefore, will no doubt be disposed to scout at once my suggestion as to the true character of Nennius's Maximus. But before pronouncing final judgment he will find it, I think, advisable to review the myth in its next stage of development.

This is to be found in the 'History of the

\* Llydaw is the Welsh equivalent of Armorica in meaning and application, and I infer that some word very like it, if not identical, was early in use among the Bretons as the name of their territory. In its Latinized form it is Letavia, which appears as Letania in the life of Gildas in the 'Acta Sanctorum Ord. Ben.' i. 138. From Llydaw or the Breton equivalent I suppose the Angul-saxons derived their Lidwicas=Bretons, and from this Saxon form I apprehend the annotator on Nennius took his Letewicion, which might easily bear the meaning he gives. It is curious to find the Angul-saxons adopting a Breton name in a form which in their own language had a totally different significance, and the Welsh at a later period adopting the Saxon name and repeating the process. If I am wrong in my conjecture I shall be glad if some Celtic scholar will set me right.



Britons,' by Geoffrey of Monmouth, which that eminent early historical novelist finished in 1147. In this version, Octavian, King of Britain, in his old age, bestows his kingdom and his daughter on Maximian, the cousin of Constantine and nephew of King Coel. Octavian's nephew, Conan Meriadec (=the Stupid), who had hoped to succeed his uncle as King of Britain, was mightily incensed at being thus superseded, and made war against Maximian; but at last, after much damage wrought on both sides, they were reconciled by the intercession of friends, and Conan resigned his claims to the crown. Five years later, Maximian, waxing proud of the vast treasure that daily poured in upon him, fitted out a great fleet and assembled all the forces of Britain for the conquest of Gaul. Setting sail with Conan and the army, he arrived first in the kingdom of Armorica, now called Brittany, where he was met by Inbaltus at the head of a large force. He slew Inbaltus and fifteen thousand Armoricans, after which he held a conversation with Conan and explained his views, which were, briefly, to make Conan king of Brittany, to drive out the old inhabitants, and people it again from Britain. "Upon this, Conan, with a submissive bow, gave him thanks, and promised to continue loyal to him as long as he lived." The programme was duly carried out. Every male Armorican was slaughtered, and the country was peopled by Britons. Maximian, in short, made another Britain of it and bestowed it on Conan, previous to conquering the rest of Gaul and the whole of Germany for himself.

The story about cutting off the tongues of the Breton women is apparently unknown to Geoffrey. As soon as he has settled Conan comfortably on the throne of Brittany, he makes him send over to Britain for wives for his fellow-soldiers. Maximian, it seems, on leaving Britain had confided the government to Dinotus (Welsh, Dinod=the Insignificant), King of Cornwall, with whose daughter Ursula Conan was passionately in love. To Dinotus, accordingly, Conan dispatched an embassy to explain the situation and secure his good offices in obtaining a supply of wives for himself and his men. The order was large, but Dinotus was equal to the occasion.

"He summoned together the daughters of the nobility from all provinces to the number of eleven thousand, but of the meaner sort sixty thousand, and commanded them to appear all together in the city of London. He likewise ordered ships to be brought from all shores for their transport to their future husbands.....And now, the ships being ready, they went on board, and sailing down the Thames made towards the sea. At last, as they were steering towards the Armorican coast, contrary winds arose and scattered the whole fleet. Most of the ships foundered in the storm, but the women who escaped the danger of the sea were driven on strange islands and either massacred or made slaves by the savages. For it so happened they fell into the hands of the cruel soldiers of Guanius [Welsh, Gwânwr=stabber

or piercer], king of the Huns, and Melga [Maelgad=warrior !], king of the Picts, who at that time, by the command of Gratian, were making terrible havoc in Germany and the nations on the sea-coast."\*

BROTHER FABIAN.

(To be continued.)

JOHN SMITH, GENT., AUTHOR OF 'THE MYSTERY OF RHETORICK UNVEIL'D,' 8vo., 1657, 1673.

I am curious to ascertain something of the author of the above work, as I find neither the author nor book mentioned in the authorities. This book is somewhat meritorious in character, and is remarkable for the number of examples the compiler has derived from the Scriptures. Hazlitt, in his 'Collections,' mentions a contemporary "John Smith, gent.," author in 1673 of 'England's Improvement Reviv'd,' 4to.

The present author in 1656 was living in Montague Close, near St. Saviour's Church, Southwark. There is a copy of the first edition, which is rather scarce, in the library of the Rev. J. I. Dredge, of Buckland Brewer, Bideford, to whom it came from the Cohan Library, thus entitled:—

The *Mysterie of Rhetorique Unvail'd*, Wherein above 130 *The Tropes and Figures* are severally derived from the *Greek* into *English*, together with lively Definitions and Variety Of *Latin English Scriptural Examples*, Pertinent to each of them apart. Conducting very much to the right understanding of the Sense of the Letter of the Scripture (the want thereof occasions many dangerous Errors this day). Eminently delightful and profitable for young Scholars, and others of all sorts, enabling them to discern and imitate the Elegancy in any Author they read, &c. By John Smith, Gent.

*Ut hominis decus est ingenium :*

*Sic ingenii lumen est Eloquentia.*—Cic.

London, Printed by E. Cotes for George Eversden at the Mayden head in Pauls-Church-yard, 1657. 8vo. pp. xvi, 267, v.

This copy seems to have belonged to Joseph Neswer, who has written the following on the fly-leaf, illustrating a trick of language with which Mr. Smith does not deal:—

"There was A man talking with a Cungioer And they mad A wager that he wold make A serkle And he should not be able to com out til he told him to. And went into the serkle & immediately he told him to com out."

The patrons of the first edition of the book show a west country connexion, viz., Sir Wm. Roberts, Knt., and Edward Cary, Esq. It was licensed by the Rev. Joseph Caryl, May 5, 1656. The next edition was dated in 1673, and was issued as a new book. By that time the author seems to have formed some connexion with Manchester, or else his book had been introduced into the grammar school of that town. It is a new edition. The title-page is the same, except that "of" is added after "130," and that the sentence "Conducting

\* Geoff. Mon., 'Hist. Brit.,' v. 11-16.



.....day" is omitted; the imprint is, "London, Printed by E. T. and R. H. for George Eversden at the Adam and Eve in St. John's Lane, and Ralph Shelmerdine, Bookseller in Manchester, 1673." Pp. xxx, 248, viij. Upon the last fly-leaf Shelmerdine advertises some local and other books, including the second edition of Gee on 'Prayer,' Bell's 'Enoch's Walk,' Newcome's 'Usurpation Defeated,' and Warden Heyrick's 'Coronation Sermon'; with several treatises, &c., by the Rev. Christopher Love, whose tragic fate Heyrick and some other Lancashire ministers had nearly shared. These works were all printed for and sold by Eversden and by Shelmerdine. The latter was an intelligent bookseller of Manchester, kinsman or cousin of the Rev. Henry Newcome just named, minister of the town, and his shop was the resort of the literary men of the neighbourhood of that day. It was Shelmerdine who lent Newcome a good part of the literature which that voracious reader mentions in his 'Diary'; and from his shop came many of the books now preserved at the Chetham Library. This last edition is dedicated to the Right Worshipful Sir Martin Noell, Knight; and the author makes reference to "those manifold Obligements which your Noble Self and Worthy Stock (viz., Mr. Edward Noell and James Noell, of Tottenham, in the county of Middlesex) have accumulated upon me." Sir Martin was the son of a scrivener of that name who had been knighted at Whitehall Sept. 2, 1662, and who died early in 1668. The son, his heir, Smith's patron, was of London; he was knighted in November, 1663 or 1665, and had a brother named Thomas, of London, merchant (Le Neve's 'Knights,' pp. 160-1, 199, 257). The copy of the book before me has the following autographs, written between long intervals of time:—"Walt. Harding," "Wm. Oliver" (very neat), "Alex. Blair" (modern), and "G. J. 6d." By the good offices of its last owner, J. S. Attwood, Esq., of Exeter, it has lately come into my library. There is a copy of this edition of the book in the Manchester Free Library (No. 34,376).

Stretford, Manchester.

JOHN E. BAILEY.

#### THE ECCLESIASTICAL CALENDAR.

The ambiguity which has frequently been a trouble to historians and chronologists from the circumstance that the year began in England at two different dates prior to the year 1752 has often been remarked upon. Before then the legal reckoning began on March 25 (not April, as is stated by a curious error reprinted in the ninth edition, vol. iv. p. 677, of the 'Encyclopædia Britannica' from the eighth, in the article on the Calendar), which is stated, in the Act passed in 1751 (24 Geo. II., c. 23) for reforming the calendar, to have been

"attended with divers inconveniences, not only as it differs from neighbouring nations, but also from the legal method of computation in that part of Great Britain called Scotland and from the common usage throughout the whole kingdom."

The late Bishop of Meath, Dr. Butcher, in his elaborate work on the 'Ecclesiastical Calendar' (edited and published by his sons in 1877), points out (p. 154) a remarkable instance of the variation of practice on this point, that

"while the ecclesiastical year was reckoned to commence on the 25th of March, during the whole interval from the first compiling of our Prayer Book, in 1549, down to its final revision, in 1662, and while in the Prayer Books of 1604 and 1662 the year is expressly stated to begin on March 25, still the Lessons in the daily Calendar are arranged with reference to January 1."

A still more curious circumstance in this matter he does not seem to have noticed. In the Prayer Book for 1559, after the collect for St. Stephen's Day, the direction is given, "Then shall followe the Collect of the Nativitie, whiche shal be saied continually unto Newes yeres daye." (This was changed at the revision in 1662 to "unto New Year's Eve," as it still stands, it being intended to use the collect for January 1 on the eve of that day.) Occurring in a book which, as Dr. Butcher says, expressly states that "the supputation of the year of our Lord in the Church of England beginneth the Five and twentieth day of March," this is certainly a curious instance of how the habit of "common usage" often makes people write differently from what they intend.

I referred above to a misprint in the 'Encyclopædia Britannica' in giving the old date of the commencement of the year (April 25 instead of March 25), which it is strange was not corrected in the new edition. But in the same article (on the Calendar) there is another mistake, which cannot be a mere misprint. It is stated (p. 667) respecting the additional day in leap-year, that "in the ecclesiastical calendar the intercalary day is still placed between the 24th and 25th of February; in the civil calendar it is the 29th." In the *Romish* ecclesiastical calendar it is, indeed, as here stated; but in the *English* (to which one would have thought primary reference was intended in England) this has ceased to be the case since the last revision of the Prayer Book in 1662, so that for more than two hundred years in this country the ecclesiastical calendar, like the civil, places the intercalary day of leap-year at the end of February.

I should like also to make a few remarks on some things in the rules and precepts for finding Easter at any future time which are printed in our Prayer Books. As Blunt observes in the 'Annotated Book of Common Prayer,' there is really no necessity whatever for printing copies of all these tables in every edition of that book (excepting that I presume the omission of any of them would require the repeal of part of the Act of Par-



liament before referred to, viz., the words, "And that the said new Calendar, tables and rules, hereunto annexed, shall be prefixed to all such future editions of the said book, in the room and stead thereof"—i. e., of the golden numbers previously prefixed to certain days in the calendar and the short table headed "To find Easter for ever". I merely wish now, however, to call attention to two minor points. Before the reformation of the calendar in 1752, in accordance with this Act of 1751, the golden numbers were prefixed throughout the calendar to those days in which new moons would occur in the years to which those golden numbers in succession belonged, it being erroneously supposed that the metonic cycle was exact and that this arrangement would last for ever. At the reformation in question these golden numbers were removed, but a small table was inserted after the calendar in which the numbers were prefixed to the days between March 21 and April 25 on which the full (not, as before, the new) moon would occur during the Easter limits in the years to which those golden numbers belonged; it being expressly stated that this table would only hold good until the year 1899, and a subsequent table giving the numbers so arranged as to be available for the three hundred years after that date, or until A.D. 2199. What I desire to point out is the absurdity of adding to the heading of the first of these tables the words "according to the foregoing calendar." The real meaning of these words seems to be, "instead of that given in previous editions in which the golden numbers are connected with those prefixed to the days of the year in the calendar as set forth in those editions"; but who, in the name of common sense, would read this interpretation into them? If the table must still be printed, cannot those words (which we may well call unintelligible) be omitted from the heading?

One other point. The advisers of Pope Gregory XIII., when he reformed the calendar in 1582 (of those advisers Clavius might well have said "*c'est moi*"), made use of the epacts in forming tables for the determination of Easter. Those who carried out the same reformation in England (in which the then Astronomer Royal, Dr. Bradley, had the principal share) preferred to adapt the golden numbers. As no use, therefore, whatever is made of the epacts in the tables in our Prayer Book, it was hardly worth while even to tabulate them, as is done in one of the other tables (the only really necessary one for ordinary use), in which the movable feasts are given for a term of years.

W. T. LYNN.

Blackheath.

CONVOCAATION: CONCIONES AD CLERUM.—I have regularly preserved the names of the

preachers of the Latin sermon at the opening of the Convocation of Canterbury since 1847, as follows:—

1847, Nov. 19. Dr. R. W. Jelf, Canon of Christchurch. Text, John xiv. 27.

1852, Nov. 5. Dr. Jeremie, Regius Professor of Divinity, Cambridge. Mark xiv. 34.

1857, May 1. Rev. W. H. Cox, B.D., Prebendary of Hereford. 2 Tim. ii. 24, 25.

1859, June 1. Hon. and Rev. S. Waldegrave, Canon of Salisbury. Jude 3.

1866, Feb. 2. Rev. J. W. Joyce, Rector of Burford. Acts xv. 6.

1868, Dec. 11. Dr. Jeremie, Dean of Lincoln. Rom. xiv. 19.

1874, March 6. Dr. Merivale, Dean of Ely. Mal. iii. 16.

1880, May 31. Dr. Balston, Archdeacon of Derby. Matt. xviii. 20.

1886, Jan. 13. Dr. Bradley, Dean of Westminster. Psalm cxxi. 1-5.

The sermons of Jelf, Jeremie, Cox, Joyce, and Merivale have been published. J. MASKELL.

#### RENT OF LAND IN 1740.—

"April 4, 1740. Articles of Agreement between Thomas Cooper and John Weston, both of Hugglescote, in the County of Leicester.

"1. Inprimis, That the said Mr. Cooper hath lett to the said John Weston part of an Estate in Hugglescote, in the Name of one Yard Land with Common for the said Yard Land, and two Pastures in the Town Close there.

"2. That the said John Weston hath agreed to pay to said Mr. Cooper or his Assignes for the same the sum of seven pounds a year, by 2 equal portions, on the 29 of September and the 25 of March, the first payment to be on the 29 of September next, and that this Agreement be for 3 yeares, and so from 3 yeares to 3 yeares.

"3. That the said John Weston is to fetch and unload 2 load of Coals or Lyme for the said Mr. Cooper every year that he holdeth the said lands, the said Mr. Cooper paying for the same Coals or Lyme at the Pitte.

"4. That the said Mr. Cooper allow the said John Weston 6 shillings to buy 6 Quarter of Lyme yearly, the said John Weston fetching the same and spreading the same upon the premisses in order to help get and keep the said Land in heart, and that the said John Weston spread 20 Load of good Muck or Manure yearly upon the same Land for the same purpose.

"5. That the said Mr. Cooper pay the Chief Rent and Land Tax, and the said John Weston pay 20 shillings a year for Tythe and a third part of the Levyes for the whole Living, and Mr. Cooper is to pay the Rest.

"April 4, 1740. Articles of Agreement between Thomas Cooper, of Hugglescote, and William Brown.

"1. Inprimis, that the said Mr. Cooper hath Lett to the said William Brown part of an Estate in Hugglescote in the Name of one Yard Land with common for the said yard Land and seven Pastures in the Town Close there.

"2. That the said William Brown hath agreed to pay to the said Mr. Cooper for the same the sum of nine pounds and ten shillings a year, by 2 even and equal portions, the first payment to be on the twenty ninth day of September next, and that agreement to be for 3 yeares and so from 3 yeares to 3 yeares.



"3. That the said William Brown is to fetch and unload 2 stack of Coals for the said Mr. Cooper every Year that he holdeth the said Land to his House in Hugglescote. He the said Mr. Cooper paying for the said Coals at the Pitts.

"4. That the said Mr. Cooper allow the said William Brown 6 shillings to buy 6 Quarter of Lyme Yearly, the said William Brown fetching the same and spreading the same upon the premises in order to help get and keep the said Land in heart, and that the said William Brown spread 20 load of good Muck or Manure upon the same for the said purpose yearly.

"5. That Mr. Cooper pay the Chief Rent and Land Taxes, and William Brown 20s. a year for Tythe and a third part of the Levies for the whole Living."

The foregoing, which I find among my family papers, is of interest to owners and occupiers of land at the present low prices. A "yard" land would be now about thirty acres. The "common" right was upon Charnwood Forest, which was enclosed at the beginning of the present century. (The award was printed in 1808.) The "Town Close" at Hugglescote was enclosed about a century ago. The "Lyme" would be fetched from Grace Dieu, a few miles away. T. C. paid for eight quarters in 1742, 8s. 6d.; and for a Load of Coals in 1740, 8s. 4d. Labourers were paid for mowing in 1740, 1s. a day. Veal could be had in 1741 for 2d. a pound; beef for 3d. a pound; five pounds of mutton and carrots for 1s. 6d.; and a strike of wheat for 4s., and of oats for 2s.

T. COOPER, M.A.

Banks Vicarage, Southport.

EDMUND GAYTON.—The writer of 'Pleasant Notes upon Don Quixot,' as it is styled on the title-page, or "Festivous Notes," as the running heading has it, printed in folio by William Hunt in 1654, was "Edmund Gayton, Esq.," 1609-1666. He went from Merchant Taylors' School to St. John's Coll., Oxford, in 1625. He became Master of Arts, Bachelor of Medicine, and Superior Beadle. From this office he was ejected by the Parliamentary Visitors in 1648. He then removed to London, married, and became a "writer for bread." On the Restoration he was replaced in his beadleship, and died at Oxford in 1666. A. à Wood gives a list of his known writings, and states that when a fresh beadle had to be chosen, the Vice-Chancellor, Dr. Fell, said, "Have a care whom you choose; by all means do not elect a poet, or any that do *libellos scribere*"; and added that Gayton was such an ill husband and so improvident that he had but one farthing in his pocket when he died.

The 'Notes on Don Quixot,' though not the rarest, is by far the best known of Gayton's works. A second edition of it was prepared for the press, carefully "revised and adapted," by J. P., in 1768, and printed for F. Newbery, in St. Paul's Churchyard. There is no mention of this volume, I believe, in Mr. Welsh's very interesting account of the Newberys. I should be glad to know who

edited it. It is very singular that "he was quite unable to find out who E. Gayton was." The introductory poem by his friend John Speed points him out as an Oxford man; and A. à Wood, ii. 388, gives clear information who he was, but there is no clue to the new editor, J. P.

EDWARD SOLLY.

FLAMBOROUGH AND KIRK ELLA (E. YORKS.).—There are two derivations given for the place-name Flamborough, the commonest being from the *flame* which burns, or used to burn, on the headland bearing the same name, the other being from Ida, the *flame* bearer. Both of these I believe to be wrong, as they are evidently based on the modern spelling, which must always prove an unstable foundation. Mr. Thomas Holderness, of Driffield, in a paper read before the Hull Literary Club, was, I believe, the first to question the commonly accepted derivation. To him, therefore, must be given whatever credit may be due.

Flamborough is mentioned three times in the Domesday Survey, and the spellings are Flaneburg (twice) and Flanebyrg (once). In Mountain's 'History of Selby,' p. 39, there is the following entry:—

"In William I.'s time Gilbert Tyson gave the tythes and the church at Elvelay to the monks of Selby, and this church was confirmed to them by Roger de Mowbray, by Eustace de Vesey, by William Constable de Flaynburgh, and by John de Beaver."

In the same work, p. 50, we find another grant to the monks of Selby, thus:—

"Adam Tyson, with the consent of Emma, his wife, and William, his son, gave a place in the wood of Holme, called Atoncroft, with common pasture in the wood, and timber for building and wood for fencing or burning, and free pannage for their hogs, which was confirmed by William Constable of Flaynburgh" (circa 1260?).

In Poulson's 'History of Holderness,' vol. i. p. 54, "Rob'tus le Conestable de Flainburgh" is among the list of knights and squires required by Edward III. to aid him in his wars against Philip de Valois (circa 1338).

In Thompson's 'Historical Sketches of Bridlington,' p. 53, the word is spelt Flainburg. In King Stephen's charter to Bridlington Priory it is Flaynburg, and on a partially obliterated brass in Flamborough Church may be read a long quaint epitaph on Marmaduke Constable of Flaynborgh, knight, who fought at Flodden Field in 1513.

There is thus no *m* in the spelling of the word up to about the middle of the sixteenth century. In Northamptonshire is a place named Flanesborough, and this, I think, will be the uncorrupted form of corrupted Flamborough. Near St. Oswald's Church, Flamborough, are some ruins, still called "Dane's Tower" or "Dane's Castle"; and these dumb stones may be all that is left of the castle or burg belonging to the person whose name was



expressed by the different spellings Flane, Flayn, or Flain, and who gave his name to this place. Lastly, *flame* is a French word, from the Latin (Skeat's 'Dict.'), and would not be known until long after Flaynburg got its name. Will any correspondent kindly give the *original* title of Ida, and not its modern English translation "flame bearer"? Is it *flæn* (sword) bearer.

*Kirk Ella*.—This name is frequently derived from the personal name Ella. The Domesday spelling is Aluengi, or Alvengi, being Old Norse for "elf pasture." In the extract (quoted above) from Mountain's 'Selby' we find its Anglo-Saxon equivalent—Elvelay—also meaning "elf pasture." The contraction of the word by the omission of the *ve* gives us Ellay, or Ella. The word *Kirk* is a modern addition. J. NICHOLSON.

15, Leicester Street, Hull.

VONDEL AND MILTON.—I do not know if the following early notice of the alleged borrowings of Milton from Vondel was brought forward during the recent controversy. I find it in a letter addressed by Thomas Lovell Beddoes to B. W. Procter ("Barry Cornwall"), dated (without place) April 19, 1829, which is printed (p. 274) in 'Bryan Waller Procter: an Autobiographical Fragment,' &c. (London, Bell, 1877):—

"Can you tell me whether Vondel's 'Lucifer' has been translated? It is a tragedy somewhat in the form of 'Seneca.' J. von Vondel was born at Cologne, 1587 (according to van Rampen), and 'Lucifer' published in 1654. Milton, born in 1608, published 'Paradise Lost' in 1667. It is to me very unlikely that Milton should have been acquainted with the Dutch language, for Latin was the learned language in Holland long after this period, and M—— was Cromwell's Latin Secretary; therefore if he had any business with the Dutch, he would not have transacted it unnecessarily in their language, and I do not recollect that he visited Holland in his travels; if he had he would hardly have gone further than learned Leyden. Both on this account and because I am rather partial to Holland and the Dutch (for their doings against Spain, their toleration, their (old) liberty of the press, and their literature, wonderfully rich for so small a people), I was very much pleased and struck on finding two lines in Vondel's 'Lucifer' which I translate literally:—

And rather the first prince at an inferior court  
Than in the blessed light the second or still less.

'Lucifer,' Act II.

Does it not seem as if at certain periods of the world some secret influence in nature was acting universally on the spirit of mankind, and predisposing it to the culture of certain sciences or arts, and leading it to the discovery, even of certain special ideas and facts in these? [After instancing Scheele's and Priestly's almost simultaneous discovery of oxygen gas, &c., B. goes on.] Middleton's 'Witch' and 'Macbeth' present in the lyrical parts so close a similarity that one can hardly doubt of the existence here of imitation on one side. I cannot but think that M—— was the plagiarist, and that some error must have occurred with regard to the dates of the two pieces."

J. D. C.

29, Albert Hall Mansions, S.W.

BOLE: BOWL.—Jer. Taylor has the following passage:—

"The world presents us with fair language, promising hopes, convenient fortunes, pompous honours, and these are the *outsides* of the *bole*, but when it is swallowed, these dissolve on the instant, and there remains bitterness and the malignity of *coloquintida*" ('Great Exemplar,' pt. ii. x. 9; 'Works,' Eden's ed., vol. ii. p. 293).

Abp. Trench, in transcribing this passage, substitutes:—"These are the *outside* of the *bowl*" ('Miracles,' p. 109, Lon., 1850). Does he not misunderstand the words, and therefore needlessly alter the spelling of the two? May not "*outsides*" be very properly retained where *bole* is understood as Taylor seems to have understood it? No one could ever have taken his colocyth in a *bowl*, but in a pill. The word was in familiar use in *bolearmena* (Herbert, 'Country Parson,' chap. xxiii.), the amorphous lump more commonly known as "*bole Armenac*" or "*Armenian bole*." So it would be from the Greek through the Latin, *βολος*, *bolus*, *bole*, as *βολβός*, *bulbus*, *bulb*, in which case the "*outsides*" would be of the coating of the *bole* itself, not the external independent surrounding of a bowl. Terence uses the word *bolus* for a delicious morsel, "*bolus ereptus e faucibus*" ('Heaut,' IV. ii. 6). There is with us the common use of the word as a term in pharmacy.

ED. MARSHALL.

EYE-CLOSERS.—A bit of sentiment, which "makes for" folk-lore is so quaintly set in Mr. Thomas Hardy's story 'The Mayor of Casterbridge,' now current in the *Graphic*, that I cannot resist extracting it for 'N. & Q.':—

"'Yes,' says she, 'when I'm gone, and my last breath's blowed, look in the top drawer o' the chest in the back room, by the winder, and you'll find all my coffin-clothes; a piece of flannel—that's to put under me, and the little piece is to put under my head; and my new stockings for my feet—they be folded alongside and all my other things. And there's four ounce pennies, the heaviest I could find, a-tied up in bits of linen for weights—two for my right eye, and two for my left,' she said. 'And when you've used 'em and my eyes don't open no more, bury the pennies, good souls, and don't ye go spending 'em, for I shouldn't like it. And open the winders as soon as I'm carried out, and make it as cheerful as you can for my Elizabeth Jane.'"

"Ah, poor heart!"

"Well, and Martha did it, and buried the ounce pennies in the garden. But, if ye'll believe words, that man Christopher Coney, went and dug 'em up and spent 'em at the King o' Prussia. 'Faith,' he said, 'why should death deprive life of fourpence?'"—Ch. xviii.

ST. SWITHIN.

WILLIAM GIFFORD.—Prof. Morley's latest addition to his "Universal Library" is Southey's 'Life of Nelson,' which it is pleasant to see in this form and in such clear distinct type as it has been found possible to give it. The introduction, touching Southey himself, is, like all Mr. Morley's work, interesting and valuable, but it is curious to find



him (or, let us hope, his compositor) calling the great satirical editor *William Giffard*. In the closing page of the introduction the name is so printed five different times, which leads the reader to infer either that a new theory has been started (as "*Vergil*" for *Virgil*) or that the compositor, being, like *Cæsar*, "constant as the northern star," has displayed a beautiful consistency in his labours. Let us hope that the latter is the case, and that a new myth is not looming from the beginning of our own century.

Helensburgh, N.B.

THOMAS BAYNE.

STRIGUL, CHEPSTOW, PEMBROKE, LIMESY.—Clutterbuck, in his '*Hertfordshire*,' vol. ii. p. 505, says as to Strigul, now called Chepstow, in Monmouthshire, that:—

"a moiety of it at the time of the Survey (Domesday) belonged to Ralph de Limesi, who from other authority I find had married a sister of Earl Roger. William Fitzosborn, Earl (of Hereford), built the Castle, and his son was Earl Roger."

Clutterbuck does not give this other authority, and suggests that Ralph had married another sister of Earl Roger, and therefore inherited in Strigul. If Ralph de Limesi had married a daughter of Wm. Fitzosborn it must have been in Normandy, and she would have been his first wife. This connexion may account for the large share of the spoil of England, the forty-one manors and the lands of the Lady Christina, granddaughter of King Edmund Ironside, which the great Baron of Ulverley, the king's nephew, received. We know that when he founded the Priory of Hertford his wife was Hadewise de Bradwell, who endowed it with the lands of her dowry, which had belonged to Nigel de Bradwell. The sons, for there is no mention of daughters, appear to have been by this marriage with Hadewise de Bradwell, and no possessions in Strigul passed to them. The conclusion is that Ralph de Limesy held his portion of Strigul *jure uxoris*.

HYDE CLARKE.

32, St. George's Square, S.W.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ROMAN BREVIARY.—This is the title-page:—

"Breviarium Romanum, | Ex sacra potissimum scriptura. et probatis Sanctorum historiis nuper confectum, ac denuo per eundem authorem accuratius recognitum. | Scrutamine scripturas, quoniam illæ sunt, quæ testimonium perhibent de me. | Joan. V. | Cum Privilegio | Regio ad decennium. | Lvgyvni, | apud Theobaldvm Paganvm. | M.D.LVI."

The preface is dedicated in this fashion:—

"Ad sanctissimum Patrem et dominum nostrum Paulum tertium Pontificem Maximum, Fra'cisci

Quignonii Tituli Sanctæ Crucis in Jerusalem presbyteri Cardinalis, in Breviarium proxime confectum, ac denuo recognitum, Præfatio."

I want to know if this is a copy of the reformed breviary of Lyons. It is much more simple than the present breviary in use in the Roman Church. Are there any, or many, editions of this breviary? It has the medical advice given in the calendar for each month, of which notice has been taken lately in '*N. & Q.*'

H. A. W.

BETTY.—What does *Betty* mean in the following quotation from Welsted's '*Oikographia*' (1725) p. 12?—

No Bellarmine, my Lord, is here;

Elisa none, at hand to reach,

A Betty call'd in common Speech!

*Bellarmino* is, I suppose, the large drinking-jug, with capacious belly, so called by the Protestants in the Netherlands after Cardinal Bellarmine, their great opponent. This suggests that *Elisa* was some other vessel—named, perhaps, after Queen Elizabeth; but this is a mere conjecture, of which I can find no corroboratory evidence. From the context *Betty* can hardly mean a maid-servant, as one of my readers has suggested. Is a Florence flask called a *Betty* in Great Britain?

J. A. H. MURRAY.

Oxford.

P.S.—Is the name *Betty* for a burglar's *Jemmy*—which was somewhat notorious about 1700, when the Exchequer was broken open by the help of one—still in use? It flourishes in modern dictionaries; but this may be due merely to sequacious appropriation of Dr. Johnson's vocabulary. I have no instance of its use since the death of Queen Anne. And was the same implement ever called a *Jenny*, as some dictionaries say? *Jennies* of various kinds appear among our quotations, but not this.

AUTHOR OF POEM.—Can any of your readers inform me who was the author of a poem, part of which describes the finding of the body of Phaeton, and how he was buried?

A. B. O.

BARTON STREET AND COWLEY STREET, WESTMINSTER.—Mr. Walford, in '*Old and New London*' (vol. iv. p. 2), states that Barton Booth, the actor, is said to have given his Christian name to the first, and the name of his favourite poet to the second of the above two streets, when they were built by him. What I want to know is, how Booth came to build the two streets; were they erected on property belonging to him; or what was his connexion with them? Also, when he built them. It is very likely that he named Cowley Street after the poet of that name, who was an old Westminster as well as Booth; but he might possibly have christened it after the place of the same name, situated one and a half miles north of West Drayton, where he is said in Davies's '*Life of*



Garrick' to have had some property, and where he and his widow forty years after him were buried (see 'Greater London,' vol. i. p. 226).

ALPHA.

WORTH FAMILY.—Can any of your readers help me to identify a member of this family? Not long ago I bought a cabinet, round the doors of which there is the following inscription in letters of the time of Elizabeth or James I.: "For Master Hugh Worth of Glaston." In the middle of the cabinet the Worth arms—a spread eagle with supporters—are incised. I learn through the courtesy of the Rev. H. G. Worth that there is no Hugh Worth who would suit the date, and no Worths of Glaston mentioned in the pedigree of the direct line of descent of the Worths of Worth.

C. H. WOODRUFF.

5, Stone Buildings, Lincoln's Inn.

DATE OF PLAN REQUIRED.—Cary's 'New Pocket Plan of London, Westminster, and Southwark.' It must be before 1813, as what is now Regent Street appears as Swallow Street and Glasshouse Street. Maps are seldom, if ever, dated. Why?

H. DELEVINGNE.

Ealing.

QUAGGY.—Reputed name of a river flowing near or into the Ravensbourne at Lee and Lewisham. Can any one authenticate the Quaggy river, and account for the name?

A. H.

DE QUINCEY'S METHOD OF NOTATION.—In the 'De Quincey' vol. of the "English Men of Letters" series, Mr. Masson says that Miss Stark, De Quincey's landlady in Lothian Street, Edinburgh, remembers his

"peculiar way of notching each slip of MS. when he had done with it. He had a secret meaning in the practice, which he promised to tell her, but he never did."

I am very much interested in the mental operations indicated by such mannerisms of work. Will any reader of 'N. & Q.' enlighten me as to this "notching"? I fancy it may have been a system of subdivision.

HOLME HAXTON.

TWO UNIVERSITIES IN ONE CITY.—"For two centuries Aberdeen presented the strange, but not unparalleled, spectacle of two universities within the confines of one city."—*Westminster Review*, April, 1876, p. 341. Where is the parallel to be found?

P. J. ANDERSON.

2, East Craibstone Street, Aberdeen.

JOHN OF TREVISA.—Will some reader kindly tell me how the old chronicler John of Trevisa obtained his name? He was, I believe, a Cornishman, and was vicar of Berkeley in 1386. He does not appear in the 'Biographie Universelle,' and unfortunately books of reference are not easy of access at

TENBY.

BEN JONSON.—In a volume of 'Juvenal and Persius' in my possession, which formerly belonged to Ben Jonson, he has written the words "tanquã explorator" on the top of the title-page. Can any reader inform me whence these words are derived?

E. W. BRABROOK.

JOHN CLERKE.—John Clerke, a classical scholar in the sixteenth century, who was, about 1828, secretary to the Duke of Norfolk, wrote a book entitled 'De Mortuorum Resurrectione et Extremo Judicio,' which is extant in the Library of the British Museum. But, as it is stated in the 'Athenæ Oxonienses,' he must have written a 'Treatise of Nobility,' which was dedicated to the then Duke of Norfolk. Could any one say where this is to be found; whether in a public library, or in a private one rather easy of access?

E. B.

INDEXING MONUMENTAL INSCRIPTIONS.—I have a collection, which is still going on, of eleven volumes of monumental inscriptions. Would one of your readers versed in such matters be so kind as to tell me the best means of indexing the above?

J. G. BRADFORD.

VINNECRICK.—My cowman gives my cows when necessary a "red drink," of which one of the component parts is, he tells me, "vinnecrik." What is this?

HIC ET UBIQUE.

C. R. EDMONDS.—Wanted, brief biographical data of Cyrus R. Edmonds, author of 'The Life and Times of General Washington,' 2 vols., 16mo., London, 1835. Can any of your readers furnish them?

W. S. BAKER.

1722, Arch Street, Philadelphia, U.S.

YORKSHIRE WORDS.—Can any of your readers say what is the etymology of the words *kett*=filth, *leer*=barn, *leca*=scythe, which are in use in some of the West Yorkshire dales?

J. PERCIVAL.

Cambridge.

"KING HONOUR."—Has any satisfactory explanation been assigned for this royal designation, which occurs more than once in the old traditional ballads? In the ballad of 'Fause Foodrage,' which was first published in Scott's 'Minstrelsy':—

King Easter has courted her for her lands,

King Wester for her fee;

King Honour for her comely face,

And for her fair bodie.

Motherwell, in the introduction to his 'Minstrelsy,' p. lix, says that in another version of 'Fause Foodrage' he found the three kings mentioned as—

The Eastmure king, and the Westmure king,

And the King of O Norie.

In a ballad published by Buchan in his 'Ancient Ballads,' ii. 282, under the title of 'Young Ronald,' but which, in order to obviate confusion with



other better-known pieces, I would prefer to call 'The King's Daughter of Linne,' the name of the maiden's father is King Honour. I am surprised that this piece does not appear in Aytoun, or in other modern collections. It is of the true traditional type, and a fragment was published by Motherwell (l.c. p. lvii), varying only in a few unimportant points of diction, a short time before Buchan's work appeared. The ballad evidently belongs to the cycle of giant stories of which 'Jack and the Giants' is the typical representative. It narrates how a young knight, called Ronald, for love of "the king's daughter of Linne," fought and vanquished a monstrous giant, who is thus described:—

Then flew the fowl thief from the west,  
His make [match] was never seen;  
He had three heads upon ae halse,  
Three heads on ae breast-bane.

The knight had previously received from the princess "certain rare gifts, besides two precious rings, the virtues of which were to keep the body of the wearer invulnerable, and to stanch the blood of any one of his followers who might be wounded." It will be seen that the tale differs from that of the "reyde eyttyn with the thre heydis," which is mentioned in the 'Complaynt of Scotland,' and of which a modern version may be found in Chambers's 'Popular Rhymes of Scotland.'

Buchan, in his note on the ballad, suggests that King Honour is merely a fictitious title, signifying a wish to gain honour in the field of battle, and that the bearer of the name was not a crowned king, but a prince or proprietor of a certain extent of land. It appears from the ballad that "Linne" is not far distant from Windsor. W. F. P.

ALLHALLOWS THE GREAT.—Cunningham says that the carved oak screen which runs across the church is said to have been "manufactured at Hamburg." Milizia, in his 'Lives of the Architects,' translated by Mrs. Cressy, says (vol. ii. p. 278) that it "was executed at Hamburg." 'Old and New London,' vol. ii. p. 40, says it was presented by the Hanse merchants. What is the authority? Hubbard has written a history of the parish. Does he give more particulars?

Haverstock Hill.

C. A. WARD.

GENEALOGY.—Did John, Lord Vavasor of Hazlewood, marry Alice, daughter of Sir Robert Cockfield, or, as stated in the Escheat Rolls of Edward III., Alicia, second daughter of Jordan de Sancta Maria and Alicia, daughter of Bertramus Haget? Which is likely to be correct, the present peerage or the Escheat Rolls of that period? A. E. DANVERS TAYLOR.

Barnes.

BEAR-AT-THE-BRIDGE-FOOT.—Mr. Laurence Hutton, in his interesting work 'Literary Land-

marks of London,' asserts that Sir John Suckling and William Wycherly were frequenters of the well-known tavern called the "Bear-at-the-Bridge-foot," which was situated on the Surrey side of London Bridge, and is often mentioned in Pepys. Can any of your readers give me the authorities for these statements? P. N.

"MAN ALIVE."—What is the origin or meaning of the exclamation "Man alive," which I have often heard in Ireland? I find it in print in the 'Amethyst, a Temperance Reciter' (Wells Gardner & Co.), p. 2:—"Why, man alive, do you think I'm a baby?" J. A. C.

LADY GORING.—Frances, widow of Sir Peter Vandeput, Bart., a daughter of Baron Augustus Schutz, by Penelope, daughter of Martin Madan, leaves by will, dated 1757 and proved 1764, twenty guineas to "my sister, Lady Goring." Who was Lady Goring, and who was her husband? They are not to be identified in the Goring baronetages as given by Burke, either extant or extinct. H. W.

New University Club.

T. ARROWSMITH.—I have written a memoir of T. Arrowsmith, a miniature and portrait painter, who exhibited seventeen works at the Royal Academy between 1792 and 1829. This was inserted in the *Deaf and Dumb World* for December ult., published in London. Arrowsmith was a native of Newent, in the county of Gloucester. I shall be glad if any of your correspondents can inform me the date of his birth and death.

FREDERICK LAWRENCE TAVARE.

23, Thomas Street, Cheetham Hill, Manchester.

A KENTISH SOCIETY.—On June 1, 1657, there existed a society for supplying students at the universities with funds, with the view of their becoming suitable ministers for Kentish churches. I have a small pamphlet entitled:—

"A brief Declaration of those that have accepted the Trust of receiving and distributing such sums of money as Gentlemen and Citizens, born in Kent, have, and shall subscribe to the maintenance of hopeful Students at the Universities, towards the supply of the Church of God in Kent with godly and able Ministers: Together with Rules, which they among themselves have agreed to observe therein; And some motives to incite Pious and Charitable persons to be assistant thereunto."

A sermon was preached by Tho. Case, M.A. and Rector of St. Giles in the Fields, to "divers Citizens of London Born in the County of Kent and to other Noble Persons and Gentlemen of that County Upon their Solemn Meeting in Paul's Church on the 9<sup>th</sup> June 1657." Where can I find more particulars of this society? T. N.

FUNNY BONE.—Dr. Brewer, in his 'Dict. of Phrase and Fable,' thus explains the expression:—"A pun on the word *humerus*. The bone at the



end of the *os humeri*, or bone which runs from the shoulder to the elbow." Is not this explanation merely fanciful? Is not the epithet *funny* due to the fact that, when the ligament of the bone is sharply struck there is a *funny*, tingling sensation? What is the earliest use of the expression? It occurs in Ingoldsby, 'Blondie Jacke of Shrews-berrie,' but must be much older:—

They have pull'd you down flat on your back!  
And they smack, and they thwack,  
Till your 'funny bones' crack,  
As if you were stretched on the rack.

F. C. BIRKBECK TERRY.

### Replies.

#### PHYLACTERY.

(7th S. i. 167.)

The question here proposed is easy of solution, for Goodwin—no mean authority—says, in his 'Moses and Aaron':—

"Pharaseis superstitione persuaserat, quod iis velut pendentibus ex collo amuletis et περιγράμμασι, vel antidotis, contra omne periculum muniti sunt. Vocabulum *φυλακτήριον* notat amuletum, et, teste Hieronymo. Pharasei talem fidem his ornamentis fecerunt. Quo loco comparat Pharaseos certis superstitionis mulierculis, quæ eadem inani fide inductæ circumferebant tum temporis *parvula Evangelia*, et *crucis ligna*, hoc est, excerptas ex Evangelio sententias, et crucis reliquias. Eadem superstitione apud multos ultimis sæculis invaluit, qui collo appendebant initium Evangelii Johannis, Scalig. 'Tichser,' cap. vii. Et circa annum Christi 692 condemnati sunt quidam necromantici incantatores, earundem delusionum diabolicarum rei, unde *Phylacteriani*, vocati sunt."—*Concil. quin. sext. Can.*, 61.

There is a superstition among the pharisees that by these, hung about their necks as amulets or antidotes, they are protected from every kind of evil. The word *phylactery* means an amulet, and according to the testimony of Jerome such was the confidence which they placed in these ornaments.

In the same place he compares the pharisees with vain, superstitious women, who, under the like silly persuasion, used at that time to carry about small portions of the Gospels and crosses of wood, that is, passages taken from the Gospels and relics of the Cross.

The same superstition prevailed in later ages among many persons, who hung the first part of the Gospel of St. John about their necks. And about the year A.D. 692 some persons were condemned as practisers of the same diabolical delusions, for which reason they were called *Phylacterians*. Schleusner, *sub voce*, says much the same, as does Carpesovius in his annotation on the above extract from Goodwin.

In the time of the Great Plague amulets of various kinds were very much in use. A favourite one was the coin called the angel, which was

suspended by a ribbon round the neck. Formerly I possessed one of these myself, but gave it to a friend many years ago. I remember in my boyhood having seen charms for toothache, which consisted of texts of Scripture mysteriously enclosed in sheets of different coloured paper. They were never to be unfolded, or the charm would be spoiled. Pliny speaks of such charms as "*venificorum amuleta*." Plutarch also alludes to them.

EDMUND TEW, M.A.

In Dr. Hammond's 'Paraphrase of the New Testament' (ed. 1681, folio, p. iii) a long explanation of *phylacteries* is given. He says they were fitted and applied to the forehead and the wrists, and called *tephillin*, because they were of use in their prayers, and in Matthew xxiii. 5 they are called *φυλακτήρια*, "either because they were to help keep the law in their memory, or because they were a kind of amulet or charm against fascinations and diseases; against the *malus genius* saith Paulus Fagius."

In the sense of amulet we rather get the Greek meaning than the Jewish. Of course the primary meaning of *φυλακτήριον* is a guarded fort; then a preservative. Lightfoot, in his 'Chronica Temporum,' ii. 47 (ed. 1686), says: "Quæ non solum *Monitoria* erant officii.....verum *prophylactica* quæ, uti credebant, malos spiritus arcebant." To establish this point he quotes 'Hierosol. Beracoth,' fol. 2: "*Phylacteria* quavis nocte recitare oportet ad fugandos malos spiritus."

Schleusner gives the meaning of *tephelin* as "prayers." After a time they grew superstitious about the material, and the animal from which the skin or parchment was obtained; and then about the knife employed in killing it; and then, by like process applied to the *phylactery* when made they got to attribute to it the efficacy of a charm.

Voltaire uses the word purely as amulet in 'Mél. Hist., 8vo., *niaiserie*: "Il est très vra qu'Isis et Osiris ne leur ont jamais servi de rie (aux Égyptiens), non plus que les *phylactères* de pharisiens ne leur ont servi contre les Romains."

C. A. WARD.

Haverstock Hill.

Dr. Mant, in a note to Exodus xiii. 9, has:—

"*Phylactery* is a word derived from the Greek, and properly signifies a preservative, such as the Pagan carried about them to preserve them from evils, diseases or dangers. The Jewish *phylacteries* were little boxes or rolls of parchment, in which were written certain words of the Law."

Dr. Mant quotes from Bishop Patrick and Calmege M. V.

'THE TEMPEST' SHAKESPEARE'S LAST DRAM (6th S. xii. 367, 499; 7th S. i. 72, 150).—History abounds with instances of writers arriving at conclusions foreign to their premises. Dr. Inglen supplies me with the latest. In syllogistic form



his first argument stands thus: J. B. S. assigns 'The Tempest' to 1596; but its author only commenced writing five years previously, therefore 'The Tempest' is not immature. It is permissible to smile at such an illation from such a major and minor. J. B. S., therefore, does not "almost put himself out of court," nor run any risk of doing so. The major is our "bone of contention," and I still maintain that the "apparent immaturity" of this play relegates it to the year mentioned there, or thereabouts. I am quite willing to recognize the "purely intellectual" nature of this composition, but not equally so to admit the superiority of that style over the mixed adopted by the poet in most of his other pieces; the assimilative faculty is, to my mind, as much a mark of genius as the creative. Dante's epic combines both, and hence its matchless excellence, as does also 'A Midsummer Night's Dream'—notable samples amongst many.

As to what DR. INGLEBY calls "external evidence," I would remind him that "qui bene distinguet bene docet." There may be, and is in this case, a vast difference between the date of authorship and that of performance. Regarding the former I still hold, *pace* DR. INGLEBY, with Hunter (whose opinion cannot be thrust aside) that internal evidence (the rhyme test, &c., notwithstanding) points conclusively enough to circa 1595 as its probable date; as for the latter, Lord Stanhope's record and Ben Jonson's allusions merely prove it to have been played in those years. Many a work, like Scott's 'Waverley,' has only seen the light, in print or on the stage, years after its actual composition. In conclusion, I commend the following (Skottowe's 'Life of Shakespeare,' vol. i. p. 59) to DR. INGLEBY's attention:—

"In Shakespeare's long career of authorship, the brightest period is indisputably that which commences with the composition of 'Hamlet' in 1600, and closes with 'Macbeth' in 1606:—it was between those years that 'Lear' and 'Othello' were produced. . . . And what is the merit of Shakespeare's compositions, subsequently to the 'Macbeth,' which transcends the excellence of these? ('Richard II.' and 'III.,' 'Merchant of Venice,' 'Romeo and Juliet,' 'King John,' &c.) . . . Nor is 'The Tempest,' the last of Shakespeare's compositions, and admirable in its kind, without a rival in 'A Midsummer Night's Dream.'"

Skottowe holds the late authorship of 'The Tempest,' but regards it as deteriorating from the other plays. I accept the latter view and reject the former.

In reply to DR. BR. NICHOLSON's more courteous note, I would suggest that the poet's silence as to Lampedusa is no positive proof of his not having had it in his mind, for Shakespeare seems to me to delight in occasional obscurities, whilst his reference to Bermuda evidences his acquaintance with its then stormy and so-considered magic nature (recognized as

such before Somers's adventure), and proves him to have had another and distinct island in his mind, which is clear, as I have shown, from Ariel's words. I am glad that DR. NICHOLSON admits that some of Hunter's arguments are strong, and that I "may still accept some signs of an early date" of 'The Tempest,' and shall look forward with pleasure to the appearance of his promised "view" of the matter.

J. B. S.  
Manchester.

CHURCHWARDENS (7th S. i. 29, 110).—Perhaps it may be worth while to record what is presumably a unique instance of the appointment of these officials, which existed, and may exist at the present moment, in the parish of Astbury, in the county of Chester. Be it observed that at one time Astbury was a most extensive parish, but is now locally divided for ecclesiastical purposes.

The nomination rested with the proprietors of certain manors within the parish—Rode, Great Moreton, Little Moreton, Davenport, Somerford, Radnor, and Brereton (long a distinct parish)—and the Mayor of Congleton had an *ex officio* seat amongst these *propositi*, or, as they were locally styled, "posts." The small shields of arms of the *propositi*, of about the date 1616, may yet be seen close under the roof of the nave of the grand old parish church. In an old MS. note book of my late father, who filled the office of Mayor of Congleton, 1839–1840, occurs a list of them at that date, not one of whom now survives. After mentioning his taking the chair by request at the annual meeting at Astbury, it is as follows:—

The Mayor of Congleton (John Pickford, Esq.).  
Brereton Hall (John Howard, Esq.).  
Davenport Hall (Sir R. Wilmot Horton, Bart.).  
Eaton Hall (Gibbs Craufurd Antrobus, Esq.).  
Great Moreton Hall (George Holland Ackers, Esq.).  
Little Moreton Hall (Rev. William Moreton Moreton).  
Somerford Radnor Hall (Sir Charles P. Shakerley, Bart.).  
Rode Hall (Randle Wilbraham, Esq.).

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

WEARING HATS IN CHURCH (7th S. i. 189).—If MR. DAVIES will refer to the illustrations prefixed to Bishop Sparrow's 'Rationale of the Book of Common Prayer,' he will see that while the men are drawn without hats at prayer, they are represented as wearing them at sermon time. My edition is Lond., 1704. In 'N. & Q.' 2nd S. v. 169, there is an extract from Peck's 'Desiderata Curiosa' respecting the funeral of the Bishop of Ely in 1581, which describes the whole assembly as "sitting in the choir to hear the funeral sermon, all covered and having their bonnets on"; at p. 247 there is mention of a painting prefixed to a MS. of the date of Queen Elizabeth, in which Luther is depicted preaching to "a crowded assembly, greater part of which is covered"; and at p. 525 it is shown to have been a custom during



the less solemn parts of the service in the Greek Church, from T. Smith's 'Account,' p. 215 (Lond., 1680). There is also a reference (p. 526), to Rushworth's 'Hist. Coll.,' vol. ii. pt. ii. app. 123, that "whenever the name of Jesus is pronounced in the Service due reverence should be made of all persons young and old, with lowliness of course, and uncovering of the heads of the men-kind." The subject is pursued in 3rd S. xi., where at p. 137 the above injunction of Queen Elizabeth and the present custom in Holland are mentioned, with certain corresponding practices; the injunction is commented upon, pp. 223-4, 430; certain historical allusions are given, p. 347; the practice of Swiss Protestant churches of the Canton de Vaud is noticed p. 430.

To this I would give a further reference which seems to have struck no one. Pepys observes (November 17, 1661):—"To church and heard a simple fellow upon the praise of church musique, and exclaiming against men's wearing their hats on in the church" ('Diary,' vol. i. p. 296, Lond., 1848); and as to the preacher's wearing his hat:—"28th (Lord's Day). To the French Church at the Savoy, and there they have the Common Prayer Book read in French, and, which I never saw before, the minister do preach with his hat off, I suppose in further conformity with our Church" (September 25, 1862, vol. ii. p. 40).

ED. MARSHALL.

Leigh Hunt ('The Town,' p. 30), speaking of St. Paul's, quotes a MS., *temp.* Eliz., which says:

"In the upper quier wher the comon [communion] table dothe stand, there is much unreverente people, walking with their hatts on their heddes, comonly all the service tyme, no man reproving them for yt."

That the custom of keeping the head covered in church was not confined to the remote past is shown by the following extract, 1842:—

"I observed something which gratified me very much. It was that when they entered the church they did so with reverence, *taking off their hats*, and walking softly, in place of stamping with their heels and coming in with their hats on, as they too often had previously done," &c.,—'From Death into Life,' Rev. W. Haslam.

This was at Perranzabuloe, in Cornwall.

S. H. WELLS FOOTE.

Streatham.

This custom is referred to in 'N. & Q.,' 2nd S. v. 168, 247, 525; also by Pepys, who, in his 'Diary,' under the date November 17, 1661, says:—"Heard a simple fellow.....exclaiming against men's wearing their hats on in church." On September 28 following he went to the French Church at the Savoy, where "the minister do preach with his hat off, I suppose in further conformity with our Church." It would therefore appear that the custom had begun to change between the dates given.

I have in my possession, in facsimile, a very

curious pack of Cavalier playing-cards, *temp.* Charles II., forming a complete political satire of the Commonwealth, the originals of which are the property of Lord Nelson. In the seven of hearts and diamonds both the clergyman and the congregation are wearing their hats, but in the knave of hearts the latter only.

EVERARD HOME COLEMAN.

71, Brecknock Road.

[MR. GRIFFINHOOF also supplies the first quotation from Pepys.]

SPURIOUS WAVERLEY NOVELS (6th S. xii. 309, 356).—I give, from Carrick's *Dublin Morning Post*, of Tuesday, September 26, 1820, the original advertisement of the spurious 'Tales of my Landlord,' vaguely referred to by Sir W. Scott, and lately inquired after in 'N. & Q.':—

"Publications,  
Just published,

New Tales of my Landlord, 2d Series, containing 'The Fair Witch of Glaslyn.'

Orders received by all the Booksellers in London, Edinburgh and Dublin; and W. Fearman, Library, 170, New Bond-street, London.

\* \* \* The Scene of this Series lies in Wales."

I find that another spurious series appeared, containing 'Pontefract Castle.'

Mr. Lockhart states that "he has forgotten the names of these tales." Ballantyne repudiated them in the name of the author of 'Waverley'; and "Fearman," I think, questioned his authority, and declared that nothing but the personal appearance of the man for whom he professed to act would carry any weight. This proposition to "the Great Unknown" proved rather embarrassing.

If I were to send all the documents that appeared in reference to 'Moredun,' about which your correspondent inquires, one number of 'N. & Q.' would be hardly sufficient to contain them.

W. J. FITZPATRICK, F.S.A.

Fitzwilliam Square, Dublin.

SIR WALTER RALEGH (7th S. i. 88, 138).—All your correspondents who have supplied aid to a complete Raleigh bibliography have omitted one recent work about him, viz., Sir John Pope Hennessy's 'Sir Walter Raleigh in Ireland.' *Appropos* of this great man, perhaps some correspondent of 'N. & Q.' may be able to indicate why diversity of spelling has occurred in his name, and what is probably the correct spelling. In my monograph on Charles Whitehead, who wrote a book on Raleigh, I have thought the matter worthy of reference. I there say:—

"In this connexion it may be well to refer briefly to the somewhat remarkable fact that there is diversity even in spelling the name Raleigh. Whitehead uniformly spells it without the *i*, and gives us as his warrant for so doing a facsimile of Raleigh's seal, which one would think, if it be genuine, would entirely settle the question; and yet Hume, Southey, and innumerable writers invariably insert the letter referred to. A very



or, however (Sir John Pope Hennessy), omits

my half-chapter on Whitehead's book refer to Raleigh, not Raleigh, having read seal. H. T. MACKENZIE BELL.  
and Road, Ealing, W.

portion of 'The Bibliography of Sir Raleigh, with Notes,' by T. N. Brushfield, appeared in the last number of the *Western*. The bibliography of the works written by Sir Walter has never before been in such an exhaustive and thorough

numerous memoirs of this "English Edwards's is doubtless the fullest, but Field says it "is singular for containing to the date, probable or actual, of the Sir Walter, and contains but few notices of his works, in this respect presenting a contrast to the 'Life' by Oldys."

C. ELKIN MATHEWS.

Alford Yard, Exeter.

ENCE (7th S. i. 149).—Mr. Joseph Foster, of Precedence among Men," given herage, Baronetage, and Knightage' (ed. makes no mention of the degree of precedence either to doctors of civil law or to officers, as such; and he adds in a footnote—"it is noteworthy that the British has no place assigned to him in the of precedence, and it is almost equally that the officers of highest rank in the navy are similarly ignored."

ward Walford, however, is more accommodating, in the "Order of Precedence among men in his 'County Families' (ed. 1882), doctors of divinity, of laws, of medicine, below general and flag officers, colonels, y, and captains in the navy, but above officers in the army or navy. Neither alludes to volunteer officers.

Walford's more liberal scale descends to the west class of the new British electorate, places "labourers," whom he places last and next to "artificers."

one is to be seen whether "our new mas- be long content with the place Mr. is accorded them. In the mean time, y may well consider themselves to be one in the scale of social precedence than unate beings who have no vote; at all il the great day of universal suffrage (rhaps at no distant date) when the our heraldic authorities shall be of no id, to use the concluding words of the

Universal darkness buries all.

J. S. UDAL.

ury, Bridport.

According to Wharton, heralds and serjeants-at-arms, judges, justices of the peace, the higher naval and military officers, doctors in their several faculties, and barristers are classified as esquires by creation or office. No military officer below the rank or relative rank of captain is an esquire, unless one by birth. In the "Table of Precedence amongst Men" (Burke's 'Peerage'), esquires by creation take precedence of esquires by office; and after gentlemen who are entitled to bear arms come clergymen, barristers-at-law, officers of the navy and army, who are all gentlemen, and have their respective precedence in their several professions. No doubt volunteer officers take the same precedence as officers of the regular army, but are junior of their respective relative ranks.

CELER ET AUDAX.

With regard to the latter portion of the query: "Officers of the volunteer force rank with officers of her Majesty's regular and militia forces as the youngest of their respective ranks" (Volunteer Regulations, 54).

E. T. EVANS.

ORIGIN OF PROVERBIAL PHRASE, "MAHOMET AND THE MOUNTAIN" (7th S. i. 8, 58).—It is hardly necessary to remind readers of 'N. & Q.' that this story is narrated by Bacon in the essay on "Boldness." But I make a note of it, as possibly the origin of the anecdote may be pointed out in some one of the many annotated editions of the 'Essays.'

EDWARD H. MARSHALL, M.A.

Hastings.

IMPREST (7th S. i. 167).—Beatson, in his 'Political Index' (Lond., 1806), ii. 317, has:—

"Auditors of the Imprest, of which there are two. The Office of one is in Scotland Yard; and of the other in Lincoln's Inn. They audit the great accounts of his Majesty's moneys, *imprest*, mint, customs, wardrobe, first-fruits and tenths, naval and military expenses, &c. The places of Auditors of Imprest being for life, it was settled that the noblemen who then held them should each receive 7,000*l.* a-year for life in lieu of them. The Auditors of the Imprest-office being suppressed by Act of Parliament in 1785, Commissioners were appointed for auditing the public accounts; the Comptrollers of the army-accounts for the time being to be always members of this board."

As to the term *imprest*, Madox, in his 'History of the Exchequer' (Lond., 1769, 4to.), i. 387, chap. x. § xiii., says:—

"Moreover, sometimes the King's Money was issued by Way of Prest or Imprest, *de prastito*, either out of the Receipt of Exchequer, the Wardrobe or some other of the King's Treasuries. Imprest seems to have been of the Nature of a *concreditum* or *accommodatum*. And when a Man had Money imprested to him, he immediately became accountable to the Crown for the same."

*Prastitum* is, like *mutuum*, a loan. See Ducange, under "*Prastare*," where he gives also "*Imprestare*, *commodare*. *Imprestitum*, *mutuum*, *facere imprestitum*, *mutuari*." Madox, i. 230-1,



speaks of auditors: "In Process of Time there were Officers of the Exchequer, who were called *Auditores Compotorum Scaccarii*. For example: In the tenth year of K. Henry III., Stephen, Abp. of Canterbury, accounted for cc Marks of Imprest money," in the Latin original, "De præstito ei facto de Thesaurò Regis." Sometimes the Barons of the Exchequer, clerks, or others were nominated to audit accounts. He does not state when the "Auditors of Imprest" as life officers were first appointed. W. E. BUCKLEY.

According to the 'Encyclopædic Dictionary' the Imprest Office is "a department of the Admiralty which attends to the business of advancing moneys or loans to paymasters and other officers." In Latham's 'Dictionary' the following quotation from Burke is given: "I mean, that the office of the great auditor (the auditor of receipt) shall be reduced to 3,000*l.* a year; and the auditors of the *imprest* and the rest of the principal officers to fixed appointments of 4,500*l.* a year each."

Though the first authority quoted speaks of the office in the present tense, I imagine that it has been abolished long ago. There are no signs of it among the "Civil Departments of the Navy" in the *Royal Kalendar* for 1884. G. F. R. B.

ARMS OF THE POPES (6th S. vi. 81, 271, 290, 354, 413, 545; vii. 196, 431; xii. 142, 210, 337, 389; 7th S. i. 196).—I only took note of the fact of the three feathers at Loreto, without recording the tinctures, but I think they could be found in the history of the Medici mentioned 6th S. xii. 391.

2. I cannot remember, either, whether the feathers were connected by a ribbon round the stem, but they were certainly perpendicular and parallel (not converging at the points, as in the later representations of Prince of Wales's feathers), and somewhat like the drawing in H. Jennings's 'Rosicrucians' from the Black Prince's tomb, or, perhaps, still more like what he calls "the Egyptian triple plume." In this work, by the way, is collected much that is ingenious concerning the identity of the lotus, the bee, the fleur-de-lys, the triple feathers, &c. R. H. BUSK.

LAMBETH DEGREES (7th S. i. 106, 185).—MR. MASKELL gives no reference to his extract from Mozley's 'Reminiscences,' and I do not feel inclined, nor, perhaps, is it worth while, to take the trouble of hunting it out to see the exact extent of Mozley's words: he probably spoke of Oxford only, and, further, of a past Oxford. Of the present Oxford I can say nothing; but of Cambridge Mozley's words are now far from true. So far, indeed, as the M.A. degree is concerned he is correct; and so long as the University course is concluded with the B.A., which is for all practical purposes a complete degree, I see no need to examine for the higher degree in the same faculty.

If residence continued, as of old, for the whole seven years, it would be another matter. But with regard to degrees in Divinity and Law, no one can now graduate in either faculty without passing examinations for the inferior degree and keeping Acts (as has always been required) for the superior; indeed, for a bachelor's degree in Law the regulations are very stringent, since it cannot be obtained at all except in honours; the "Law Poll" was abolished in 1868.

C. F. S. WARREN, M.A.  
Treneglos, Kenwyn, Truro.

Some years ago the late Archbishop of Canterbury announced that he intended to establish a system of examination for Lambeth degrees. Whether this was carried out or not, or is still in existence, I do not know. It was described by some of the papers as being an attempt on the archbishop's part to turn himself into a university. C. P.

Westminster, S.W.

SIR ARCHIBALD GALLOWAY, K.C.B. (6th S. xii. 288, 435).—In Anderson's 'Scottish Nation,' &c. Galloway, it is stated that General Sir Archibald Galloway, a distinguished officer of the Indian army, served the East India Company for thirty-five years, and during that period was present at six sieges and seven storms, besides actions in the field. He entered the service as a cadet in the 58th Native Infantry (Anderson does not state which presidency, but collateral evidence points to Bengal) in 1799, and became colonel of the same regiment in 1836. Amongst his services may be specially named the sieges of Delhi and Bhurtpore in Lord Lake's wars. Under Lord William Bentinck he was named a member of the Militia Board, and he received the public thanks both of the Governor-General and of the Court of Directors on several occasions. Anderson says that Sir Archibald was son of Mr. James Galloway, Perth. The father of Sir James Galloway, created Viscount Dunkeld 1645, was Patrick Galloway, Minister of Perth. Sibbald, in his 'History of the Sherifdoms of Fife and Kinross' (Edinburgh 1710), describes Carnbie (p. 137) in the following terms:—

"To the East of Kellie, upon a high-ground, where the tract of Hills which begin at *Largo-Law* end, is *Carnbie*, formerly it belonged to Gentlemen the name of Melvill, and it is now the Seat of the *Lord Dunkeld*; descended of Sir James Galloway Son to Patrick Galloway, Minister of Edinburgh: He Master of Requests to King Charles 1<sup>st</sup> and 2<sup>nd</sup>. It was by King Charles 2<sup>d</sup> created Lord Dunkeld."

Sir Robert Sibbald seems here to have fallen into a slight inaccuracy, if it be not due simply to printers. There is no doubt as to the date of creation of the Dunkeld peerage, *temp.* Car. I., Car. II.

No. 4 in the reply by SIGMA has nothing to

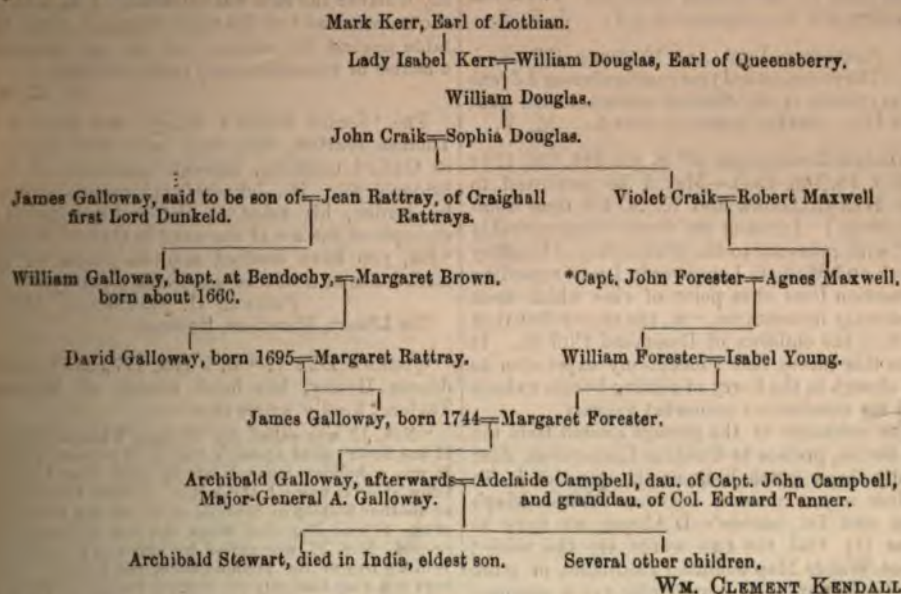


th the Scottish family of Galloway, but belongs, SIGMA doubtfully suggested, to a different stock. presume, from their arms, that the Lords Dunkeld claimed descent from the ancient Lords of alloway. C. H. E. CARMICHAEL.

New University Club, S.W.

Major-General Sir Archibald Galloway employed Mr. Deuchar, genealogist of Edinburgh, to make it, if possible, his descent from James Galloway, at Lord Dunkeld. Through the kindness of a gentleman bearing the same name, who noticed my query in your paper, I have been favoured with a perusal of the documents which are the

record of this search. They contain letters, extracts from peerages, parish registers, &c. On the paternal side Mr. Deuchar failed to establish more than four or five generations, in spite of the "strong family tradition" which asserted the connexion with the lords Dunkeld. The earliest known ancestor of the general's was found to be a James Galloway, of Coupar Grange, Bendochy, living in 1660. On the maternal side the genealogist was more fortunate, and I send you the particulars of the descent, hoping they may interest those who were kind enough to reply to my query, and that they may be of service to future inquirers about the family.



THE IRISH POLICE (7th S. i. 188).—The Royal Irish Constabulary were instituted by Sir Robert Peel, and received their present form of organization in 1836. The Dublin Metropolitan Police date from 1808, and they also were reorganized in 1836.

H. S.

New police arrangements were made in Dublin by Lord Clare's unsuccessful Act, 26 Geo. III., c. 24. Previously, by the 5 Edw. IV., c. 5, the peace was kept in the "English towns" by locally elected constables. The Dublin regular police system was established by the 17 & 18 Geo. III., c. 43 (see Mr. Walpole's 'Kingdom of Ireland,' 451). The Irish Constabulary Act was passed

in 1823, and police forces embodied throughout that country. See Haydn's 'Dictionary of Dates.'

EDWARD H. MARSHALL, M.A.

Hastings.

MR. H. PEEL HEWITT will find what information he wants about the Irish police, i. e., the "Royal Irish Constabulary" and "Dublin Metropolitan Police" in Eason's 'Almanac for Ireland,' 1886, pp. 120-122. The R. I. C. were founded by Sir Robert Peel. J. CHESTNUT, B.A.

STREANAESHALCH (7th S. i. 150, 214).—The various early spellings of this word are given in Mr. Sweet's just issued 'Oldest English Texts.' From these it is clear that the former part of the word is not the genitive case of a proper name, but simply a combination which in modern English would be Strawnness=the headland of the straw. As the daylight beacon in old times was often a bundle

\* Descended from Sir Walter Forester, who married Lady Graham, granddaughter of William, Lord Graham, his wife, Lady Ann Douglas, was descended from Walter the Steward.



of straw tied to the top of a long pole, *sinus fari*, or beacon-headland, seems to be the natural mediæval Latin version of the word. The meaning of *halc* or *halch* is perhaps debatable; but probably Strawnesshaugh would represent the entire word in modern orthography. S. E.

ROBIN HOOD'S CHAPEL (7th S. i. 64).—I remember seeing Mr. Joseph Hunter, after he had published his tract on Robin Hood, on his way to reconnoitre the country about Barnsdale, the scene of some of Robin's exploits; and it is most likely some account of that excursion and its results is to be found among the numerous MSS. of Mr. Hunter now in the British Museum. If so, can any reader give the reference to it? J. S. S.

ST. ANDREW'S DAY AND ADVENT (7th S. i. 150).—The ecclesiastical year commences on Advent Sunday, which is the Sunday nearest to St. Andrew's Day, whether before or after it. M. V.

WILLIAM LONGSWORD (6th S. xii. 246, 396, 478; 7th S. i. 16, 156, 195).—May I be permitted to thank HERMENTRUDE and K. N. for their communications? In using the words "demonstrably false" with reference to the relationship of Geoffrey of York and William Longsword, I was regarding the question from that point of view which most immediately interests me, viz., the theory that they were both the children of Rosamond Clifford. It was to this theory that I meant my expression to refer, though in the hurry of writing I seem to have stated my conclusions somewhat vaguely.

With reference to the passage quoted from the Rolls Series, preface to Giraldus Cambrensis, does it really throw much light on the question? To establish any connexion between Walter Map's Ikenai and Dr. Stubbs's D'Akenai we have to assume (1) that the two words are the same; (2) that Walter Map confused a surname, or more properly (for surnames were hardly yet in common use) a place-name, with a Christian name; and (3) that a bastard son was claiming an inheritance through his mother. Could such a claim have been advanced with any chance of success in the twelfth century? T. A. A.

MEZZOTINT (7th S. i. 189).—An oil painting representing Lord Cornwallis in the act of receiving Tippoo's sons as hostages is to be seen on the walls of the Oriental Club, in Hanover Square. Whether it is the original painting is more than I can say. E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

FARTHING WARD, LONDON (7th S. i. 168).—In the returns made by the aldermen of the several wards of the City of London, naming such inhabitants as were conceived able to lend the king (Charles I.) money upon security towards raising 200,000*l.*, according to an order of the Privy

Council, dated May 10, 1640, and which I am now communicating to *Misc. Gen. et Her.* from the originals in P. R. O., it is stated incidentally that Lime Street Ward is "comonly called farthing ward," apparently on account of "being verie small." W. I. R. V.

SCONCE (6th S. xii. 448, 523; 7th S. i. 171, 216).—A. T. M. mentions with regard to this practice that "the offender was allowed the first pull at the tankard." It was also the rule in my time that if he succeeded in drinking off the whole quart of beer at one draught he sconced the whole table. As, however, I have never seen this done, I cannot say whether the rule was enforced. I believe that the culprit also had the right to appeal to the high table against the sconce, but so very unpopular a course of proceeding was rarely adopted. F. R. O.

The 'Senior Fellow's Diary' was written by Thomas Warton, who may have used *sconce* in its Oxford meaning, through ignorance of Cambridge *argot*. Dr. Johnson's epigrammatic answer to Jorden, his tutor at Pembroke, supplies an example of the use of the word in Oxford in 1728: "Sir, you have sconced me two-pence for non-attendance at a lecture not worth a penny."

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

QUEEN'S DAY (7th S. i. 109, 177, 215).—Arch-deacon Hessey, late head master of Merchant Taylors', kindly writes thus:—

"Nov. 17 was called Sir Thomas White's Birthday. It was never called Queen's Day at Merchant Taylors'. It was a holiday when I left in 1870, but I do not know about it now; I think it is. I think there used to be another holiday in September, called the Foundation of the School Day, but when the list of holidays was revised, Nov. 17 was called by the court Sir Thomas White's Day or the Foundation of the School; but the boys saw they had only one holiday instead of two."

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

HISTORICAL PARALLEL (7th S. i. 187).—Mr. Justice Chitty may have had in his mind Jekyll's joke, narrated in Greville's 'Journal,' vol. ii. p. 232:—

"He was asked to dine at Lansdowne House, but was engaged to the Chief Justice, and when he heard that the ceiling in the dining-room at Lansdowne House had fallen in, said that he had been invited to 'ruat cælum,' but was engaged to 'flat justitia.'"

Let us hope, for the credit of Sir John Powell, that the fall of the lantern found him sufficiently *impavidum* to remember the scansion of the third line of an *alcaic* stanza, and to quote Horace's line correctly, "Si fractus illabatur orbis."

While on the subject of jokes in Latin, it is to be noted that either Mr. Greville or the editor of his 'Journal' (vol. ii. p. 116) has spoilt Lord North's



*bon-mot* by the insertion of the word *mentem*. The play, of course, is on the word *æquam*, which is shown by its being printed in italics, and the quotation should have stopped at *servare*.

G. L. G.

I am informed, on what I think is a trustworthy authority, that Mr. Justice Chitty's *mot* was "*Fiat justitia, ruat cælum*"—not *cælum*. Indeed, with the latter word I fail to see any point in the quotation.

C. M. I.

PROVERBS ON DUCKS (7th S. i. 107).—The following may be taken as a contribution on this subject from Ireland:—

"As yellow as a duck's foot," a comparison for the complexion.

"You're a footther, and the ducks will get you," said to a silly, blundering person.

"Take it in your hand and throw it to the ducks," a bit of advice for the disposal of something worthless.

"A fine day for young ducks"=a wet day.

"To turn up one's eyes like a duck in thunder," a comparison for a turning up of the eyes.

"Duck's meat," the hardened matter that forms in the corners of the eyes.

To "duke" or "jook," verb, to bob down the head so as to allow anything thrown to pass over it; taken from the bobbing movement of a duck's head. The verb also means to evade a blow of any kind, or to elude capture by turning aside, the way a hare doubles.

The call to ducks in this part of the world is "Wheetie, wheetie!" so if the celebrated Mrs. Bond ever finds some Ulster ducks a-swimming on her pond, it will not be of the slightest use to call "Dilly, dilly!"

"Truff the ducks," a nickname for a tramp or beggar; truff, *v.*, to steal. As ducks wander further afield than fowls, they are more easily picked up by tramps.

"Crutches for a lame duck." When a person who is making something is asked by another what he is making, and does not care to tell, he gives as an evasive reply, "Crutches for a lame duck."

W. H. P.

Belfast.

"To make ducks and drakes of his money": see extract from an 'Essay on the Archæology of our Popular Phrases and Nursery Rhymes,' vol. ii. p. 140, in 'N. & Q.' 1st S. v. 42. Compare 3rd S. xi. 139; 5th S. v. 85.

"Duckshoving," used by the Melbourne cabmen for breaking the rank; 'N. & Q.' 4th S. vi. 111.

"The ducks fare well in the Thames," Bohn, 'Proverbs,' p. 88.

Dame what makes your ducks to die?

For authorities for the song of which this is the

first line see 'The Nursery Rhymes of England,' by J. O. Halliwell (London, J. R. Smith), p. 272.

"A lame duck"=a defaulter.

ED. MARSHALL.

Sandford St. Martin.

A correspondent to a paper, the name and date of which I have unfortunately lost, says:—

"With regard to the saying 'and chance the ducks,' I give you what is believed to be its origin. Suppose, for instance, a boat's crew dressed in white duck jumpers and trousers, ready for inspection, before entering the boat for the day. At the last moment it is discovered that some work (not over clean to do) has been left undone. Instead of divesting themselves, the men say, 'We must do it, and chance the ducks,' as splashed or speckled clothes would be a trivial offence compared to neglecting work that should have been done previous to their dressing for inspection."

I have also heard "he walks like a duck in pattens," but how this is I do not know.

W. C. W.

["To dark like a duck in thunder," North Yorks; "As fierce as a dig=duck" (F. C. BIRKBECK TERRY). "The ducks fare well in the Thames," Ray's 'Proverbs' (JOHN P. HAWORTH). "A fine day for young ducks," *i. e.*, a wet day (J. A. G.).]

BLACK MARY'S HOLE (7th S. i. 62).—Dugdale has the following, at p. 77 of vol. iv. of the 'Monasticon':—

"North from the house of St. John's," saith Stow, 'was the priory of Clerkenwell, so called of Clark's Well adjoining, which priory was founded about the year 1100 by Jordan Briset, baron, the son of Ralph, the son of Brian Briset, who gave to Robert a priest fourteen acres of land lying in the field next adjoining to the said Clark's Well, thereupon to build a house of religious persons, which he founded to the honour of God and the Assumption of Our Lady, and placed therein blacke nuns.'"

And James designates the order as "St. Mary de fonte."

Now may not the "well" or "fountain" have been given the name of "hole" if the well had ceased to give forth its waters? The "Black Maries" mentioned in the poor-rate book of 1680 were doubtless the then owners of the nuns' land which was alienated by Henry VIII. M. V.

ORIENTAL SOURCES OF CHAUCER'S TALES (6th S. xii. 421, 509; 7th S. i. 124, 182).—The popular lingering remnant of the story asked for at the last reference lurks in the one I have given in 'Folk-Lore of Rome,' p. 259, "The Dead Man in the Oak-tree," though it has there come to be "improved" into pointing the moral of the advantage of praying for the dead. It is also contained in the eleventh Siddhi-kür story, p. 120 of my 'Sagas from the Far East.'

R. H. BUSK.

PORTER OF CALAIS (7th S. i. 107, 137, 179).—I am obliged to the Editor and HERMENTRUDE for replies, and have found by reference to 'The Chronicles of Calais,' edited by the Camden Society



in 1846, a catalogue of "Captains, Lieutenants, and Deputies of Calais" (it does not appear that the chief officer was ever called "Governor"), and that on May 1, 1511, the chief officials were "Deputy of the Town, Lieutenant of the Castle, Marshall, Treasurer, Controller, Porter, Vice-Marshall, and Secretary of the King there." The first five were knights, the latter three were esquires.  
W. L. R.

MULBERRY TREES (7th S. i. 169).—There was a mulberry tree in the garden of the old Jacobean house of Floore, Northamptonshire. It had to be cut down some eight years ago. An old man who had been employed in the garden there all his life says it never ripened fruit within his memory.

R. H. BUSK.

NOSTOC (6th S. xii. 496; 7th S. i. 55).—Some information concerning this plant may be found in *Science Gossip* (vii. 260 and x. 114), but the derivation of the word is not given. The name of the order of plants to which it belongs is *Nostochineæ*. *Nostoc edule* is a Chinese species, and probably the generic name is Chinese.

WM. A. CLARKE.

Chippenharn,

A SIMILE IN DICKENS'S 'SKETCHES BY BOZ' (7th S. i. 229).—'Horatio Sparkins' originally appeared in the February number of the *Monthly Magazine* for 1834 (vol. xvii. pp. 151-62). The sentence containing the simile in question will be found on p. 154, and there runs as follows:—"Horatio looked as handsomely miserable as a Hamlet sliding upon a bit of orange-peel. In the first edition of 'Sketches by Boz' illustrative of *Every-day Life and Every-day People*' (1836), vol. ii. p. 118, the sentence remains unaltered, but in the edition of 1850 (p. 219) it is curtailed to "Horatio looked handsomely miserable."

G. F. R. B.

The simile of Hamlet and the orange-peel is omitted from the Charles Dickens edition. To carry on the controversy, Was the lady's name Theresa or Teresa; and did she say, "I don't think I'm engaged" or "I don't think I am engaged"? Mr. Sikes gives the former readings, the Charles Dickens edition the latter. Or is the fact simply that Mr. Sikes has copied incorrectly?

C. F. S. WARREN, M.A.

In Chapman & Hall's Charles Dickens edition of 'Sketches by Boz' the simile referred to is entirely omitted. The passage reads, "Horatio looked handsomely miserable," and then follows "Miss Teresa's" reply.  
H. S.

In the third edition, published by Macrone in 1837 in two volumes, this simile is given as in the quotation from Cassell's Red Library edition, viz., "Horatio looked as handsomely miserable as a

Hamlet sliding upon a bit of orange-peel" (vol. ii. p. 104).  
W. E. BUCKLEY.

I read 'Horatio Sparkins' in public early in the present year, and I read it from the large-type Library edition, published by Chapman & Hall in 1874. The simile does not occur in that or any other of the authorized editions, but is an interpolation. Not only is it in Cassell's Red Library edition, but also in 'Readings from the Works of Charles Dickens,' condensed and adapted by John A. Jennings, B.A. (Dublin, Carson Brothers, Grafton Street; London, Simpkin, Marshall & Co., 1882). Probably Mr. Jennings is the author of the simile, which, correctly quoted, runs thus: "Horatio looked as handsomely miserable as a Hamlet sliding upon a bit of orange peel." Dickens wrote, "Horatio looked handsomely miserable." In my reading I altered Mr. Jennings's "Hamlet" to Romeo.

CUTHBERT BEDE.

GOWRIE'S CONSPIRACY (7th S. i. 188).—

"Shortly after [March, 1604] another [proclamation] appeared appointing the 5th of August to be kept as a Holy-day. It was ordered, that every year on that day publick thanks should be returned to God in all the churches, for the King's miraculous deliverance in the year 1600 [it was 1584] from the conspiracy of the Gowries, who made an attempt upon his Life."—Rapin.

A note adds:—

"There was not only a Feast for this deliverance (whether real or imaginary), but also a weekly commemoration, by a sermon every Tuesday."

Elsewhere (Elizabeth's reign) Rapin says:—

"By an Act of Parliament all who bore the name of Ruthven were obliged to quit it, that the very name of the Family might be abolished."

But he gives no date, and does not mention whether this Act confirmed the proclamation.

H. G. GRIFFINHOOF.

84, St. Petersburg Place, W.

There were two implicated in this conspiracy, which occurred Aug. 5, 1600, namely, the Earl of Gowrie and Alexander Ruthven. As to whether there was a set form of prayer drawn up for the occasion I cannot say; but it seems certain that the anniversary of it was religiously observed after the accession of James I. to the throne of England. There are no fewer than eight sermons by Lancelot Andrewes, Bishop of Winchester, preached upon it, which may be found in any complete edition of his works.  
JOHN PICKFORD, M.A.

ADMIRAL KNOWLES (7th S. i. 28).—There is a biography of this officer in the old *Naval Chronicle* of the year 1799, and another volume or two. I happen to possess the shipwright's plans of two Russian frigates designed by or for him, and if wished shall be pleased to show them by appointment.  
H. Y. POWELL.

17, Bayswater Terrace, W.



## RS OF QUOTATIONS WANTED (7th S. i.

use, dire torturer of the human breast ;  
 are with thee reality were rest.  
 el passage to this is supplied in the life of  
 a "Dictionnaire Historique," where the follow-  
 "Il vaut mieux sentir une fois le mal que de  
 toujours," is ascribed to him.

R. H. BUSK.

(7th S. i. 189.)

Architecture is frozen music.

<sup>ment</sup> is quoted from Schelling ('Philosophie  
 '). WYNN WESTCOTT, M.B.

de Staël, 'Architecture is frozen music'  
 ed from Goethe's 'dumb music,' which is  
 rule that 'the architect must not only  
 drawing, but music' (R. W. Emerson,  
 and Originality,' 'Works,' vol. vi. p. 136.  
 3).

EDWARD H. MARSHALL, M.A.

from Madame de Staël. H. S.  
 not first employed in English by Coleridge in  
 lectures!]

"Life is like cricket," &amp;c.

owing is an Italian proverb analogous in form  
 (more racy than) one inquired for by M. L. S.:  
 un' oncia di fortuna che una libbra di sapere."

R. H. BUSK.

(7th S. i. 210.)

ill find the words in Byron's 'Childe Harold,'  
 stanza cxxv. :—

Circumstance, that unspiritual god  
 miscreator, makes and helps along  
 coming evils, &c.

ESTE.

any contributors oblige with this reference.]

(7th S. i. 129, 219.)

The mark of rank in nature  
 Is capacity for pain.

ve quotation is to be found in 'Twilight Hours :  
 of Verse,' by Sarah Williams ("Sadie"), pub-  
 Alexander Strahan, with a memoir by Prof.  
 Plumptre. A later edition contains addi-  
 ns, with a note by "H. A. Page."

ALEX. H. JAPP, LL.D.

(7th S. i. 230.)

act a manly part, though I had ne'er a far-  
 g, &c.,

Burns's poem, "My father was a farmer upon  
 t border," &c.

ROBERT LEWINS, M.D.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

of National Biography. Edited by Leslie  
 Vol. VI. Bottomley—Browell. (Smith,  
 Co.)

important biography in the new volume is  
 at on Lord Brougham, by the Rev. W. Hunt.  
 tial in tone, and conveys an admirable idea of  
 s conceit and indomitable energy of its sub-  
 purely literary lives a prominent position  
 eorded to Mr. S. L. Lee's Nicholas Breton.  
 concerning this interesting and little-known  
 preserved. In the account of his works  
 judicious and scholarly criticism lies the  
 of the contribution. The John Bouchier,  
 on Berners, the translator of Froissart, and  
 er of 'Guevarism' or so-called Euphuism in

England," is an equally important biography by the same  
 writer, who also gives noteworthy lives of John Brad-  
 shaw, the Regicide, and Arthur Broke or Brooke. Vin-  
 cent Bourne is the subject of a sympathetic biography by  
 Mr. A. H. Bullen, who also writes good lives of John  
 Bradford, the "Protestant Martyr," and Antony Brewer,  
 the dramatist. Dr. Westland Marston supplies a very  
 thoughtful and excellent memoir of William Lisle Bowles,  
 in which he writes eloquently in favour of the view taken  
 by Bowles in the controversy with Byron as to the poetic  
 merits of Pope. Mr. Gosse contributes Richard Brath-  
 waite, in which, in addition to all that is known of the  
 life, an exemplarily long list of works is supplied. Dr.  
 Garnett is responsible for the biography of Frederick Lee  
 Bridell. Among contributors to 'N. & Q.' whose names  
 appear more or less frequently in the volume are Mr.  
 W. E. A. Axon, G. F. R. B., Mr. Thompson Cooper, F.S.A.,  
 Mr. Austin Dobson, Mr. Louis Fagan, the Rev. Canon  
 Venables, and many others. Mr. J. K. Laughton has a  
 virtual monopoly of naval commanders, to which he is  
 well entitled. Mr. J. H. Round is a frequent contri-  
 butor, one of the longest biographies with his signature  
 being Sir Nicholas Brembre. Dr. Norman Moore sup-  
 plies a few biographies, medical and other, the most  
 noteworthy being that of Brian Boromhe, King of Ire-  
 land. The editor himself has scarcely entered the lists,  
 his one important contribution being, under the head of  
 Charlotte Brontë, a memoir of the Brontë family. This  
 is written, it is needless to say, with commendable judg-  
 ment and tact. Vol. VI. is up to the level of previous  
 volumes and is admirably balanced. It is pleasant to see  
 the series grow upon the shelves, and to think how  
 soon, comparatively, the reproach of having no national  
 biography is likely to be removed. Full information  
 concerning John Durant Breval, about whom, under the  
 name of Joseph Gay, an inquiry was made in "N. & Q."  
 7th S. i. 127, is supplied in the present volume.

A Glossary of the Dorset Dialect, with a Grammar of its  
 Word Shapening and Wording. By William Barnes.  
 (Dorchester, Foster.)

MR. BARNES is acknowledged by all who know anything  
 of the subject to be the greatest authority we possess on  
 the Dorsetshire folk-speech. His verses in that dialect  
 are poetry as well as good Dorsetshire English. No  
 man that has not lived long among the people and be-  
 come acquainted with their modes of speech and the  
 way in which thought inverts or modifies sentences is  
 capable of writing a grammar of a dialect. From our  
 experience of the tongue of other shires—for we do not  
 profess to have any intimate acquaintance with that of  
 Dorset—his work has been excellently done. Of the  
 glossary we are naturally more competent judges, though  
 even there the infallibility of the reviewer must be  
 received with certain restrictions. The only fault we  
 can think of finding is that it is not so copious as it  
 might be. We cannot believe that Mr. Barnes's pages  
 contain all the words which were worth noting, and  
 we think that more frequent and longer illustrations  
 might have been given. *Drashe*, which is glossed as a  
 flail and also as a threshold, should have been treated of  
 as two distinct words. If we are not in error, they have  
 different derivations. We are pleased to find that the  
 word *hayward* still exists in the mouths of the people.  
 We had feared that it was now but to be found in manor  
 court rolls and obsolete law books. It is, there is little  
 room for doubt, the origin of the name Howard, though  
 ignorant and pretentious persons have ever and anon given  
 Hogward as the true form of the surname of the victor of  
 Flodden. Mr. Barnes says that Hayward now connotes "a  
 warden of the fences or of a common, whose duty it was  
 to see that it was not stocked by those who had no right



of common. He sometimes 'drove the common,' i. e., drove all the stock in it into a corner, and pounded such as was not owned by those who had a right of common." This is very nearly, but not quite, the meaning which the word bore in several counties far away from Dorsetshire. *Plough*, signifying a waggon, is a well-known Dorsetshire form, and the explanation thereof has puzzled every one who has given attention to the subject. Guessing in philology is one of the most futile of human pursuits. We would, however, remark that when the roads were for the most part mere horse tracks it is possible that the large-wheeled plough, such as is represented in old engravings—those in Ogilvy's '*Æsop*,' for example—may have been used as a carriage for conveying goods also, and thus a confusion have arisen between two very different things. The constellation known as Charles's Wain, among other names, has sometimes been called the Plough.

THE *Manx Note Book* (Douglas, G. H. Johnson) for the first quarter of 1886 is as full as ever of interesting matter and excellent illustrations. The question of the origin of the arms of the Isle of Man, discussed in our Fifth Series, is again raised in a paper, the author of which elects for the choice of the Sicilian arms by Alexander III. of Scotland while on a visit at the English Court, where an English king of Sicily was being made much of, as a pawn on the European chess-board. But the Triskele is found on old stone crosses, in the principality of Strathclyde or Cumbria, of a date long anterior to Alexander III. Instances from Isel, in Cumberland, and elsewhere in the same district, are given in the last number of the *Proceedings* of the Society of Antiquaries for 1884-5, p. 330, *seq.* The subject is a difficult one, and not yet exhausted. The Lymphad was, no doubt, in early times a bearing used both for Argyll and Lorn and for the Isles.

A USEFUL and well-arranged 'Alphabetical Catalogue to the Lending Department of the Aberdeen Public Library' has been published under the care of the Librarian. The arrangements to facilitate inquiry what books are in the library at a given moment seem to be novel.

MISS R. H. BUSK, who is bringing out at Easter, in an *édition de luxe*, '*The Folk-Songs of Italy*,' has been occupied over twenty years on the compilation and translation. The volume will give representative songs from each of the provinces of the Peninsula, and will be preceded by an account of the history and etymology of the various names and characteristics by which they are locally distinguished. The co-operation of many Italian friends, and notably of the prince of folk-lore, Dr. Pitre, who has himself made the selection of the Sicilian section, greatly enhances the value and authority of the work.

*Book-Lore* for April will contain, under the title of 'Shelley and Vegetarianism,' a reprint of a curious squib directed against Shelley and those who shared his dietetic views. In the same number are three *in memoriam* notices—by Mr. Axon of Mr. Edward Edwards, by Mr. C. W. Sutton of Henry Bradshaw, and by Mr. W. C. Credland of Henry Stevens.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

PAUL FERDINANDO.—("St. Athanasius: St. Chrysostom.") Brief lives of these saints will be found in the biographical dictionaries of Rose or Chalmers, which are to be found in most public libraries. We cannot afford space to give particulars.—("Books on Oratory.") The works you mention are the best known, as well as the most accessible. It is more than doubtful whether a practical gain is to be derived from them.

CHOL ("The Harp as the Symbol of St. David"). According to the '*Jeu d'Armoiries*,' "One of the first lords of Ireland, named David, took for arms the harp of the king-prophet whose name he bore." Menestrier, '*Véritable Art du Blazon*,' p. 221, says it was a David, King of Ireland, who gave a harp for the arms of that kingdom.

BLACKGUARD (*ante*, p. 207).—MR. C. B. MOUST, anxious to escape the possible imputation of discourtesy in regard to a foot-note to the above query, which he did not intend for publication, and deleted in proof. The proof, unfortunately, did not reach us until after the number was printed.

C. A. HOPE ("Number of Ways in which a Game Chess may be Played so as to end in a Mate").—The number is obviously all but illimitable. Apply to the chess editor of a newspaper.

A. C. B. (Glasgow) is anxious to know the title, publisher, and date of a book on 'The Islands of the Dalmatian Coast,' being the early journals or letters of the late Charles Mathews.

MARLBURIENSIS ("Use of Subjunctive").—In the phrase you quote the sentence should commence, "If it were," or "If it had been."

W. ("Gospel Oak").—Full information on this subject will be found at 1<sup>st</sup> S. v. 157, 209, 306, 444, 570; 111; and references to it at 1<sup>st</sup> S. ii. 56, 220, 407, 49 and 3<sup>rd</sup> S. iv. 433.

S. A. WATMORE ("Elias Ashmole").—See *ante*, p. 17. Your communication on Sitting Bull has been forwarded as requested.

F. GREENHALGH ("Chauvinisme").—Explanations of this word will be found 4<sup>th</sup> S. vii. 408, and x. 281.

E. PARKER ("Lowther Family").—Your communication has been forwarded to MUS URBANUS.

A. G. REID ("Cantarella").—The curious cut-throat concerning a poisoned scarabæus ring is, we regret to say, too long for our columns.

A. H. ("Valkyriur").—You will find full particulars in Sir G. Cox's '*Mythology of the Aryan Nations*.'

TEUTON ("Von").—The German *Von* is precisely the French *de*; that is, "of," or "belonging to" a certain place or spot. There is no English equivalent.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements at Business Letters to "The Publisher"—at the Office, 2 Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; as to this rule we can make no exception.



LONDON, SATURDAY, APRIL 3, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XIV.

We now begin to see clearly whither we are going. We have already left history far behind, and are on the very confines of hagiology. The next step takes us across the frontier. When we again meet the hapless princess she is no longer the mere Cornish princess Ursula of historic romance, but the blessed Ursula, saint of the Church Catholic, whose glorious martyrdom with her Eleven Thousand Virgins at Cologne still holds a conspicuous place in the Roman calendar, and is still commemorated by those of the old faith on October 21. The ecclesiastical legend, however, differs in many points of detail from the secular fiction of Geoffrey, and some of the variations throw considerable light on the real origin of the myth.\* In the 'Golden Legend,' which may be taken as giving the most generally accepted version of the story, Ursula is the daughter of a most Christian king of Brittany

named Nothus (a corruption, probably, of Geoffrey's Dinotus or Dianotus) or Maurus. A king of England demands her in marriage for his son Ethereus (called Conan in the Cologne version until his baptism, when he receives the name Ethereus). Ursula accepts on three conditions—first, that the King of England shall send her ten noble maidens, together with a thousand maiden attendants for each of the ten, and another thousand for herself, all to be provided with boats (triremes); second, that all shall be allowed for a space of three years to consecrate their virginity to heaven; and third, that Ethereus shall be baptized. The conditions are joyfully accepted; Maurus appoints an army of men to guard the army of maidens, and everything is got ready for starting on a pilgrimage to Rome under the conduct of Pantulus, Bishop of Basel. At this point appears on the scene a most unaccountable personage, whose doings have been, I think, very unfairly ignored by all the later retailers of the legend. This is St. Gerasia (probably for Gk. Gerasmia=honoured), Queen of Sicily, sister of Bishop Maurice and of Queen Daria, Ursula's mother. This mysterious lady, it seems, by a process not explained, had converted her wolf of a husband into a very lamb. His wolfish majesty, however, had not long survived the treatment, and the widowed queen had left the government in the hands of her eldest son, while she came with her youngest and four daughters to join her niece in Brittany.

"By her counsel"—I quote literally—"the virgins were gathered together from divers realms, and she being always their leader, at the last with them she suffered martyrdom. According to agreement, therefore, when the virgins, the triremes, and the provisions were all ready, she reveals her secrets to her fellow-soldiers, and all swear together the oath of a new soldierhood."

Here one naturally expects to read that the new soldierhood is some kind of crusade in which maidens of the Church Militant no less than men may fight under the banner of the Red Cross against the powers of evil. Not a bit of it! The story continues without a break:—

"For sometimes they institute mock battles, sometimes they run together, sometimes they run asunder, sometimes they make believe to fight, oftener to run away. Every kind of game they practise, and leave nothing unattempted that comes into their heads. Sometimes they returned at noon, sometimes hardly they returned at evening. All the great men and primates gathered together to behold so grand a spectacle, and all were filled with wonder and delight."

The events which follow—the first visit to Cologne, the pilgrimage to Rome, and the grand final massacre at Cologne—are given without any very material variations in all the versions of the legend, but one or two points are worth a passing note. The reigning Bishop of Rome, says the 'Golden Legend,' was one Cyriac, nineteenth Pope, who reigned one year and eleven weeks, and

\* A good summary of the legend of St. Ursula is given in Mrs. Jameson's 'Sacred and Legendary Art,' vol. ii. p. 591 (third edition), and another in Baring Gould's 'Curious Myths of the Middle Ages,' p. 317 (ed. 1875). The edition of the 'Aurea Legenda' I have here made use of is Koburger's, Nuremberg, 1481.



then publicly resigned the papacy in order to accompany the maidens to Cologne and martyrdom, leaving the pontificate to a saintly man named Ametus (probably a scribe's blunder for Antherus). The reason why no Cyriac appears in the list of Popes is that the clergy, and particularly the priests cardinal, were so angry with Cyriac for going after what they considered a pack of silly girls, that they scratched his name out. This story, entirely ignored by Platina, is, I find, repeated by Joannes Stella in his summary of the lives of the Popes (Venice, 1505), in which Cyriac appears as the twentieth pope, between Pontianus, the nineteenth, and Antherus, the twenty-first. Platina, however, who makes Antherus, the twentieth pope, immediately succeed Pontianus, the nineteenth, has something to tell about a certain Cyriac in the time of the thirty-second pope, Eusebius I. The passage runs thus:—

"While Eusebius was living in the pontificate, the cross of our Lord was found on the 5th of the nones of May, and was ornamented and held in great veneration by Helena, the mother of Constantine. Judas, moreover, the finder of the cross, is baptized, whom afterwards under a changed name they called Kyriac."

The mere coincidence of name does not, of course, count for much, but I cannot help thinking that it supplies an additional link between the two wildest of mediæval legends, that of the Eleven Thousand Virgins and that of the Invention of the Cross.

In the 'Golden Legend' Cyriac is represented as being himself a Breton, as is also James, Bishop of Antioch, while Maurice, the brother of Queen Gerasina, is bishop of a city of Levitavia (= Llydaw = Brittany). Among those who accompany Ethereus from England to join Ursula at Cologne are Marculus, Bishop of Greece, and his niece Constantia, daughter of Dorotheus, King of Constantinople. Julius, prince of the Huns, takes the place of Geoffrey's Melga, prince of the Picts, and after being scornfully repulsed by Ursula, revenges the insult by transfixing her with an arrow. It will be seen that Ursula in veritable legend is not, as she is usually assumed to be, an English, but a Breton saint, though her lover Ethereus and a considerable contingent of her companions are English. But this is not the only point of connexion between Ursula and an English prince. It would be hard to find in history a king's son less like the saintly Ethereus than the last of our Dukes of York, the second son of his Majesty George III.; yet for many years—almost his whole life—this prince, belonging to the very prose of history, was in a special manner the guardian and protector, if not of St. Ursula, at all events of a large portion of that incomparable maiden. And this is how it came to pass. In 1347 Godfrey, Bishop of Osnaburg, obtained leave from Walram, Archbishop of Cologne, to translate to Osnaburg

certain relics from the convent church of St. Ursula at Cologne. On June 1 of that year accordingly there was a grand ecclesiastical "function," and the saintly remains were deposited with much singing and rejoicing in Osnaburg Cathedral. Among them—I have the whole inventory with its various items, but it is too long to print here—were the entire bodies of St. Regina, whom I take to be none other than Queen Gerasina herself; St. Juliana, daughter of Gerasina, who has a festival of her own on February 16; and Cordula, who also has a separate celebration on October 22; and "great portions of the bodies" of Ursula herself; Ethereus, her lover; Maurus, her father; Eleutherius, her brother; Florentina and Paulina, her cousins; and Constantia, daughter of the King of Constantinople. A number of these holy treasures were subsequently adorned with silver tombs and precious reliquaries, all of which were plundered by "the heretics" in 1633. Fortunately the heretics were ignorant of the real value of their booty, and only carried off the silver and precious stones, leaving the bones and dust behind them, to be re-collected by the pious care of Bishop Francis William in 1651.\* In course of time our farmer-king's second son, Frederick, Duke of York—I know not in what year, but when he was still an infant—was appointed Secular Bishop of Osnaburg, and thus, in name at least, was constituted the legitimate champion of all those male and female saints and martyrs in his cathedral translated piecemeal or entire from Cologne. Destiny herself, I fancy, must have chuckled when she played off this little practical joke on that unsuspecting baby.

BROTHER FABIAN.

(To be continued.)

#### AN ENGLISH TRANSLATION OF THE 'DECAMERON.'

(See 7th S. i. 3, 130.)

A friend staying with me having wished for a translation of the 'Decameron,' I asked for one at the London Library, and was served with a version "published by Routledge, 1884, edited by Henry Morley, LL.D." P. 8 of the introduction states, as I understand it, without giving translator's name, that it is a reprint of one entered at Stationers' Hall 1619; perhaps it is the second translation inquired for at the earlier reference. I have a theory that there is no published translation of anything which is not full of blunders, and was led to spend a few hours in turning this over in support of the same. The result was "a sheaf of errors" far larger than you would have space to print; but a few specimens of the most glaring are worth recording. How is it possible that a person with sufficient knowledge of Italian to obtain the pub-

\* All these particulars are given in the 'Officia Osnaburgensia,' 1768, p. 138, &c.



lication of his MS. could not see them for himself, or that any one can assume the office of editor without attempting to correct them? The Italian edition I have followed is that published by Pickering under Ugo Foscolo's careful supervision 1825.

First day, seventh novel, p. 41. "Imperadore Federigo secondo" is rendered "Frederick, the second emperor." Nor is this a mere misprint, as it occurs again p. 60.

A few lines lower, for "uomini di corte" we have "gentlewomen."

"Gli corse nello animo un pensier cattivo e mai più non statovi" ("An opinion unfavourable to him such as he had never before, crossed his mind") is made into "A bad conceit possessed his brain that he had never seen an unworthier person."

In the eighth, I think "hospitality" would be a more suitable rendering of *Cortesia* than "liberality"; but the point of the whole story is that when Messer Giuglielmo suggests the painting up of this *Cortesia* in Messer Ermino's hall, it is in answer to his asking him to suggest something altogether unknown to him (this is entirely lost sight of in the translation); and then, when Giuglielmo answers, with witty simplicity, "Fateci dipignere la Cortesia," he implies that *Cortesia* was a virtue unknown to Ermino, with more effect than in the rude sermonizing of the long English paraphrase.

Ninth novel, p. 46. "Quasi dal sonno si risvegliasse" ("The king commences a new line of conduct, as if, as it were, he had awoke out of sleep") is turned into "He had been even as if sleeping out his time of government."

Eleventh day, second novel, p. 56. For "La più dilettevole parte d'Italia" we have "The only delectable part of Italy."

Fourth novel, p. 57. The Genoese pilots are said to take Landolfo prisoner, leaving him nothing to wear but a *povero farsettino*. *Farsetto* might be rendered "doublet." To the present day it is used for a peasant's jacket or sleeved waistcoat; but our translator transposes it into "coat of mail"! After his second shipwreck he takes the jewels out of the coffer he rescues and wraps them in *alcuni stracci* (rags) to hide them. Our translator puts: "Wrapping them in very unsightly colors." These jewels made him "il doppio più ricco" than at first. Our translator makes this "three times richer."

Sixth novel, p. 66. For "La sua dote [dower] è grande" we have "Her marriage is great."

Tenth novel, p. 85. A "not" gratuitously inserted after "the meet hour for rest" makes nonsense of the sentence.

Third day, introduction. "Minutissima erba" is rendered into "high grass."

Seventh novel. The "purifying touch" which the editor says has been applied to this novel in making Tetaldo the husband of Ermellina instead

of the lover of Aldobrandino's wife renders the whole story a farrago of nonsense. If Ermellina had been Tetaldo's wife, how could the *frate* have told her to abandon him? The fine irony of the speech against the *frati* which Boccaccio has made the special pleading of a young libertine is entirely lost. The story were just as well omitted as travestied in this way.\*

Ninth novel. "Come *savia* donna" is made "Like a jolly stirring lady."

Fourth day, fourth novel, p. 130. "Alzò il viso" ("looked up") is tortured into "exalted his looks."

Ninth novel, p. 145. "Conte de Provenza" is rendered "The whole country of Provence."

Fifth day, third novel, p. 166. *Orsa* is turned into "lion," as if there could have been lions in a wood eight miles out of Rome. Even "bears" was probably a sufficient stretch of imagination aided by provincial jealousy.

Lower down, "Thus rode on Pedro until the break of day appeared" is quite reckless rendering of "Andò Pietro tutto il giorno," as a few lines later he speaks of night coming on in due course.

Sixth day, second novel, p. 193. "Messer Geri, al quale o la qualità del tempo, o affanno più che l'usato avuto, o forse il saporito bere che a Cisti vedeva fare, sete aveva generato," &c. (= "Messer Geri, rendered thirsty by the nature of the weather, or the extra labours of that morning, or, perhaps, by observing the satisfaction with which Cisti drank," &c.). Instead of this we are presented with: "Messer Geri, either in regard of the times, quality, or by reason of his pains-taking perhaps more than ordinary, or else because he saw Cisti had drunk so sprightly, was very desirous to taste of the wine," &c.

All the traits of manners of this graceful story are lost and its repartees wrapped in wordiness. At the end, where it is expressly said that Cisti sends to Messer Geri *all* that remains of his choice wine, the translator is pleased to change it into *half*, and to omit that, in acknowledgment of the obligation, "Quelle grazie gli rendè che a ciò credette si convenissero."

Eighth novel, p. 200. "Aveva una sua nepote chiamata per vezzi Cesca" = "He had a niece called for short Cesca" (her name plainly having been Francesca). This is gratuitously changed into "He had a good fulsome wench to his niece, who, for her folly and squeamishness was generally called Cesca or Nice Francesca!"

P. 201. "E tanta era altiera, che se stata fosse de' Reali di Francia, sarebbe stato soperchio" = "And so haughty was she that even had she descended of the royal family of France it would

\* On the other hand, there is no reason at all why the story of a secret marriage—the sixth novel of the fourth day—one in some respects the most beautiful of the whole series, should have been omitted.



have been more than meet." For this we have: "She was so waspish, nice, and squeamish that when she came into the Royal Court of France [note that she was not of a class that had any chance of going to Court, nor does the novel allude to her doing so, nor to her travelling to France at all] it was hateful and contemptible to her."

Eighth day, introduction. The translator renders *mangiato* by "dined," which, as the meal succeeds a mass heard soon after daybreak, is calculated to give a wrong picture of manners.

Third novel. That the fourteenth century use of *nuovo* ("nuove genti," &c.) should escape our translator, that he does not appear to know that the Mugnone is a river, that he gratuitously alters the form of Maso's various pieces of silly chaff, evidently posed by his vernacular, are not very astonishing errors; but that when Calandrino comes home, and it is said that his wife was by chance standing on the stairs, "per avventura" should be rendered "by great ill-luck" is surprising indeed.

Ninth day, eighth novel. The heading of this is one of the strangest muddles of all; for if the translator could make nothing better of it at first, he ought to have been able to set it right when he had read the story. "Biondello fa una beffa a Ciaccio d'un desinare." "Biondello, in a merry manner, caused Ciaccio to beguile himself with a good dinner"!

P. 246. For "Uomo ghiottissimo" we have "One of the grossest of feeders."

P. 247. *Sorra*, which means any salt fish, and if tunny at all, only the worst part salted, is translated simply "tunny," which would not imply a sorry repast at all. *Loggia* is made into "hall-house." "Un saccento barattiere" (a waggish fellow, a man who could enter into the joke of passing one thing off for another) is made into "a porter such as are usually sent on errands."

Ninth novel, p. 251. When Giosefo comes home, his wife, who is represented as an ill-tempered person, is said to receive him *ferialmente*, i. e., to how no special joy at his return (lit. in an every-day, indifferent manner)—"Essendo assai ferialmente dalla Donna ricevuto le disse che così facesse far da cena come Melisse divisasse." Our translator can make nothing of *ferialmente* as a qualification of the reception, and so says nothing about the reception, but, not to lose the word altogether, begins the sentence with "One day Giosefo said to his wife," &c., notwithstanding that the story clearly makes him give the order directly on his return.

P. 252. When she gives them quite a different supper, and stands on her rights, Melisso is said to support his friend, and *biasimolla assai*; yet our translator has it, "Rebuked her for it in a very kind manner," probably imagining that there was something of "soft" intended in the *molla* formed by the inserted *l* of *biasimo-la*!

Tenth day, first novel, p. 259. *Commendare* is actually translated as if it had been *comandare* though it makes nonsense. In the same page the whole suggestion of its being "either by some surfeit or excess of feeding" that the "Abbot of Cligni" fell ill is interpolated.

Ninth novel. All through, the translator turns Mohammedanism into a polytheistic religion, misleading the reader as to Boccaccio's information. He makes Saladin say: "By our greatest gods," "All my gods go with you," &c., where the original has simply *Iddio*.

P. 292. Where Torelli parts from his wife for the Holy Land, Boccaccio makes him say that in the case of her having no certain news of him she shall wait a year before marrying again, the translator puts just the contrary, "When any certain news shall be brought you of my death."

Some of the worst blunders of all are reserved for the last.

At p. 301, where the original says, "A long time ago the head of the house of the Marchesi di San Luzo bore the name of Gualtieri," the translator has, "It is a great while since, when among those that were Lord Marquesses of Saluzzo, the very greatest and worthiest man of them all was named Gualtieri."

P. 302. Where Griselda is first introduced, the original says she set down her pail in haste that she might run to see Gualtieri's betrothed pass by—an important trait, showing how innocent she was of any idea that it was herself that was to be chosen. The translator fails to see this, and puts down that she went "to see the passage of the Marquess."

P. 303. The original does not say, as the translator inserts, that Gualtieri changed her clothes "with his own hands," still less that he plaited her hair! On the contrary, it says, "He had the crown placed on her hair all rough (*scarmigliato*) as it was."

P. 304. The confusion in narrating the daughter's birth is inextricable.

P. 305. When Gualtieri announces to his wife that she is to go back home, he merely practices on her simplicity by saying he will apply to the Pope for permission to take another wife, "*purchasing a dispensation*" is the translator's interpolation.

In the heading of this story, where it is said the marquis makes a show of her having wearied him, &c. ("*mostrando, lei essergli rincresciuta*"), the translator, fancying *rincresciuta* means "grown up," makes his sentence unintelligible.

At the same time it is fair to observe that the language of this version throughout, though diffuse, is delightfully quaint,\* and on this account de-

\* As may be judged from just two or three specimens. In describing the parting of Torelli and his wife he says, "She sweetly hugged him." When Saladin begins to recognize his former host, instead of saying he observed



serves a place in a library; but it is not in the least fitted for reprinting with the object of giving a popular idea of the 'Decameron,' and only contains forty novels in all out of a hundred.

The editor says he has "restored the names to the Italian form," but he is very far from attaining success with them. In the third novel of the fifth day *Pietro* is turned into "Pedro" all through. Porta San Gallo, at Florence (named after its architect), is made "St. Gall's gate." In another place we have "Godfrey de Bulloin," &c.

R. H. BUSK.

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#### BYRONIC LITERATURE.

In order to help the student in his researches among Byronic books I will endeavour to start an exhaustive list of works relating to the life and writings of Lord Byron. I am alive to the difficulty of such an undertaking, especially as I cannot pretend to possess exceptional information. But a tolerably close study of this subject, extending over many years, has enabled me to acquire a certain knowledge, which may now very easily be supplemented by those who have travelled over the same ground, possibly with a better result.

I venture to appeal for assistance through the columns of 'N. & Q.' to every one interested in this subject, so that an accurate list may result for future reference. I propose to classify works under the following headings: 1, Biographies; 2, Sketches and Reminiscences; 3, Poetry relating to Byron; 4, Fiction relating to Byron; 5, Miscellaneous Literature.

MR. JOHN TAYLOR has already given us a list of articles which have appeared from time to time in various publications. This information is, of course, valuable; but it seems to me that something more is needed, and I propose, with his permission, to incorporate his list with other data under the heading "Miscellaneous Literature." It will be seen that MR. TAYLOR has not touched the first four headings of my proposal, and that his list is merely a reflexion of the more serious works which have been devoted to the subject of Byron.

In my attempt to give the names of both writers and publishers, with dates of the several issues, I appeal to the generosity of your readers to excuse any errors into which I may inadvertently fall.

#### Class I.—Biographies.

1. Memoirs of the Life and Writings of the Right Honble. Lord Byron. By Dean Ireland. 1 vol. Henry Colburn & Co. 1822.
2. Life and Genius of Lord Byron. By Sir Cosmo Gordon. Paper wrapper. 1 vol. Knight & Lacy. 1824.
3. Recollections of the Life of Lord Byron from 1808 to 1814. By R. C. Dallas. 1 vol., Charles Knight. 1824.

him closely, he has, "He began to eye him very respectfully." First falling in love he calls "amorous processions."

4. Lord Byron. Par Madame Louise Belloc. 1 vol. Paris. 1824.

5. Lord Byron's Autobiography, or Memoirs. Written by himself. Manuscript. Burned by his Executors, May 17, 1824.

6. Life, Writings, Opinions, and Times of Lord Byron, By a Gentleman in the Greek Military Service. 3 vols. Matthew Hey. 1825.

7. Life of Byron. By J. W. Lake. 1 vol. Galignani. Paris. 1826.

8. Memoirs of Lord Byron. By G. Clinton. 1826.

9. Life of Lord Byron. By John Galt. 1 vol. Colburn & Bentley. 1830.

10. Letters and Journals of Lord Byron, with Notices of his Life. By Thomas Moore. 2 vols. 4to. John Murray. 1830.

11. Life of Lord Byron. By J. L. Armstrong. 1846.

12. Histoire de la Vie et des Ecrits de Byron. Par A. Mondot. 1860.

13. Lord Byron jugé par les Témoins de sa Vie. Par la Marquise de Boissy, née Guiccioli. Translated from the French by Hubert Jernyngham. 1 vol. Richard Bentley. 1869.

14. Lord Byron: a Biography. By Karl Elze. 1 vol. Translated from the German. John Murray. 1872.

15. Life of Lord Byron, and other Sketches. By Emilio Castelar. Translated by Mrs. Arthur Arnold from the Spanish. 1 vol. Tinsley Brothers, 1875.

16. Byron. Encyclopædia Britannica, Eighth Edition. 1877.

17. Byron. By Professor John Nichol. 1 vol. Macmillan & Co. 1880.

18. The Real Lord Byron. 2 vols. By John Cordy Jeaffreson. Hurst & Blackett. 1883.

19. Biography of Lord Byron. *Annual Biography*, vol. ix. p. 255 *et seq.*

RICHARD EDGUMBE.

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(To be continued.)

THE UNIVERSITY BOAT-RACE.—At this particular time it may interest some of the readers of 'N. & Q.' to know that the first boat-race between Oxford and Cambridge was rowed in 1829. From that year to 1885 (both inclusive) there have been 47 such races, of which Oxford claims 26 and Cambridge 20, the race in 1877 having been a dead-heat. 264 Dark Blues (including 26 coxwains) and 269 Light Blues (including 25 coxwains) have taken part in these 47 races, making a total of 533. Of these, 434 are believed to be still living, and 99 have passed away, 45 of whom were of Oxford and 54 of Cambridge. I have the dates of death and the ages of most of the deceased, but there are a few (whose names are given below) of whose ages and dates of death I can find no trace. I shall be grateful for information in this direction, which may be sent to me at my address. I am very desirous of making a complete and accurate obituary list of "Old Blues," with a view to its insertion in a future edition of Mr. G. G. T. Treherne's 'Record of the University Boat-Race.'

James George Buchanan, Trin., Camb.; B.A. 1863, rowed in 1862; is said to have died in 1870.



Thomas Entwisle, Trin., Camb.; B.A. 1831; rowed in 1829; J.P. for Hants; was alive in 1871.

Walter Richard Gough, Trin., Camb.; rowed in 1838; supposed to have died soon after leaving Cambridge.

Edward Goodall S. Griffiths, Worcester, Oxf.; rowed in 1847.

George Frederick Holroyd, Trin., Camb.; B.A. 1846; rowed in 1846; J.P. for Northants; was alive in 1872.

Walter Scott Lockhart, Christ's, Camb.; 16th Lancers; rowed in 1845; grandson of the Sir Walter Scott; is believed to have died about 1851.

Arthur Macdonald Ritchie, Trin., Camb.; B.A. 1843; rowed in 1841; is said to have died in India.

Edmund Stanley Stanley, Jesus, Camb.; B.A. 1840; rowed in 1836, &c.; was alive in 1869; is said to have died in Belgium.

Edward Stephens, Exeter, Oxf.; B.A. 1831; rowed in 1836; J.P. and D.L. for Cornwall. "On 26 Nov. 1853, Edward Stephens, Esq., was gazetted to be a Member of the Legislative Council of the Colony of S. Australia" (*Gent. Mag.*, 1854). Was this the same man?

Henry Edward Tuckey, St. John's, Camb.; B.A. 1852; rowed in 1852; was alive in 1872 at Wellington, N.Z.

Wilfrid Watson, Jesus, Camb.; rowed in 1842; is believed to have died about 1847.

I may add that of the "fathers of the race" (those who took part in the 1829 race) 7 are still living, 5 Dark Blues and 2 Light Blues.

J. B. WILSON.

Knightwick Rectory, Worcester.

REGATTA.—Prof. Skeat, in his 'Etymological Dictionary,' says with regard to this word:—

"Properly a rowing match; a Venetian word, as explained in the quotations from Drummond's 'Travels,' in p. 84, in Todd's 'Johnson'; a book which Todd dates A.D. 1744, but Lowndes in 1754."

It is interesting to remark that the word is used by Lady M. W. Montagu somewhat earlier, in a letter to her husband dated from Venice, March 29, 1740:

"In the mean time there are entertainments given him almost every day of one sort or another, and a *Regatta* preparing."

gain she writes, June 1, 1740:—

"You seem to mention the *Regatta* in a manner as if you would be pleased with a description of it. It is a race of boats," &c.

F. C. BIRKBECK TERRY.

ALLOQUOR.—In Smith's 'Lat.-Eng. Dictionary' (eds. 1855, 1866, and 1881) it is stated that this word is "rare in class per.; in Cic. only twice; never in Cæs. or Liv." This is incorrect, at all events so far as concerns Livy. I find "*allocutus*" in xxi. 48, and "*alloquendos*" in x. 35; the latter is quoted by Lewis and Short. The word also occurs about fifteen times in Virgil.

WM. W. MARSHALL, M.A. B.C.L.

Guernsey.

VERBA DESIDERATA.—Under this heading I purpose drawing attention to certain words, chiefly English and German, which probably exist, but which I have sought for in vain. On Feb. 28 we had, about midday, a fall of what was

neither sleet nor snow. You might say it consisted of small particles of frozen vapour, round and somewhat larger than pins' heads. The German word for it is *graupeln*, both noun and verb. I may add that *graupeln* is the German for pearl barley. Es *graupelt*=we have a fall of—? One dictionary gives sleet; but I believe sleet is half-melted snow, which *graupeln* certainly is not. Perhaps there is a provincial term for it, if not a classical one, known to some of your numerous readers. A STUDENT OF GERMAN.

[Numberless German words exist for which it is impossible to find equivalents in English.]

TO=ALTOGETHER, WHOLLY.—Under these words Dr. Brewer, in his 'Dictionary of Phrase and Fable,' quotes:—"If the podesch be burned to.....we saye the byshope hath put his fote in the potte.—Tyndale." I am not aware of the existence of any passage in English authors where *to* has the above sense, and I see no reason why Dr. Brewer has so explained the word, unless he has mistaken it for the intensive prefix *to*. But does this prefix ever follow the verb to which it belongs? In Yorkshire I have heard the expressions *burnt to*, *set to*, &c., used of porridge, &c., but I have always understood that they were elliptical, and that the word *pan* was omitted.

F. C. BIRKBECK TERRY.

CAUCUS.—This word, which has now become so famous, originally meant a drinking-cup; but in middle Greek and Latin was rendered a friend or servant. Thus Ducange says:—"Caucus, καῦκος, Græcis recentioribus, *amicus*, vel certe *famulus*, unde *καυρίδα*, ancilla." I would venture the suggestion that it may have got its present meaning from friends meeting together for convivial entertainment, or what the Romans called *symposium*, and in process of time having come to designate any kind of assembly or society whatsoever. It is sometimes said of Englishmen that nothing can be done without a good dinner. If so, then the saying of Theognis is quite to the point:—

ἀναγκαίη δ' ἐπιμίξις

Ἀνδρὸς τοιούτου συμποσίου τελέθει.

He is shily hinting that most meetings usually begin and end in talk. "Vox et præterea nihil."

EDMUND TEW, M.A.

[See 5th S. x. 305, 355, 525; xi. 438.]

PASSAGE IN WALPOLE'S 'ANECDOTES OF PAINTING.'—Horace Walpole, in his 'Anecdotes of Painting in England,' vol. i. pp. 33-35, first ed., 1762, describes a painting which he takes to represent the marriage of King Henry VI.:

"Round the hem of the Queen's robe are some letters which are far from being so intelligible as the other incidents. The words are involved in the folds; what appear are VOL SALV REGIN M.....One knows that Salve Regina mater Cœlorum is the beginning of



a hymn, but I know not what to make of Vol. On the Abbess's girdle is VEL AVE, as little to be deciphered as her majesty's Vol."

Perhaps the editors of some of the later editions may have solved the mystery; and if not, some of your readers may be able to do so.

W. E. BUCKLEY.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

PETER BUCHAN.—In a letter from Buchan to Motherwell, dated Jan. 29, 1829, he states that he wished to obtain the latter's advice on a work which he was preparing for the press, viz., 'The Ancient Traditionary Prose Tales of Scotland,' hitherto unpublished. Motherwell, in reply, said he would much like to see the work, and offered to purchase it in the event of Buchan being unable to come to terms with a London publisher. Is anything known of the work in question; or is it possible to obtain information regarding the present whereabouts of Buchan's MSS.? W. F. P.

AMERICA BEFORE COLUMBUS.—Can any one give a bibliography of works relating to the supposed intercourse between Europe or Asia with America anterior to the time of Columbus? There is a very interesting paper by Mr. Hyde Clarke in the last number of the *Transactions* of the Royal Historical Society, and also I know of his Khita-Peruvian theory. What has been done by other writers to elucidate this mysterious subject; and what are the best authorities on the Norse settlement of Vinland? W. S. LACH-SZYRMA.

LEONARDO DA VINCI.—Can any of your correspondents inform me whether the famous "Rotella del fico," the first acknowledged picture by Leonardo da Vinci, still exists in Italy? In 'Villa Verocchio,' an episode in the early life of that painter, by the late Diana Louisa Macdonald, published by Longmans, 1850, it is said that the picture was "afterwards removed to Milan." But I can find no mention of it in either Murray's or Baedeker's guide-books to North Italy, both of which give a pretty full list of the pictures to be seen at Milan. A. C. B.

Glasgow.

LYING COMPETITION.—What is the *locus classicus* of the story of the three (or more) men who were "lying for a kettle" (or a grindstone) when the parson (or bishop) came up, severely rebuked them for their depravity, and wound up, "Why, I never told a lie in my life," and was awarded the prize by acclamation? The earliest instance I have is in Hone's 'Every Day Book' (vol. ii. col. 599), where

it is localized at Temple Sowerby, Westmoreland; but I suspect it is one of those *genre* stories whose genealogy can be traced back to the 'Jātakatt-havannanā.' Q. V.

STEELE.—References to works containing portraits of Sir Richard Steele will oblige.

WALTER CARMAN.

23, Holland Street, Clapham.

'BIOGRAPHY OF THE SIGNERS OF AMERICAN INDEPENDENCE.'—In what library can this book, by R. W. Pomeroy, Philadelphia, 1827, be found for reference? It is not in the British Museum.

R. P. H.

BRUSQUE.—There is a game of cards called *brusque*, of which I lost the rules many years ago. Can you tell me in 'N. & Q.' what they are, or where I can procure them? KENSINGTON.

PEERS.—Can any of the numerous readers of 'N. & Q.' inform me if it is correct that a temporal peer sits in the House of Lords by right of a spiritual position as Abbot of Homesdale; or whether any such rights originally possessed by the great abbots are exercised in any way in the present time in either House of Legislature?

GEORGE C. WILLIAMSON.

LORD AVONMORE ON BLACKSTONE.—When and where did Barry Yelverton (Lord Avonmore) make use of the following words in reference to Blackstone?—

"He it was that first gave to law the air of a science. He found it a skeleton and clothed it with life, colour, and complexion. He embraced the cold statue, and by his touch it grew into youth, health, and beauty."

CYMBELINE.

SPOFFISH.—Dickens, in his Sketch of 'Horatio Sparkins,' in 'Sketches by Boz,' vol. ii. p. 109, ed. 1837, describes Mr. Flamwell as "a little *spoffish* man." Is this a word coined by Dickens for the occasion; or, if previously existing, can any instance of its use be cited from any author? What is its exact meaning? W. E. BUCKLEY.

RUDSTONE.—Bowditch, in his 'Suffolk Surnames,' p. 237, mentions the fact that "Mr. Rudstone (i. e., red-stone) was an ancient Lord Mayor of London." Will any reader kindly inform me in what year Rudstone was Lord Mayor, and what were his armorial bearings?

V. B. REDSTONE.

Woodbridge.

[John Rudstone was Sheriff in 1522, and a Sir John Rudstone Lord Mayor in 1528.]

FEAST OF THE MOST PRECIOUS BLOOD.—When was this celebrated? At the end of June, 1537, we read in 'John Inglesant,' vol. i. p. 13, a visitor was sent to the Priory of Westacre, Wiltshire, on business which was to hinge on the way in



which the prior expressed himself concerning the king's supremacy in his sermon "on Sunday next, which is the Feast of the most Precious Blood."

ST. SWITHIN.

KILLERBY. John Booth, of Killerby, co. York, entailed his estates on Thomas Calvert, who changed his name to Booth. Is this Killerby "the woldby" mentioned by Leland in his "Itinerary"? Where can I find the descent of the name and its possessors?

GLADYS.

JONAS HAWWAY. Is there any other life published besides that of my grandfather, John Pugh, who was Hawway's secretary in early life?

HERBERT PUGH.

SUCKLING HOUSE, used in such a connexion as "mice and suckling houses." What does it mean?

C. A. WARD.

Haverstock Hill.

CAPT. THOMAS LYNN (R.E.I.C.S.).—I have been unable to obtain any information respecting this officer, whose astronomical and nautical tables are well known to most astronomers, and should, I think, secure him a place in the 'Dictionary of National Biography.' His first publication was 'An Improved System of Telegraphic Communication,' which was published in 1814, and reached a second edition in 1818. His 'Astronomical and other Tables' appeared in 1824; his 'Horary Tables' in 1827 (second edition, 1828). He wrote an article on the navigation by different routes to China, which forms a chapter in the 'Historical and Descriptive Account of China' (1836), in the 'Edinburgh Cabinet Library.' Of this the general editor remarks in the preface:—

"It appeared of importance to introduce directions relative to the navigation to China, corresponding to those in our work on British India. This task has been ably performed by Capt. Lynn—an officer long employed by the Company in navigating their vessels, and afterwards a commander of their naval officers, and whose 'Nautical Tables' and other works display a thorough acquaintance not only with the scientific principles of his profession, but also with the intricate straits and channels to which he here supplies a guide. In compiling the chapter for which we are indebted to him, he communicated with Capt. Horsburgh, who liberally allowed the use of his valuable collections."

As the question will probably occur to some who read this query, it is perhaps as well to state that I have no reason to suppose that Capt. Lynn was in any way related to myself; if he were so, the relation ship must have been very distant.

W. T. LYNN.

Blackheath.

JAMES SHARPLES. A friend of mine has a small picture in crayons, of much merit, being the portrait of a lady, wearing a mob cap and a fichu. At the back of the picture is a card, stating that the lady is "Ellen Wallace, of Lancaster, painted,

during the hours he wooed the fair Ellen, by that eminent artist in crayons, James Sharples, her happy husband." Can any one supply information concerning this artist and his wife?

C. B. M.

[James Sharples, of Cambridge, exhibited, between 1779 and 1785, fourteen portraits at the Royal Academy. A Miss Sharples, of London, exhibited, 1783-1807, six miniatures at the Royal Academy and the Society of Artists. A Miss Rolinda Sharples, 1820-36, and a G. Sharples, 1815-23, were also exhibitors. See Graves's 'Dictionary of Artists.']

RICHARDSON.—The painter Jonathan Richardson died in Queen Square, Bloombury. His son also; and the latter was buried in St. George the Martyr's Churchyard, Redgrave says. I suppose he means at the back of the Foundling. Was the father buried there also? I cannot find anything to show.

C. A. WARD.

Haverstock Hill.

GOSLING.—Any extracts of this name or its equivalents, from old London directories prior to 1800 or from other sources, would be very acceptable, especially as to any of the name who were silversmiths circa 1760.

E. HOBSON.

Tapton Elms, Sheffield.

PLYMOUTH AND THE UNITED STATES.—Has any town in Europe more claim than Plymouth—from which Drake sailed on his most memorable voyages and whence the Mayflower carried the Pilgrim Fathers to New Plymouth—to be the mother city or metropolis, in the old Greek sense, of the United States of America? If so, what is the town, and what are its claims?

W. S. LACH-SZYRMA.

'THE VISIONS OF TUNDALE.'—I am anxious to know at what period and by whom this purgatorial poem was written. My copy, ed. Turnbull (Edinburgh, T. G. Stevenson, 1843), does not give any information on the subject. I shall be much obliged for references to trustworthy authorities.

EDMUND WATERTON.

GUN FLINTS.—"Alfred Farrow, gun flint maker, of Brandon, was charged by Elizabeth Farrow, his daughter, with assaulting her at Brandon." This is extracted from the *Bury and Norwich Post* of Feb. 16. Who uses the gun flints that Mr. Farrow makes?

W. H. P.

ARCHIBALD ARMSTRONG.—Where can any further particulars be found as to Archibald Armstrong, mentioned in stat. 4 Hen. VIII., c. 20? Is there any reference to him in the Historical MSS. Commission's Report on Sir Frederick Graham's papers? And when was such report published?

Q. V.

PONTEFRAC—THE BROKEN BRIDGE.—Will any of your correspondents learned in place-names



kindly inform me why this name was given to this well-known town in the West Riding of Yorkshire? It was formerly called Kirby, but when the name was altered I cannot ascertain.

EDMUND TEW, M.A.

FIELDING PRIORY.—I have an oil painting by W. Muller, subject, Fielding Priory; but I cannot learn where Fielding Priory is situate. Can you or any of your readers give me the required information?

E. ROBERTS.

31, Union Street, Wolverhampton.

TRANSLATION OF CHRONICLE.—Where can a translation be found of the manuscript "Chronicle of the Church of St. Swithun, at Winchester," by John of Exeter? The MS. is in the library of All Souls' College, Oxford. ARTHUR A. WALFORD.

Gosport.

FINDEN'S ILLUSTRATIONS TO 'THE LIFE AND WORKS OF LORD BYRON,' 1833.—I recently purchased a copy of this work as perfect, but am now rather doubtful on that point. My copy contains seventy-six plates, commencing with Gibraltar and ending with Thun; but the letterpress ends with the forty-second plate (Ada), the last thirty-four plates being without descriptive letterpress. Can any reader of 'N. & Q.' kindly inform me if this volume is complete, or whether there should be letterpress to all the plates?

GEO. BLACKLEDGE.

218, Beresford Street, Newington, S.E.

DR. GARDINER, OF WALTON.—

"1748, May 30. Went from hence [Oxford] with my father for Fulham.....31st. Dined at Dr. Gardiner's, at Walton.....June 3. Dined with Dr. Gardiner's son [at Fulham?], in company with Mr. Romaine, Mr. Glove, Mr. Okle, and Mr. Horne. Went to Dr. Gardiner's [Walton], when, in the evening, Mr. Horne came and shewed us some experiments on the loadstone, which were very curious" (Unpublished Diary of an Undergraduate of Wadham College, Oxford).

Mr. Romaine was the Rev. Wm. Romaine, the Calvinistic divine. Any information relative to Dr. Gardiner and the other gentlemen mentioned by the diarist would be acceptable.

W. G.

Clifton.

HERALDIC QUERIES.—

1. Az., a roebuck lodged ar. (Roe), impaling on the dexter, Gu., a chevron between three leaves ar. (Malherb), and on the sinister, Ar., a chevron sa. between three annulets gu. (query, Secroft?). These arms appear as above, and also separately, impaled by Roe in the windows of Cheddar Church, co. Somerset, and they are also carved in separate shields (colours not indicated) on the monument of Edmund Roe, Esq., who died in 1595.

2. Party per pale baron and femme, on the dexter Roe and Malherb (the one above the

other), impaling on the sinister vair (Beauchamp), apparently the wife impaling two husbands. What are the dates of all these alliances respectively? I cannot find the arms of Roe attributed to any family of the name, nor do they appear in either of the Visitations, co. Somerset.

3. What arms did Whittington of Backwell, co. Somerset, bear?

4. What family bore Ar., a horseshoe sa? This coat also appears in Cheddar Church. Perhaps one of your correspondents can refer me to a good pedigree of Cheddar.

E. FRY WADE.

Axbridge, Somerset.

ANNE HATHAWAY.—Who was the real author of the lines about Shakespeare's sweetheart, beginning:—

Would you be taught, ye feathered throng?  
and ringing all imaginable changes on the phrase  
"She hath a way"? JAMES D. BUTLER.

Madison, Wis., U.S.

"LAWRENCE BIDS."—In South Yorkshire when a man is falling asleep in his chair a friend will say "Lawrence bids." The phrase is also used with reference to an idle man. Will some one explain it?

S. O. ADDY.

Sheffield.

BRIDEWELL.—Why is the designation of "township" given to Bridewell, that since 1547 has been known as Bridewell Royal Hospital? The Bridewell to which I refer is situated in New Bridge Street, Blackfriars.

G. H. H.

CLARKIA AND COLLINSIA.—Will one of the correspondents of 'N. & Q.' inform me who were Clark and Collins, after whom these flowers are named (Christian names and dates)? At the same time I should like to know the meaning of *coleus*; it cannot be the Latin word *coleus*; it may be from the Greek *καυλος*, but such a derivation is highly improbable.

E. COBHAM BREWER.

CRETIC FOOT.—Can any correspondent tell me the origin of this metrical term?

P. J. F. GANTILLON.

AUTHORS OF QUOTATIONS WANTED.—

Which makes him look so grim, they say,  
On a pack of cards at the present day.

W. T. L.

"Stand, like a wall of fire, around your much-loved isle."

The dews of the evening most carefully shun,  
They're the tears of the sky for the loss of the sun.

"Failure, crowning failure, failure from end to end!"

W. D.

'Twas summer, and a Sabbath eve,  
And balmy was the air;  
I saw a sight that made me grieve,  
And yet that sight was fair,  
For in a little coffin lay

Two little babes as sweet as May.

T. B.



## Replies.

## SUZERAIN OR SOVEREIGN.

(7th S. i. 101, 146, 170, 232.)

Notwithstanding the number of my critics, from the courteous Miss BUSK to the somewhat crusty NOMAD, and in spite of the high authority of Ménage and Littré—to which, by the way, I was myself the first to call attention—I still entertain no shadow of doubt that, etymologically, “under-lord,” and not “over-lord,” is the true original meaning of the word *suzerain*. Ménage gives merely what he considers the derivation of the word, but for a definition of it refers to the word *souverain*, with which, apparently, he considered it synonymous. Littré, accepting Ménage’s derivation, gives a definition which is itself, according to my notions, sufficient to stamp the derivation as incorrect: “*Suzerain*. Terme de féodalité. *Qui possède un fief dont d’autres fiefs relèvent*.” That is, whatever else he may be, a *suzerain* is always a feudatory or vassal. King he may be, but *quâd suzerain* he is the holder of a fief, and as such owes homage and fealty to a superior lord.

Now here I touch on a very material point. *Suzerain*, as Littré rightly says, is a term of feudal law, and as such it can only be correctly interpreted by a strictly legal definition. It is altogether beside the mark to talk, as DR. NICHOLSON and NOMAD do, about kings, emperors, and popes owing allegiance to the Supreme Being as their *suzerain*. Metaphors of this kind no doubt may be taken from feudal or any other law, but they have no legal significance. As the late Lord Westbury observed to a prisoner who appealed to Heaven as witness to his innocence, “The difficulty is that the court cannot subpoena the witness.” According to the theory and practice of feudal law—and the point now under discussion is the meaning of *suzerain* as a feudal law term—every fief is held of a superior lord, and that lord must necessarily be capable of investing the feudatory in his fief on receipt of homage and fealty according to the forms of human law. The feudalism which gave its meaning to the word *suzerain*, had sometimes, it is true, to listen—with no great patience, probably—to the theory that kingdoms and empires are held as fiefs from the King of kings, and with even less patience in later times to other theories, broached by men like Hubert Languet and Beza, that they are fiefs held of the sovereign people. But feudalism never for a moment admitted the legal validity of these speculations. In the eyes of feudal law, the *suzerain*, as the holder of a fief, was an inferior; the *sovereign*, as one who—in Cotgrave’s words—acknowledged no superior, was supreme.

This vital distinction is, as I have already shown, carefully, and even laboriously, marked by Cotgrave

(1632), whose legal definitions are those of an acute lexicographer as well as a learned lawyer. When he adds the words “yet subaltern” to his definition of *suzerain*, it is certain, from his choice of the legal term “subaltern,” not only that he did not, as NOMAD asserts, “warp the historical aspect of the word,” but that he was careful to explain a *terme de la ley* in exact accordance with *la ley*.

This meaning, as Miss BUSK notes, is the meaning in which Hallam uses the word, and I may add that Lingard also uses *suzerainty* as the equivalent of fealty due from a vassal to a lord (s. a. 1293), where he tells how, to use MR. HOBSON’S double-edged phrase, “Balliol sovereign did homage to Edward I. as his *suzerain*.”

With regard to the two instances quoted from Littré, I observe that one apparently makes *suzerain* = supreme, while the other distinctly makes it inferior to *sovereign*, “*Les juges royaux souverains que nous appelons maintenant suzerains*,” the reason for the change being clearly stated by Ménage, s. v. “*souverain*,” a word, he says, which having once been common to all the chief dignities in France, “*nous avons avec le temps accommodé au premier de tous les premiers, je veux dire, le Roi*.” The word *souverain* having been thus appropriated to the *premier des premiers*, the word *suzerain* was left to define those who were simply *premiers* of inferior rank.

I turn now to the question of etymology. Modern French usage no doubt makes *suzerain* generally = *souverain*, and I dare say the earlier instances of the same use might be considerably multiplied. On the other hand, Littré himself and every older lexicographical authority yet quoted defines it as a feudatory or vassal—a vassal of the highest rank very possibly—but still a vassal, the feudal inferior of a sovereign who “acknowledges no superior.” Will my critics, on consideration, maintain that when the feudal lawyers were on the look-out for a name by which to designate a vassal, even of the highest rank, they deliberately chose or accepted a name precisely synonymous with that of a supreme lord? Fortunately, there is distinct evidence that they did no such thing. There is another, and in feudal days much commoner, word than *suzerain*, which is strictly synonymous with it. This is *subregulus*, a term employed by Ammianus Marcellinus; the subsequent use of which as applied in France to mayors of the palace and other high functionaries, and in England to certain kings of Scotland, dukes, earls, &c., is illustrated at large in Spelman and Ducange. My syllogism, therefore, stands somewhat thus: *Subregulus* is a word that implies dependence on a *Rex*. But Ducange supplies abundant evidence that *subregulus* and *suzerain* were in the days of feudalism exactly synonymous, and equally applicable to the same great feudatories. *Ergo*, *Suzerain* implies dependence on a *Rex*. *Suzerain* is a



word belonging to feudal law, and wholly unknown before the establishment of that law. But no feudal lawyer would coin or adopt a term implying superiority or independence to denote dependence. *Ergo*, he would not employ a word derived from *susum* for the purpose. But feudal lawyers employed the term *suzerain* for the purpose. *Ergo*, *suzerain* is not derived from *susum*.

But the analogy of the word *subregulus* enables us to go a step further. There is no known Low Latin word=*suzerain*. Ménage's *suzeranus* is purely fictitious, invented in order to show the process by which he thought that *suzerain* had been evolved from *susum*. Yet that there must have been a Low Latin equivalent is obvious from the fact that Latin was the legal language at the time this *terme de la ley* was in legal use. The *regulus* in *subregulus*, though in form a diminutive, is, in fact, =*rex*, and if instead of king we substitute the equivalent *sovereign* we have precisely the word for which we are seeking, namely, *subsupranus*. From *subsupranus* the derivation of *suzerain* presents no philological difficulty, while the meaning of the word is precisely in accordance with the definitions given by all the earlier lexicographers. This, then, I regard as the true Low Latin form of *suzerain*, and I should not be at all surprised any day to hear that it has actually been unearthed by some lucky student of Azo or Accursius.

At the time I wrote my first notes, I here candidly confess, I was under the impression that the word was the French form of an adjective derived from the Low Latin *subtus*, *subs*=O.F. *soubz*. I was wrong, but at least I was on the right track, and not a syllable do I desire to alter in what I wrote with regard to the horrible confusion existing in the jargon of modern diplomacy, or my statement that *suzerain* is a word which no English writer or statesman has any business to use. On the contrary, every argument here put forward tends to prove how well-founded were my objections to the vile ambiguity of the word.

Before I take leave of this discussion, I note, in answer to Mr. Hobson, that there exists distinct evidence of the statutes of St. Benedict being older than the Fr. "*surtout*." Ménage, *s. v.*, writes:—"Ce mot que tout le monde croit nouveau, est tres-ancien. Il se trouve dans les Statuts de l'Ordre de Saint Benoist de la Province de Narbonne, qui sont de 1226. 'Illas quidem vestes, quæ vulgo Balandrane et *supertoti* vocantur,' &c."

Mr. Hobson's equation of *sus* in *sustollo* with *susum*—which, by the way, Ainsworth decanted from Holyoake, and Holyoake probably from some earlier dictionary compiler—will hardly carry him through the verb. How about that distressing participle *sublatu*s? A reference to Brachet's

admirable '*Grammaire Historique*' will probably satisfy him as to the real etymology of *sur*.

BROTHER FABIAN.

I had written my reply to BROTHER FABIAN some days ago, but those in '*N. & Q.*' render it unnecessary. Only I would remark, that to speak of the sovereign of Great Britain and Ireland, and in the same breath to speak of Her Majesty as the sovereign of a Dutch Republic, is to speak both incongruously and, in the latter case, absurdly, faults which are entirely obviated by the adoption of *suzerain*.

BR. NICHOLSON.

THE CHRISTIAN NAME WILLIAM (7th S. i. 188).—The explanation of this name which Mr. WALFORD found in an old magazine is taken from "The Restitution of Decayed Intelligence," by Richard Verstegan (Antwerp, 1605; London, 1628, 1634, 4to.; and 1652, 1673, 8vo.), and was sent to '*N. & Q.*,' 1st S. v. 436, with a query as to its truth, which then elicited no reply. Fifteen years after, in 1873, a correspondent having made it the basis of some remarks (4th S. xi. 53) on Moltke, Bismarck, and Wilhelm, DR. CHANCE and DR. CHARNOCK administered some corrective criticism (*ibid.*, 122, 123) with the modern accounts of the derivation of the name. The fullest discussion of the subject is in Miss Yonge's '*History of Christian Names*' (London, 1863), vol. ii. pp. 223-232, with which may be compared Mr. Ferguson's in his '*Teutonic Name-System*' (London, 1864), pp. 122-124. Verstegan's theory is demolished and discarded by all these as being destitute of proof and not in accord with old German forms of the name. Whether he invented it, or derived it from any of the authors to whom he refers at the beginning of his eighth chapter, Islebius, Franciscus Irenicus, Pontus Heuterus, or from any other source, he has not told us. The fact is not improbable in itself, and might be supported by the origin of the name Torquatus, gained by T. Manlius for having taken from the neck of a Gaul whom he had slain in single combat the *torques* or chain which had adorned him, which name he handed down to his descendants. But for want of evidence and for philological reasons Verstegan's explanation must be abandoned. The other suggestions are Camden's that Will=*vīl* (πολύς), much or many, so that the name means much defence, or protecting many. Another, quoted by DR. CHARNOCK, is that Will=*weil* (O.G. *quies*, rest), and Wilhelm=protector of rest. His own view is that "Will=*vīl*, in the sense of *laut*, *weit*, *valde*, so that Wilhelm would seem to mean powerful protector or defender." Miss Yonge and Mr. Ferguson find the origin of Will in the Teutonic mythology, Vili being one of the three primeval gods, or a kind of the divine agency, having the meaning of creative impulse, and so *will*, the word



denoting not only inclination, "voluntas and votum," but also "impetus and spiritus," the power that sets the will in motion (Ferguson after Grimm). All seem to take *helm* as helmet, and so protection or defence. In this last derivation Miss Yonge renders Wilhelm resolute helmet, or perhaps helmet of resolution, a meaning which Dr. CHANCE "thinks less clear than that of a German (Schmitthenner), 'einer dessen Wille nach dem Helme steht,' whatever that may mean." See 'Oldest English Texts,' by H. Sweet (E.E.T.S.), Glossary, pp. 497, 521. I have tried to summarize what has been hitherto suggested, and as one of the many who bear this name—a very national one since 1066—I shall be glad to add my request to Mr. WALFORD's that Prof. Skeat would kindly give his attention to the settlement of the question.

W. E. BUCKLEY.

The explanation of this name as "gilded-helm" is one of the most atrocious examples of "ingenious" etymologies that it is possible to find. First of all a French form of a Teutonic name is taken as a basis; then an entirely supposititious *d* is forced into it, making *guld-heaume*; and, finally, this French *guld* is explained by the English verb *gild*! The whole name is then calmly interpreted "gilded-helm," ignoring the fact that *gild* is not an adjectival form. But the audacious author of this "ingenious" etymology was not satisfied with the perpetration of these philological crimes. Having become quite callous in his career, he proceeded to *invent* an historical explanation of the name, the sole evidence of which is to be found in his own etymology! Yet, ridiculous as is this etymology, it is still current in England, where no guess is too absurd for the average reader provided that the poor "A.-S." be cited to shield it.

It is generally believed that *William* is a name introduced by the Normans. But this name was in use amongst the Anglo-Saxons, as there is ample evidence to prove. Florence of Worcester gives a *Wil-helm* as an ancestor of the East Anglian kings, and the name occurs as *Uil-helm* in the ninth century 'Liber Vitæ Dunelmensis,' 9, col. 1; 28, col. 3; 40, col. 3; 42, col. 2. A "*Uuilhelm* presbiter" occurs in a charter of A.D. 1050; 'Chron. Mon. de Abingdon,' i. 454; 'Codex Diplomaticus,' iv. 121. A thegn named *Willelmus* held land in Wimarspold (Widmerpool), Notts., in the time of King Edward; Domesday Book, 293a, col. 2. I believe there are many more Anglo-Saxon *Williams* to be found in the great Survey.

*Wil* occurs in the following A.-S. names: *Wil-beald*, *Wil-beorht*, *Wil-brord*, *Wil-frið*, *Wil-gifs*, *Wil-head*, *Wil-helm*, *Wil-hera*, *Wil-mund*, *Wil-ric*, *Wil-sige*, *Wil-pēgen*, *Wil-wulf*, and in the feminine *Wil-burh*, *Wil-cume*, *Wil-awif*, *Wil-prif*. We may safely identify this *wil* with *will* which has, in compounds, the meaning of agree-

able, pleasant, desirable, &c., e.g., *wil-boda*, a bringer of grateful news; *wil-cuma*, a "welcome" visitor; *wil-dæg*, a wished-for day, &c. This *wil* is closely related to our sb. *will* (= A.-S. *willa*), since what is according to one's will or wish is necessarily pleasant. It is worthy of remark that the Greeks used the cognate *βουλή* in forming names, as e.g., *Βουλα-κλῆς*, *Βούλ-αρχος*, *Βουλή-κριτος*. A Gothic *Wilja-ris* is mentioned in the well-known Neapolitan record. Here *Wilja* is probably the sb. (will), *θέλημα*, *βούλημα*, *πρόθεσις*, *προθυμία*, although the adj. *wiljis* (in *ga-wileis*, *silba-wileis*), willing, would also appear in compounds as *wilja*. *Helm* is a common name-stem with the Teutons, and is used in the same way as the names of weapon, e.g., *Ecg*, *Gár*, *Heoru*, *Ord*. Cf. also the names in *Scield*, shield, and *Hleo*, a defence, protection. So that *Wil-helm* means "desirable helm," a meaning quite in accord with the Aryan name system. W. H. STEVENSON.

Nottingham.

With regard to the origin of this name, Miss Yonge writes ('History of Christian Names,' vol. ii. pp. 228-30, ed. 1863):—

"Where the most popular of all the Wills was invented it is not easy to discover, but Germany is its most likely region, since *helm* is a specially Germanic termination, and the Billings favoured the commencement; besides which the pronunciation in that language leaves the words their natural meaning, *Will-helm*, resolute helmet, or, perhaps, helmet of resolution.....The cause of its adoption in Normandy cannot be made out of the eight saints who bear it in the Roman calendar: not one is anterior to the son of Rollo, the second Duke of Normandy, from whom William descended to the Conqueror and became one of the most national of English names."

The amusing derivation to which your correspondent refers is not new; it is the one which Verstegan has advanced among many other similar absurdities.

F. O. BIRKBECK TERRY.

To "real Anglo-Saxon scholars like Prof. Skeat" shall be left the pleasure of expressing an opinion on the "fanciful derivation" which is the subject of Mr. WALFORD's query; but I think your correspondent may be interested to learn that his "restitution of decayed intelligence" touching William was taken by the old magazine from the well-known work of Richard Verstegan, pp. 272-3.

ST. SWITHIN.

BUNYAN'S 'PILGRIM'S PROGRESS' (7th S. i. 227).—The announcement of the discovery of another copy of the first edition of the 'Pilgrim's Progress,' and with a *portrait*, is so startling a piece of news that it requires something more than the mere statement of the query, and challenges the strictest investigation before it can be accepted by bibliographers. Will Mr. NASH, therefore, furnish all particulars about this volume; and will its owner allow it to be examined, say, by such experts as the authorities of the British



Museum? In 5th S. iii. 426 MR. JAMES COOMBS sent a description of what he considered to be an earlier issue than Mr. Holford's copy of the first edition, but this seems to have led to no further notice. I have a cutting from some paper of recent date to this effect:—

"The *Citizen* states that the British Museum Library has just obtained possession of a clean and perfect copy of John Bunyan's 'Pilgrim's Progress,' 1678. Only three other copies are known, and of these two are imperfect."

This one (if the extract be correct) and Mr. Holford's are the two perfect copies. MR. COOMBS's is slightly imperfect, wanting the first leaf of the author's apology, and two leaves (pp. 3-6) of the text. Where is the other imperfect copy? Is the one now mentioned by MR. NASH the fourth of those already known, or does it make the fifth? The portrait said to be in it may have been inserted, as hitherto it has been held that the portrait appeared for the first time in the *third* edition in 1679. See the introduction to the 'Pilgrim's Progress' of Mr. Ofor, who had examined "fine copies" of the first and second, both without portrait. On this subject I made a communication to 'N. & Q.' in 1881 (5th S. iv. 95) having the portrait in my copy of the third edition, of which Mr. Ofor says:—

"It contains 287 pages with a portrait of the author, engraved by R. W[hitte]. f. marked upon the rock, but no other cut or illustration. This portrait is well engraved, and a credit to the eminent artist, who was a personal friend of Mr. Bunyan's. It is very superior to the miserable imitations which ornamented later editions. In this a considerable addition was made which completed the allegory."

The portion added is:—

"The curiously casuistical conference between the friends of Mr. Bye-Ends and the Pilgrims—from 'Now I saw in my dream that *Christian* and *Hopeful* forsook him' to 'flames of a devouring fire,' pp. 171-181. The only copies that have been discovered are this and one sold by Mr. Leslie to the Rev. T. Horner (MS. note by Mr. Ofor in his copy). As, however, Mr. Ofor's copy was very imperfect, and was, moreover, burnt in the fire at Messrs. Sotheby's, this is in fact the second copy known."—Note by Mr. F. Ellis, p. 38, fol. 81, in his 'Catalogue No. 42,' issued in November, 1878.

My copy makes the fourth as yet known, as there is one in the Bodleian in very poor condition, much mended throughout, which was picked up by the late Mr. Cox. Where now are Mr. Horner's and Mr. Ellis's copies? W. E. BUCKLEY.

In the preface to Mr. Elliot Stock's facsimile reproduction of the first edition of the 'Pilgrim's Progress' it is written:—

"The first edition of 'The Pilgrim's Progress,' of which an exact reproduction is now placed before the public, was issued by 'Nath. Ponder at the Peacock in the Poultry near Cornhill, 1678.' At the present time, but one copy of that edition is known to exist. It is in the library of R. S. Holford, Esq., through whose kindness the publisher has been enabled to produce the present facsimile."

It is a small matter to correct; but are not the

initials of Mr. Holford's name, S. H., given by Lowndes, wrong? F. C. BIRKBECK TERRY.

The following extract from some notes written by Mr. George Ofor, dated Hackney, July 11, 1847, and affixed to the fly-leaf of the British Museum copy of the third edition of this book, may be of interest to MR. NASH:—

"This is a very rare volume of which I have only been able to trace this copy after forty years' research. It is truly delightful to find it like the only copy of the first edition as yet discovered so beautifully perfect and clean. It is the first edition that had the portrait, of which this is a peculiarly fine impression, engraved by White."

I may perhaps add that there is no portrait in the British Museum copy of the second edition.

G. F. E. B.

I should be glad to be in communication with MR. T. A. NASH if he will favour me with his address. GEORGE UNWIN.

Chilworth, near Guildford.

MURRAY, THE BOOKSELLER (7th S. i. 228).—In addition to Mr. Curwen's interesting, but in several instances imperfect, sketch of John Murray, or MacMurray, the inquirer is referred to Knight's 'Shadows of the Old Booksellers,' p. 266, and Nichols's 'Literary Anecdotes,' iii. 728-731. A very short obituary of him is given in the *Gentleman's Magazine*, lxxiii. 1058. I presume the house of Murray was dealt with in its turn in the series of papers entitled 'Histories of Publishing Houses' which appeared in the *Critic*, but as I have only the numbers of that periodical which deal with Blackwood (1860, July 7, 14, 28, August 4, 18, and 25), I cannot give a more definite reference. The files of the *Bookseller* and other trade publications are hardly likely to be ransacked in vain. I should like to know something more about another Murray, who is referred to in the *Gentleman's Magazine* (lxvi. 716) in a series of articles on a 'Tour through Holland,' in 1793, as "an eminent bookseller at Leyden, of the name of Murray, the son of a Scotoman [*sic*] who had been established in this city." W. ROBERTS.

John MacMurray, the founder of the publishing firm, the son of Robert MacMurray, writer to the signet in Edinburgh (who died 1768) was born in 1745. In 1778 he married Miss Hester Wemyss, and died in 1793. WR. WARD will find the best account of this John Murray in the number of *Harper's Magazine* for September, 1885 (art., 'The House of Murray'). An allusion to him will be found in Boswell's 'Life of Johnson' (Croker's one-vol. ed., p. 595).

JOHN MURRAY, JUN.

Albemarle Street.

VALENTINE'S DAY (7th S. i. 167).—The coincidence discovered between Valentine's Day and the Jewish festival of Purim is quite illus-



The latter celebration occurs on the 14th of Adar, and Adar often falls in February. But Adar never commences on the same day as February, and Purim never falls earlier than February 21. I am not quite positive on the last point, however. But this is quite certain, that Purim very frequently falls in March (this year—which in the Jewish calendar is leap—for instance, the date was March 21). I was under the impression that it was well known that the Jewish festivals all occur at *movable* dates.

I. ABRAHAMS.

London Institution.

Your correspondent EDITH BAYNE quotes Esther ix. 19, concluding therefrom that the Jewish feast of Purim corresponds with February 14 (Valentine's Day). This is an error. According to the Hebrew Calendar the 14th of Adar (Purim) falls on March 22 this year, being leap year; and the 1st of Nisan on April 6. Next year Purim will fall on March 11.

J. L. H.

FOLK SUPERSTITION (7th S. i. 186).—Werenfels says:—

"If the superstitious person be wounded by any chance, he applies the salve, not to the wound, but what is more effectual, to the weapon by which he received it."

In Osbourne's 'Advice to a Son,' 1656, we read:—

"Be not therefore hasty to register all you understand not in the black calendar of hell, as some have done the weapon salve.....lest you resemble the Pope who anathematized the Bishop of Saltzburg for maintaining antipodes; or the consistory for decreeing against the probable opinion of the earth's motion."

CONSTANCE RUSSELL.

Swallowfield, Reading.

HERALDIC (7th S. i. 188).—The arms inquired for are those of the Reneu family. Mr. Hillary Reneu, a wealthy merchant of Bordeaux, took refuge in England during the persecution of the Protestants. His daughter Mary, by Margaret, daughter of Jean Lupe, married Sir Denis Dutry, Bart., who was b. 1663, m. 1695, and d. 1728. His widow remarried Gerard van Neck. On the Dutry tomb in the Dutch Church, Austin Friars, London, are these arms: Azure, a stirrop between three stars or (Dutry); on an escutcheon of pretence Reneu, impaling Or, a chevron gules between, in chief two doves ppr., respecting each other, in base a serpent nowed argent, on a chief gules three sinister wings argent (Reneu). See 'Misc. Gen. et Herald,' vol. i. No. 14.

H. S. W.

Might not the coat of arms described by Mr. COOKE be that borne by the family of Reneu, London, which is thus blazoned in Berry?—"Or, a chevron gules, in chief two doves proper, beaked and legged of the second, respecting each other; in base a serpent nowed argent, on a chief gules three sinister wings argent." Burke and Papworth agree

in adding another dove, but both give the field as "or." From my experience of heraldic china, the tinctures are hardly ever to be relied upon, as the artist used those colours which would most surely stand the fire.

E. FARRER.

SIR JOHN CUST (7th S. i. 228).—The *Annual Register* says Sir John Cust died Jan. 22, 1770.

C. F. S. WARREN, M.A.

MISSING LONDON MONUMENTS (7th S. i. 188).—May I follow Mr. PUGH's lead, and inquire where is the bas-relief of Charles II.'s giant porter (William Evans) and dwarf (Sir Jeffery Hudson), which used to adorn the front of a house on the north side of Newgate Street; and, also, where are the medallion heads of the first three Georges which were on a house on the north side of the Strand, near the Adelphi Theatre? As poor Charles Lamb used to say, "They must account to me for these things."

EDMUND VENABLES.

P.S.—While writing the above I have heard with deep regret of the destruction of Inn Holders' Hall in College Street (more properly Elbow Lane), Dowgate Hill, and am wondering what has become of the richly carved oak doorcase and the other relics of Wren's skill which I used to pass four times every day in my schoolboy time on my way to and from Merchant Taylors'. My old school has gone also, and Chequer Yard, with its huge wool warehouses, is buried beneath the Cannon Street station. What has been the fate of the spring which supplied the Chequer Yard pump, famous for the best water in the City of London?

There is an effigy of the "Butcher Duke" of Cumberland, which will soon be "missing," on the public-house called after him at the corner of Great Cumberland Place and Bryanstone Street; it is scarcely visible now, and will doubtless ere long be improved away. I pay this tribute to the bit of bright colour of his red coat which served to relieve my infantine fancy when we used to come up from the country to the dinginess of the London winter in Great Cumberland Place, and the stiff "constitutional" walks in Hyde Park.

R. H. BUSK.

PASSAGE FROM SENECA (6th S. xii. 229).—I rather think that the reference to Seneca implies—though I do not mean to assert that there is no special mention of the "hair"—that the philosopher sometimes splits hairs, as it would now be said, between the pleasures and the pains of inebriety. So there is in 'Ep.,' lix. (§ 19):—"Omnes istos oblectamenta fallacia et brevia decipiunt; sicut ebrietas, quæ unius hominis hilarem insaniam, longi temporis tædio pensat." Again in 'Ep.,' lxxxiii.:—"Non facit ebrietas vitia sed protrahit" (§ 19); and further on (§ 25):—

"Proba istas, quæ voluptates vocantur, ubi transierint modum, pœnas esse. Nam si illud argumenta,



beris, sapientem multo vino inebriari, et retinere rectum tenorem, etiam si temulentus sit: licet colligas, nec veneno poto morituum, nec sopore sumpto dormiturum, nec elleboro accepto, quidquid in visceribus hærebit, ejectionum dejecturumque. Sed si tentantur pedes, lingua non constat: quid est, quare illum existimes in parte sobrium esse, in parte ebrium?"

So, too, 'De Ira,' I. xiii. 3:—

"'Utilis' inquit, 'ira est, quia pugnaciores facit.' Isto modo et ebrietas.....Sed ira, ebrietas, timor, aliaque ejusmodi, fœda et caduca irritamenta sunt, nec virtutem instruunt, quæ nihil vitii eget, sed segnem aliquando animum et ignavum paululum allevant."

Or, 'De Benef.,' I. x. 3:—"Habebitur aliquando ebrietati honor, et plurimum meri cepisse virtus erit." In one of the passages in this letter ('Ep.,' lxxxiii. § 9) Seneca draws a distinction between "ebrius" and "ebriosus." ED. MARSHALL.

**LATINITY OF THE SILVER AGE** (6th S. xii. 350).—I am now able to give some sort of an answer to my own query. For the silver age generally, see Teuffel's 'Rom. Lit.' (Eng. trans.), intro. to vol. ii.; Prof. Mayor, index to Juvenal, and notes on Sat. iv. 96; x. 34; xi. 205; xii. 211; and Quintil., 'Inst. Or.,' x. 1, §§ 9 (*opus and interim*), 12 (*quocunque*), 16 (*orare*), 18 (*inhibemur credere*), 20 (*non nisi and frequenter*), 24 (*auctor*), 40 (*ingeniosis quidem*), 45 (*studiosi*), 52 (*circa*), for some of the peculiar usages. See also index of words in Church and Brodribb's 'Select Letters of Pliny.' P. J. F. GANTILLON.

**MOTTO ON SUNDIAL** (7th S. i. 187).—Like so many things of varied interest, the two couplets in the motto of CANON VENABLES are found, but in reverse order, in Cornelius a Lapide (on Isaiah, xxiv. 10). They were inserted in 'N. & Q.' in the course of the communications upon the inscription at Lavenham, "Quod fuit, esse quod," &c., 6th S. iii. 172. The earliest place in which the couplet "Esse, fuisse fore," &c., so far as is known to me, occurs, is in 'Carminum Proverbialium Loci Communes,' p. 147, Lond., 1588. The authorship, or rather editorship, of this collection is noticed by Douce in a MS. paper in his copy now in Bodley. Can CANON VENABLES give the exact date of the dial?

ED. MARSHALL.

**SWIMESSE** (6th S. xii. 145, 218).—Of the derivation of this word I know nothing, but as to the canon of the mass Martene ('De Antiquis Eccles. Ritibus,' vol. i. p. 144) says:—"Quod Canonem *Secreta*, seu *Secretum* nonnunquam appellari diximus—manifeste ostendit Canonem submissa voce olim recitatum fuisse." And Mr. MARSHALL's view, "The quotation in which *swimesse* occurs certainly seems to refer especially to the words of consecration," is quite supported by Martene, or at least by the citation which he gives:—"Consecrationem Corporis et Sanguinis Dominici ideo *semper in silentio* arbitror celebrari,

quia Sanctus in eis manens Spiritus eundem Sacramentorum latenter operatur effectum." And again:—"Peractis omnibus quæ supra memoravimus, magno circumquaque silentio, incipit jam Sacerdos, fixa in Deum mente, salutarem Corporis et Sanguinis Dominici hostiam Consecrare." The reason given for it is our Lord's command to His disciples, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." As to the Greeks repeating the word of consecration in a loud voice, he says:—"In Orientis tamen saltem quibusdam Ecclesiis alta pronuntiabatur voce, cujus rei testis locuples est Johannes Moscus in Patro Spirituali cap. 196."

If *swimesse* be the equivalent of *secretum missæ*, I cannot think it means "low mass in contradistinction to high mass, or *missa Solemnis*." The whole chapter in Martene on this subject, being very exhaustive, is quite worth perusal. It is too long for quotation *in extenso*.

EDMUND TEW, M.A.

**BISHOP KEN** (6th S. x. 426, 456, 473, 526; xi. 93; xii. 117, 151).—The following extract from a contemporary letter, May 13, 1689, shows the state of opinion as to the course which Ken might have taken in reference to accepting the oath:—

"I cannot tell what my dear friend the B. of B. and W. may do in this case. I find him, by a letter to me, and another I saw in the hands of a person of honour of your sex, to be fluctuating: but if the consideration of the Church's peace should, without a full persuasion of the lawfulness of the matter of the oath of allegiance, and of the authority which imposeth it, induce him to take it, neither his example or advice, though I have used him as a spiritual guide, should steer me in this point; for I never could hear that doctrine of the Roman casuist defended to a probability, that a good intention, or a holy end, could sanctify actions in order to that end, which were dubious and questionable in themselves." — Dr. Fitzwilliam to Lady Russell, p. 180, 'Letters of Lady Russell,' Lond., 1826.

Among the incidental notices of Bishop Ken it may be mentioned that in No. 75 of the 'Tracts for the Times,' pp. 125–35, in vol. iii., for 1835–6, there is an "office" a "Matin Service for March 21. Bishop Ken's day." And in the 'Cathedral,' by Isaac Williams, under the "Sepulchral Recesses: The Churchman's Friends," there is a sonnet for Bishop Ken (p. 58, Ox., 1843). This became the subject of controversy, and was noticed by Dr. Pusey in his 'Letter to the Archbishop of Canterbury,' p. 97, 1841.

I do not call to my recollection any mention of the following work relating to Bishop Ken in 'N. & Q.':—"An Address to the Parishioners of Ken, Somerset, on the Life and Character of the Holy Man whose name they bear, being the Substance of a Sermon preached in the Parish Church of Ken, Sunday, July 23, 1854. By Rev. Samuel Clarke, M.A., of St. John's Coll., Oxford. Lon. [Masters], 1854." ED. MARSHALL.



DR. HENEAGE DERING, DEAN OF RIPON (7th S. i. 189), wrote 'Reliquiæ Eboracenses' (Eboraci, 1743, 4to) and 'De Senectute' (Eboraci, 1746, fol.). The former was translated by Thomas Gent (York, 1771? 8vo.). According to my Beatson (1788), John Sharp, who was formerly Dean of Canterbury, was Archbishop of York from 1691 to 1713, not from 1688 to 1691. G. F. R. B.

See 'Yorkshire Diaries,' Surtees Society, vol. xlv. pp. 333, &c., and 464, &c.; and 'Memorials of Ripon,' vol. ii. p. 271, which will, I hope, be issued by the same society in the course of a few weeks. J. T. F.

Bp. Hatfield's Hall, Durham.

His autobiography has been printed by the Surtees Society, vol. lxx. ; see also Davies, 'York Press,' and *York Arch. Jour.*, ii. 402.

W. C. B.

PICKLE HERINGE (7th S. i. 209).—This and pickle herring are but variant spellings of one phrase. Both also are but variants, or rather corruptly shortened forms of pickled herring. Pickle Herring Wharf and Stairs were doubtless so called because Sir John Fastolfe's and probably others' cargoes of pickled herrings were landed there from the Yarmouth hoys. Besides being used as fasting fare, these were much in request among toppers as excellent incentives to drinking—witness the orgy which caused the death of Robert Greene. Hence metaphorically a man became, and still becomes, a pickle herring who does such things as pickled herring and its allied drink lead him to do.

BR. NICHOLSON.

Something analogous occurs at Hull. A staith by the side of the river Hull was known by the name of Rotten-herring-staith, so called after a merchant of that name, i. e., Rothen [=red] herring.

W. C. B.

I am fain to ask if there is not some confusion of places here. Pickle-Herring Lower Wharf abuts on Stoney Lane, in Tooley Street, east of London Bridge; Stoney Street adjoins Clink Street, west of the bridge; yet I read, "Pickle Herring was.....close to.....Stoney Street." How close?

A. HALL.

CARMINATIVE (6th S. ii. 467).—MR. TERRY points out that this word occurs in Swift, 'Strephon and Cloe,' 1731, l. 133, as well as in Arbuthnot. He quotes the etymologies given in Johnson, Ogilvie, and Littré. I find that the word is already in Coles's 'Dictionary,' 1684. It is obviously borrowed from the F. *carminatif*, explained by Cotgrave as "wind-voiding.....also flesh-taming, lust-abating." Ogilvie derives it from Low Lat. *carminare*, "to use incantations, to charm.....because it acts suddenly, as a charm is supposed to do." This seems to be an invention;

and indeed we may always suspect invention when the fatal word "because" is introduced. The Low Lat. *carminare* means properly "to make verses" (see Lewis and Short); and though it also means to charm, and even to cure wounds by charms (Ducange, s. v. "Carmen"), this proves nothing as to *carminatives*. Littré is clearly right in deducing it from the other Lat. *carminare*, to card wool or flax, from *carmen*, a card for wool, from *carere*, to card. The idea is extended from the carding of wool to the taming of the flesh (as Cotgrave puts it), or to the expelling of wind. Indeed, we actually find in Blount's 'Glossographia,' 1681, the verb *carminate*, "to card wool, to hatchel flax, to sever the good from the bad." Coles (1678) gives, "*Carminate*, to card wool," and "*Carminatives* medicines, breaking wind." In Ducange, we have the following: "*Carminativum, dissipativum, discussivum*, in 'Amalthea, Medicina Salern.' p. 59, edit. 1622; 'Innoxia sunt (pyra) si una cum Carminativis vulgo dictis, hoc est, calefactibus tenuantibus et flatum expellentibus comedantur, vel super his vinum vetus et odoratum bibatur.'" I suppose the word is not found at all before the seventeenth century.

Let me strongly recommend the new and concise 'Dictionnaire Synoptique d'Étymologie Française,' by H. Stappers, published at Brussels last year. Stappers gives the etymology from "*carminare*, carder, et par extension, dissiper." Those who are curious to know how extremely bad a modern book upon etymology can be, may consult the 'Glossaire Étymologique Anglo-Normand,' by E. le Héricher, Avranches, 1884.

WALTER W. SKEAT.

Cambridge.

HIND=PEASANT (7th S. i. 205).—In north Lincolnshire *hind* does not=peasant, but rather=reeve, farm bailiff, or foreman; and I think it has the same meaning in Yorkshire. The *York Herald* (Saturday, March 13) has a division of its advertisement columns headed "Hinds, Grooms, Gardeners, &c.;" one farmer asks for "a working hind with a good character," another for one who is "a good stacker, thatcher, and ploughman," and for a "stockman" who can milk, &c. A hind introduces himself as follows:—

"Hind.—Wanted, a Situation as Hind, to Manage a Farm. Has part Stock and Implements; would allow part wage to go for agistment of same.—Address Farm, Herald-office."

So little idea is there in Yorkshire that there is anything dialectal in the term, that I do not find it noted in the E. D. S. glossaries of Whitby, Mid-Yorkshire, or Holderness. The meshes of Mr. Peacock's net enclosed it in Manley and Corringham.

"An Hyne; *vbi*. A servande" rewards the searcher in 'Catholicon Anglicum,' and the word is frequent in early literature, where, no doubt, it



does often mean peasant, clown, or fellow, as a title of contempt. Sometimes it may be rendered by man, or body, as I think it should be in the passage from Gavin Douglas and in the York mystery play of the Resurrection, l. 197:—

Of like a myschene he is medycyne  
And bote of all,  
Helpe and halde to ilke a hyne  
[at on hym on wolde call.

Judas was probably described as "a hyne helt full of ire" by the porter of the high priest's palace (228/198), but the MS. now reads "a hyne," which seems to suggest that the traitor was as angry as a whole swarm of bees! Both Hind and Hine are familiar surnames, which may be looked on as indicative of the occupation or condition of ancestors long "gone before."

ST. SWITHIN.

According to my experience and observation, which, however, are not very recent, a *hind* is not, in Yorkshire at least, a mere labourer, but is a kind of farm-bailiff, a man who looks after stock in the absence of the master. Mr. Joseph Arch, labourer and M.P., is a Warwickshire man, therefore he did not know this northern meaning of the word. Yet surely Shakespeare (another distinguished Warwickshire man) knew that meaning and used it; such is my impression, though I cannot give chapter and verse. But Shakespeare never sat in Parliament.

The case as between Northerners and Southerners stands thus. Mr. J. Arch, representing Warwickshire by birth and Norfolk by election, thinks, or thought, that when an ex-Lord Advocate described labourers as *hinds*, he was really calling them *female dogs*, and he, Mr. Arch, resented this odious misnomer.

But, conversely, when a certain Scotch hind read in the Psalms that "the voice of the Lord maketh the hinds to calve," he did not, indeed, denounce the Psalmist; he merely observed that as it was Scripture he believed the statement, only he couldn't see how the thing was done. I present my friend Mr. THOMAS BAYNE with this anecdote, which is said to be authentic. It will be found in a recent number of the *Saturday Review*.

A. J. M.

[W. C. B. states that in East Yorkshire *hind* means farm-bailiff, or sort of resident manager put in by a non-resident farmer. NATH. J. HORN asserts it has a similar meaning in the East Riding. R. B. says a similar meaning is assigned it in Northumberland, and quotes Brockett's 'Glossary of North Country Words,' "Hind, a servant or bailiff in husbandry." Other correspondents state that the same significance attaches to the word in the southern districts.]

A PORTRAIT OF BYRON (7th S. i. 104, 172).—It is not often that the task of answering a correspondent is so simple as mine, and I have great pleasure in assuring Mr. JOHN WILLIAMS of my ability to prove that the English translation of

'Lord Byron jugé par les Témoins de sa Vie,' published by Richard Bentley in 1869, contained as a frontispiece an engraving by T. A. Dean from the portrait of Byron by W. E. West. I know nothing of the "photograph" to which Mr. WILLIAMS refers, and can only suppose that in subsequent editions of that work a photograph of Phillips's picture was substituted for the engraving to which I have alluded. I do not say positively that such is the fact, but merely offer this solution to your correspondent for what it may be worth, in the hope that he will give me the full benefit of his judgment after he has made further inquiries. I may add that in my opinion Dean's engraving is a gross caricature of West's work, and that the much abused Agar was kinder to Phillips.

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

EVENING MASS (7th S. i. 226).—Seeing that the possibility of Shakespeare's having used "evening mass" as the equivalent of vespers or evensong is not scouted by one who must be very competent to judge, I am emboldened to think that my friend's belief—recorded by me *sub* "A Morrow-Masse Priest," 6th S. xi. 248—that ignorant Roman Catholics nowadays are guilty of the like error, need not have augmented Mr. SAVILL's scorn of my religious knowledge (6th S. xii. 91). Will Mr. WATERTON kindly tell me whether, in his opinion, the schoolboy, shoeblack, and Irish apple-stall keeper cited by Mr. SAVILL are really likely to express themselves with greater technical accuracy than Shakespeare did? or, in other words, is my friend right or wrong?

ST. SWITHIN.

RICHARD BAXTER'S CONNEXIONS (6th S. xii. 467; 7th S. i. 37).—I contributed the following to the *Salopian Shreds and Patches* in August, 1878. I cannot tell now whence I obtained it; but as it contains some particulars in addition to those given by Mr. GRIFFINHOOF, it may be useful:—

"May 31, 1723, died William Baxter, a native of Shropshire, and nephew of the celebrated nonconformist Richard Baxter. He entered upon life unpromisingly; his education had been wholly neglected. He could not even read when he was sixteen years of age, nor understand any one language but Welsh, yet he afterwards became not only a schoolmaster of great credit, but a good linguist, and his desire for knowledge overcame all impediments. He presided in the free school at Tottenham High Cross, and was for twenty years master of the Mercers' School of London. He wrote a grammar published in 1697, entitled 'De Analogia seu Arte Latine Lingue Commentarius,' and edited 'Anacreon,' with notes, printed in 1695, and a second time, with considerable improvements, in 1710; and 'Horace,' which is still in estimation with the learned. Besides these works he compiled 'A Dictionary of the British Antiquities' in Latin, and left imperfect a 'Glossary of Roman Antiquities,' a fragment of which has been since published. He was engaged on an English translation of Plutarch. The *Philosophical Transactions* and the first volume of the *Archæologia* contain some of his communications.



He had an accurate knowledge of the British and Irish tongues, the northern and eastern languages, and Latin and Greek. The Rev. Mr. Noble says that Mr. Baxter left his own life in manuscript, a copy of which was in the library of the late Mr. Tutet."

BOILEAU.

COLONIAL HALF PENNY (7th S. i. 229).—This coin of the Bahamas was engraved by Kuchler and struck by Boulton at his Soho mint. The Latin motto on the reverse is explained by Ruding as follows. The Bahamas were overrun by pirates in the reign of William III., being then in the hands of proprietaries, or lords proprietors, under a charter of Charles II. In the reign of George I. (1717) the Crown took over the government and appointed Capt. Woodes Rogers as governor of the group of islands in question. The governor's seal of office bore the motto we now see on the coins, which obviously refers to the suppression of the pirates and the re-establishment of commercial security. The motto was afterwards, in 1806, transferred from the seal to the copper coinage.

H. S.

CONDUCTOR (6th S. xii. 468; 7th S. i. 11).—DR. NICHOLSON's explanation (for which I am obliged) is confirmed by reference to the 'Woman's Prize,' IV. i. :—

A soldier

Which none of all thy family ere heard of,  
But one conductor of thy name, a grazier  
That ran away wilt pay.

It would seem to be a contractor for the supply of military stores.

G. P. A.

PECULIAR WORDS OCCURRING IN 'PATIENT GRISIL' (7th S. i. 206).—

Oblivionize.—The Rev. T. L. O. Davies, in his 'Supplementary English Glossary,' gives the following example of the use of this word :—

"I now see him so seldom, so precariously, and with such difficulty to himself, that I am perpetually preparing myself for perceiving his thoughts about me oblivionized."—Madame d'Arblay, 'Diary,' v. 129."

Also Diogenical.

"Their other qualities are to despise riches, not Diogenically, but indolently, to be sober, &c.—Mission, 'Travels in England,' p. 154.

EVERARD HOME COLEMAN.

71, Brecknock Road.

COINCIDENCE OF FEASTS: OF EASTER AND LADY DAY, &c. (6th S. xii. 49, 97, 157, 295).—The inquiries of Mr. G. MARSON (*ante*, p. 198), and that of W. S. L. S. (*ante*, p. 219) partially, will be answered by a reference to 6th S. xii. 157; and perhaps you will allow me to repeat what I there said, especially as the omission by the printer of a semi-colon between each cycle rather weakens the force of my remark: "The old style years in which Easter fell so late [as April 25] were 45; 387, 483, 577; 919, 1014, 1109; 1451,

1546, and 1641, in fact, three times during a cycle of 532 years."

R. H. H.

Pontefract.

[Mr. E. H. MARSHALL, M.A., M. F. C., Mr. E. H. COLEMAN, and others oblige with replies.]

LITERARY QUERIES (7th S. i. 88, 176).—

Ballycroin.—Ballytyrone, in the parish of Loughgall, co. Armagh, is called Ballichrowne in the Ulster inquisitions (1639).

Duninny.—Dunnine, co. Donegal, and Duneney, co. Antrim, are mentioned in the inquisitions.

Ballymaguir.—Ballymagwier, co. Tyrone, is also mentioned.

Castlemore.—"Vil' & ter' de Castlemore & Rath situat' in baron' de Rathvilly" (Inquisitions of Leinster, Catherlagh).

ROBERT PILLOW.

English Street, Armagh.

CHARLOTTE CHARKE (7th S. i. 227).—The following entry under the list of deaths for the year 1760, in vol. xxx. of the *Gent. Mag.*, p. 202, confirms the statement made by Baker, for URBAN's "1860" is an obvious slip of the pen, which should, of course, be "1760":—" [April] 6..... Mrs. Charke, daughter of the late Colley Cibber, Esq. (see vol. xxv. p. 456)." The reference is to the notice of 'Some Account of the Life of Mrs. Charlotte Chark' [*sic*].

G. F. R. B.

According to URBAN's namesake, Sylvanus, Charlotte Charke died April 6, 1760, *Gent. Mag.*, xxx. 202.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

HERALDIC (7th S. i. 230).—Papworth, in his 'Ordinary of British Armorial,' gives: Or, an anchor az., for Dutonge; Or, an anchor gules, for Fairholm, Craige Hall, Scotland; Or, an anchor sa., for Chappell, London, W. 'The Book of Family Crests' (1882) gives for Chappell, London, An arm vested holding a viper proper. ACHB.

PEERAGES OF SCALES AND BARDOLF (6th S. xii. 426; 7th S. i. 11, 75).—May I be permitted to ask your correspondent DR. JESSOP if he has copied the date of Earl Rivers's death correctly from the inquiry or inquisition taken October 28, 1485, as the best authorities agree that his lordship was beheaded in June, 1483? Sir N. H. Nicolas, in his interesting memorials of the career of that unfortunate nobleman (published in 'Excerpta Historica'), states that Lord Rivers made his last will while confined in the castle of Sheriff Hutton on June 23, 1483, whence he was speedily removed to Pontefract Castle, where he was cruelly put to death soon afterwards. JAMES HORSEY, Quarr, I.W.

"COW AND SNUFFERS" (5th S. ix. 127, 174; 7th S. i. 150, 194).—In 1881 there was a beer-house in Union Street, Maidstone, called the "Bull and Snuffers." Possibly it is still in existence. This



sign is not mentioned in Hotten's 'History of Signboards.'

THOS. BIRD.

PICTURE BY LEONARDO DA VINCI (7th S. i. 229).—Lord Northwick's Leonardo is in the National Gallery. The other picture about which J. D. C. inquires, and which is described by Charles Lamb, is doubtless one of which I possess an engraving, on which are these words: "L'originale esiste nella Galleria del Signor Miles a Bristol. Leonardo da Vinci dipinse: Giacomo Felsing incise." It represents the Saviour with the left hand on a globe, and the right held up, as if teaching. The latter, though drawn in a masterly style, is greatly too large.

J. CARRICK MOORE.

BEDSTAFF (6th S. xii. 496; 7th S. i. 30, 96).—My Shakespearian friend P. A. Daniel has again given me an example of the use of this word, and one which I think of itself greatly tends to settle its sense. In Cartwright's 'Sledge; or, Love's Convert,' IV. i. p. 148, ed. 1651, Philostratus says:—

He gives out  
Hee'l take a Bedstaff, or an holy Wand  
And baste you lustily two or three hours  
Before you go to Bed, to make you limber.

Here "holy wand" is "holly wand," as shown both by the common employment of this wood for riding rods, whips, and the like, on account of its pliancy and resilience; and by IV. vii. of this same play, where a suitor having professed himself the lady's spaniel, she, calling for "her holly wand with which she last did exercise," says that she will by beating try (and she does it, too) "whether y<sup>e</sup> are true bred or no." Hence the fact that a bedstaff is the first weapon thought of and mentioned, this, that a holly wand is spoken of as a substitute for the bedstaff in beating lustily, and this, that the beating was for the purpose of making one (as a bed is so made) limber, all three show plainly, I think, especially taking what has been before said on the subject, that the author's first thought was of the staff with which mattresses and feather-beds were beaten, and with which Bobadil could easily show (if he knew how) a trick of fence.

BR. NICHOLSON.

One kind of bedstaff, or bedstick as we used to call it when I was at school near Bristol more than fifty years ago, was used for a different purpose from those mentioned by some of your correspondents. For one purpose, indeed, they seem all to have served alike, and those which remain in my memory were easily dislodged from their place, and were very ready to hand, and to back also, as I often knew to my cost. They were the two (or three) staves which stretched from one side of the tester to the other, each end fitting loosely, mortise-and-tenon fashion, into the framework to keep it in its place. Your correspondent D. P. will remember them.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

EDWARD STRONG, MASTER MASON OF ST. PAUL'S (7th S. i. 228).—The following paragraph is from the *Herts Advertiser*, July 17, 1880 ('Villages of West Herts: No. 28, Abbot's Langley') :—

"There was another man living at Abbot's Langley in a later century than that in which the subsequent Pope [Nicholas Breakspere, Adrian IV.] lived there, whose career was both distinguished and honourable. Edward Strong belonged to an East Gloucestershire family. He bought the Hide Manor, in this parish, and while residing there, was employed by the Government in erecting several churches after the great fire of London. St. Paul's Cathedral was among these; and Mr. Strong, like the distinguished architect of the building and the bishop who had his seat in London, lived to witness the beginning and ending of that magnificent pile. Many other important buildings he also erected; he died, at an advanced age, in 1723, and is buried at St. Peter's, St. Albans. The compilers of his epitaph have not failed to leave an enduring monument of the good man's worth. His marble is an important feature in St. Peter's."

I could easily supply many particulars of Edward Strong; but if your correspondent MR. PICKFORD will look into *Gloucestershire Notes and Queries* (January, 1883), vol. ii. pp. 262-264, he will find, I think, as much as, perhaps even more than, he requires to know. The long inscription on the monument and a pedigree of the family are there given, with other information.

ABHBA.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Introduction to our Early English Literature, from the Earliest Times to the Norman Conquest.* By W. Clarke Robinson. (Simpkin, Marshall & Co.)

THE extracts given in this little volume are well chosen, and the translations, though perhaps a little too free, are, on the whole, good. The introductions to the several fragments are carefully written, and will be found most useful by those who are really anxious to acquire a sound knowledge of the earlier forms of our mother tongue. There is a wide difference between knowing a language and knowing something about one. The first kind of acquirement is, of course, infinitely superior to the second, but this other is not to be wholly despised. Many a man and woman who has not time, or even desire, to learn what is called Anglo-Saxon or Old Norse would be all the better for a careful study of Mr. Robinson's pages, because it would open a fresh field of knowledge and feeling, and might lead them to read, in translations at least, the grand literature of Scandinavia which has survived the obscurantism of the Middle Ages.

Though Mr. Robinson's book is a useful addition to our shelves, it has some defects of a very glaring character. He wanders from his subject in a way that no one but an exceptionally great intellect can be excused for doing. If scholars such as Grimm, Mommsen, or Ewald chose to turn away from their subject and begin to write about something else, or even things in general, we may pardon them, from the full assurance we have that whatever they may tell us is worth our attention. When, however, Mr. Robinson does a similar thing we have no such conviction. It was quite proper for him to tell his readers that the existence of St. Juliana has been "gravely doubted," but there could be no reason for tacking



on to this statement the prediction that "a time will come when the boasted civilization of this nineteenth century will be adduced to prove its barbarism." If Mr. Robinson feels that he has the gift of prophecy, we have no desire whatever to hinder him from foretelling future events; but we would strongly urge upon him to draw a distinct line between his character as a philologist and that of *vates*. The literature which relates to Brothers, the prophet, is not without interest, but we certainly should not like to have it bound up with the 'Deutsche Mythologie.' "Boasted civilization," too, is a phrase which belongs to the fifties, not to the time in which we live. So far from being exultant at the state of life to which progress has called us, we are sorry to say that the prevailing tone of much of our literature is either a wail of despair or incoherent muttering, like that of a sulky child who has been most justly put in the corner. We shall not, we trust, be thought to undervalue the ancient literature of any branch of the Teutonic world-tree when we affirm that, however great the noblest relics of it may be, they are in no way to be compared to the work of the Florentine; nor is any wrong done to Mr. Robinson by adding further that when Dante is spoken of as one "who made it his chief work to commemorate his love for the deceased wife of a rival townsman," something is uttered which is almost as revolting as blasphemy. Neither Mr. Robinson nor any one else is called upon to express reverence for persons or things which do not inspire it. The faculty of veneration is one which is by no means universal, and we should certainly not spurn those who have it not; but we have a right to ask them to keep silence. To use language such as we have quoted as to the worship of Beatrice by one of the most exalted of human beings is an offence which we shrink from characterizing as it deserves.

*Quarter Sessions Records.* Vol. III. Edited by the Rev. J. C. Atkinson. (Printed for the North Riding Record Society.)

THE volume before us consists of extracts from the Quarter Sessions records of the latter part of the reign of James I. and the early years of his son. They have been most carefully edited by the Rev. J. C. Atkinson, the author of 'The Cleveland Glossary.' We have met with but few books which throw so much light on the social condition of the North of England in the generation which preceded the great Civil War. It was a time of outward quietude. There was little violence, men went on their way persecuting Papists, encroaching on commons, branding women for petty thefts, and enforcing the game laws, with no dread of the earthquake which was preparing for them.

The incidental notices of all manner of things that are scattered through Mr. Atkinson's pages are so curious that it is impossible to dwell even upon a few of them so as to give any notion of the rest. The accounts of the building and repair of bridges are alone deserving of a volume of commentary by some one who has sufficient local knowledge. To Gretay bridge, it seems, much damage had been done; it was "in very great decay"; the water had damaged or undermined the *brandreth*. The editor gives a learned note on this word. We may remark, in addition, that *brandreth* means, in many parts of England, a tripod which is put in the fire for the purpose of supporting iron pots. We have also heard it used for the stone or iron posts which are sometimes used to support beams of wood on which the *steddle* of a corn-stack is made. This meaning comes very near to that of the *brandreth* of the bridge noted by Mr. Atkinson. Some of the sentences passed by the justices were of a half humorous kind. For example, one Tristram Hogg, of Newbiggin, was convicted of using "cooseninge tricks" by means

of which he deluded a certain foolish man called John Hamond out of the sum of ten pounds. What the tricks were is not told us. They must have been very clever, or poor John Hamond a very simple person, for ten pounds was a large sum of money in 1625. The justices viewed the matter in a serious light; the delinquent was ordered to pay back the money by two half-yearly payments, the one at Martinmas and the other at Lady Day. This, though it might satisfy silly John Hamond, who had been "coosened," was thought to be by no means a sufficient chastisement for Tristram Hogg. Such persons as he were dangerous, and required exemplary chastisement, so he was ordered to have one-half of his head and beard shaved close and to be bound over to good behaviour for one whole year. One can imagine the laughter which would greet Hogg when he made his appearance in public, and how deeply he would regret the "cooseninge tricks," which had brought no gain and so much derision.

At the last meeting of the Anthropological Institute, on Wednesday, March 23, Capt. Conder, R.E., read an interesting paper on the present condition of the Bechuanaland, Koranna, and Matabele, dealing with their land laws, succession, social customs, superstitions, &c., on the lines of the instructions for travellers prepared and issued by the Institute. Dr. Hyde Clarke, V.P., introduced the reader of the paper with a brief statement of the grounds on which subjects of the day were from time to time discussed by the Institute, and referred to Capt. Conder's well-known services in Palestine. The chair was subsequently occupied by Mr. C. H. E. Carmichael, M.A., and an animated discussion followed the paper, different views being ably presented by Sir George Campbell, M.P., Mr. Walter Morrison, Mr. F. W. Chesson, Mr. Mackenzie, and others.

THE Wallerscote Library, to be sold at Blakedown, near Leamington Spa, contains some works much sought for by amateurs, among which are Leland's 'Itinerary' and 'Collectanea'; Fabyan's 'Chronicle,' 1533; Gerard's 'Herball,' 1633; the Aldine Aulus Gellius, 1515; Berners's Froissart, 1339; and numerous others.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A RUSSIAN LADY.—Is not the book you seek Mr. Besant's 'The Revolt of Man'?

R. S. ("Question of Grammatical Construction").—Neither sentence is correct.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, APRIL 10, 1886.

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Notices to Correspondents, &c.

## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XV.

The 'Golden Legend' gives the date of the martyrdom of the Eleven Thousand as A.D. 238. To this statement, however, the editor, Jacobus de Voragine, i. e., of Voraggio, appends a commentary:—

"Some, however, will have it that chronology does not allow these things to have taken place at that date, inasmuch as neither Sicily nor Constantinople were kingdoms at the time, while the story says that the queens of both were present with the virgins. It is believed to be truer that this martyrdom was celebrated long after the reign of Constantine, when the Huns and Goths were raging, that is to say, as it is read in the chronicle of Trier, in the time of the Emperor Marcan, who reigned in the year of our Lord 452."

In simple fact, not only is there no particle of historic truth in the legend, but its retailers are hard put to it to discover any emperor or any pope to whose reign it can be attributed without far exceeding the licence allowed to the ordinary traditions of martyrology. It is myth pure and simple. But what kind of myth? Mr. Baring Gould, following sundry previous authorities, makes it mainly a "myth of observation." Cologne was besieged in 1106, and after the enemies had gone, the inhabitants, in rebuilding the walls, came on

a Roman cemetery. The bones found were identified as those of certain martyred virgins already in high repute in the city. Then a number of inscriptions to men—a Simplicius, a Pantulus, an Ethereus, &c.—were discovered with a quantity more bones, so a considerable percentage of males had to be added to the martyrs. Then a quantity of children's bones were found; so the married relatives of the martyrs and their children of all ages must have accompanied them. And so forth, till the story finally arrived at its full development.

The name of the heroine he derives, with Sir G. Cox, from another source. "Ursula is no other than the Swabian goddess Ursel, or Hörsel, transformed into a saint of the Christian calendar." This Hörsel he further equates with the Isis whom Tacitus tells us the Germans worshipped, and makes her out to be also Göde, or Holda, the moon, while the eleven thousand virgins are the stars under her care.\*

This proposed identification of St. Ursula with the moon, and her companions with the rest of the planets and fixed stars is particularly tempting. From the days of Plato, and probably from a very much earlier time, the "chaste" stars have seemed to eyes that could see a company of fair maidens "divine, clean, pure, and sempiternal," and the notion of them as an army is probably older yet. The "great men and bishops" of a thousand generations have been "filled with wonder and joy"

To see Heav'n's glorious Host to march  
In glistening Troops about th' Æthereal Arch,  
Where one for Arms bears Bowe and Shafts—a Sword  
A second hath, a trembling Lance a third:  
One fals, another in his Chariot rowles  
On th' azure Brass of th' ever-radiant Bowles:  
This serves a-foot, that as a Horseman rides;  
This up, that down, this back, that forward slides;  
Their Order orderless and Peace-full Braul  
With-childs the World, firs Sea and Earth and All.†

The description, too, of the maidens taking the oath of a new soldierhood ("novæ militiæ") seems to show that the author was not thinking of the Church militant here on earth so much as of the company spoken of by Moses—"Solem et lunam et omnem militiam cœli." Even the number seems to be derived from the dream of Joseph, the "Master of Dreams," in which he beheld "solem et lunam et stellas undecim adorare me" ("The sun and the moon and the eleven stars make obei-

\* Baring Gould, 'Curious Myths,' 331, &c. See also Sir G. Cox, 'Mythology of the Aryan Nations,' i. 164 and 231, where he observes: "In the west the old word *arksha* as a name for star became confused with the Greek *arktos*, the Latin *ursa*, the name for the golden bear, the names *Argos* and *Ursula* being thus etymologically the same." He, however, identifies *Ursula* with *Selênê* (410) and *Venus* of the *Hörselberg* (ii. 218).

† Sylvester's *Du Bartas*, 'The Columnes,' 4to. edition, p. 367.



sance to me").\* Only carry out St. Ursula's stipulation that each of the eleven shall have a thousand companions, and the muster is complete.

But although a close connexion may undoubtedly be traced between the stars and the Eleven Thousand Virgins, the identification does not fulfil all the conditions of the allegory. The very unexpected—and, indeed, to some extent damaging—statement that the frolicsome damsels returned from their sports "sometimes at noon, sometimes hardly at eventide," is obviously inapplicable to the fixed stars—"Heaven's nunnery"—whose religious regularity is part of the eternal order of things. Yet the allegation is too precise, too material to the story, to set on one side as mere surplusage. If these mythic maidens are stars at all, the letter of the legend insists on their being stars visible in great numbers, roughly estimated at eleven thousand, in the morning, sporting and apparently going through the evolutions of a sham fight. It insists, further, on most of them having disappeared by noon, although some few stragglers were still to be seen scudding home through the evening sky. No allegory, I fully admit, walks on all fours, but I own to being somewhat sceptical as to interpretations of a myth which leave the most salient peculiarities of the myth uninterpreted. Still, though I cannot identify the Eleven Thousand with the planets and fixed stars, I have no doubt that they are of meteoric origin, and that they represent in an allotropic form a ninth century shower of shooting stars. Astronomers versed in old records may perhaps be able to spot the identical meteoric display in which the story originated; but in the meanwhile the following passage will probably satisfy even the most sceptical as to the true character of the Eleven Thousand Virgins of Cologne. It is to be found in the 'Chronicon Ecclesiæ Pragensis,' p. 389, as well as in the second part of the 'Scriptores rerum Bohemicarum' of Pelzel and Dobrowski.† In 1366, "on the morrow of the feast of the Eleven Thousand Virgins"—note the date—"from the hour of matins to the hour of prime"—well into broad daylight, therefore—"as it were, stars were seen to fall from heaven continuously and in such multitude that no man is competent to tell it."

The same phenomenon is recorded by Duarte Nunez de Liao in his chronicles of the kings of Portugal:—

"The year 1366 having come and 22 days of October having gone, three months before the death of the King Don Pedro, there befel in the heavens a movement of stars such as men had never seen nor heard of. For it came to pass that from midnight forward all the stars ran from the East to the West, and having all joined together began to fly, some to one part, some to another,

\* Deut. xvii. 3; Gen. xxxvii. 9.

† Quoted in Humboldt's 'Cosmos,' Eng. ed., vol. i., note lxvi. p. xxiv, where the original Latin is given. I have not seen the chronicle in which it occurs.

and thereafter descended from the sky so many and so thickly that when they were low in the air they looked like great bonfires, as if the heavens and the air were on fire and sought to burn the earth itself. The sky seemed to depart for a long space. They who beheld this had so much trembling and dread that they stood, as it were, aghast, and thought themselves to be all dead men, and that the end of the world had come."\*

These notices, it will be observed, come from distant parts of Europe, and belong to a date considerably later than the legend. Boguslawski however, from whom Humboldt quotes, not only gives a number of modern instances of meteor showers falling about St. Ursula's Day, but calls attention to one which happened in 902, when the stars are described as falling "like fiery rain," and another in 1202, when they fell "like locusts." An October stream of meteors is indeed as well-established a phenomenon as the August and November streams, and, like them, it differs strikingly in different years in brightness and abundance.

This coincidence of the festival of the Eleven Thousand with the annual recurrence of a stream of meteors seems to me decisive as to the true origin of the extraordinary number of virgin-martyrs and of the extraordinary conduct attributed to them in the legend. The assignment, moreover, of the feast of St. Cordula to the day following may with some likelihood be regarded as intimating that one bright meteor—possibly shaped like a *cordula*, or little heart—was observed on the night after the grand display.

BROTHER FABIAN.

(To be continued.)

#### ERRATA IN DOYLE'S 'OFFICIAL BARONAGE.'

(Continued from p. 224.)

Pp. 204, 5. The sixth Duke of Bolton was first elected M.P. for Lymington in January, 1755, and for Winchester in 1761, whereas Mr. Doyle gives, "M.P. Lymington, 1754, 1757-1762"; "M.P. Winchester, 1762-1765." There was no election for Lymington in 1757. Moreover, Mr. Doyle entirely omits his service as M.P. for Christchurch, 1751 to 1754.

P. 205. Mr. Doyle gives as the dates of the sixth Duke of Bolton's tenure of the Governorship of the Isle of Wight, "December 23, 1766-February, 1780." He ceased to hold the office in 1770, and his successor, Mr. Hans Stanley, was gazetted July 24, 1770.

P. 206. The first Earl of Bradford (of the Newport creation) ceased to be M.P. for Shrewsbury in 1644 (Mr. Doyle gives 1646), having been "disabled" January 22, 1644, and his successor elected November 10, 1645. He was not made Cofferer of the Household till May, 1691, in succession to

\* The original of this passage is quoted in Humboldt's 'Cosmos,' iii. 432, note 698, p. cliii.



Lord Herbert of Chisbury, who died in the preceding month. See Luttrell's 'State Affairs,' vol. ii. pp. 212 and 225. Mr. Doyle's date is 1689.

P. 207. The second Earl of Bradford was not elected M.P. for Salop until November, 1670. Mr. Doyle gives 1661. Mr. Doyle also omits his admission to the Privy Council February 18, 1710.

P. 207. The third Earl of Bradford's election for Bishop's Castle was in March, 1706. Mr. Doyle erroneously gives 1703, which was during the preceding Parliament, of which he was not a member.

P. 208. Mr. Doyle has omitted the fact that the first Baron Bradford (Bridgeman) sat for Ludlow from 1748 to 1768.

P. 211. The Earl of Arran (afterwards Duke of Hamilton) was gazetted a Lord of the Bedchamber January, 1679. Mr. Doyle gives November, 1682, as his earliest appointment.

P. 214. Mr. Doyle has omitted the second Duke of Hamilton's Lord Lieutenancy of Lanark, to which he was appointed in 1794.

Pp. 215, 216. Mr. Doyle makes the ninth Duke of Hamilton hold the Lord Lieutenancy of Lanark and the tenth Duke succeed him in that office in November, 1803. A reference to the *London Gazette* will show that the true date is November, 1802.

P. 220. Mr. Doyle omits the second Marquis of Breadalbane's service as M.P. for Okehampton from 1820 to 1826.

P. 224. Similarly no mention is made of the first Earl of Bridgewater having sat for Callington in the Parliament of 1597.

P. 229. The seventh Earl of Bridgewater's promotion to the rank of Lieutenant-General was dated (not January, 1801, but) May, 1802.

P. 231. The date of the creation of the Viscounty of Bridport is 1800, not 1801. Mr. Doyle will find it gazetted in June of the former year.

P. 232. The present Viscount Bridport was a Groom-in-Waiting from 1841 to 1858. Mr. Doyle gives only 1847 to 1853.

Pp. 236, 7. The second Earl of Bristol (Digby creation) died in March, 1677 (new style), not 1678, as Mr. Doyle gives; and consequently his son, the third earl, ceased to represent Dorset in the former year. The new writ was moved for March 28, 1677.

P. 238. The first Earl of Bristol (Hervey creation) was first elected for Bury St. Edmunds March, 1694, not 1693; and he was raised to the peerage in March, 1703 (new style), not 1704, as Mr. Doyle gives. The peerage was gazetted in March, 1702/3, and the new writ for Bury St. Edmunds was ordered on the reassembling of Parliament in November, 1703.

P. 243. The second Marquis of Bristol never represented West Suffolk. He sat for Bury St. Edmunds until his accession to the peerage.

P. 244. The first Lord Brooke was elected for Warwickshire in the Parliament of 1620/1, which election Mr. Doyle omits.

P. 246. The fifth Lord Brooke sat for Warwick from 1664 till his accession to the peerage in 1677. Omitted by Mr. Doyle.

P. 248. The first Earl Brownlow, having succeeded to the peerage in 1807, could not have represented Clitheroe till 1808.

P. 250. The present Earl Brownlow was elected for North Salop in 1866 (not 1865).

P. 262. The second Duke of Buckingham did not retain office as a Lord of the Admiralty till 1677. He was dismissed in 1674.

P. 266. The present Duke of Buckingham did not (as Mr. Doyle states) represent Buckingham up to his accession to the peerage in 1861. He withdrew from the House of Commons in 1857. Mr. Doyle has made him a member of two Parliaments to which he was not returned.

P. 269. The first Duke of Buckinghamshire did not hold the Lord Lieutenancy of the East Riding so late as September, 1714. His successor, the Marquis of Carmarthen, was gazetted April 7, 1713.

Pp. 273, 4. The fourth Earl of Buckinghamshire did not represent Armagh before 1790. Mr. Doyle makes him elected for that borough twice, viz., in 1787 and 1790. He was returned for Portarlington in 1784, and this election Mr. Doyle omits. Moreover, Mr. Doyle gives the period of his service as M.P. for Lincoln as 1790 to 1794, whereas he retained his seat till the dissolution of 1796.

P. 278. Mr. Doyle omits the representation of Appleby by the second Earl of Burlington from 1690 till his summons to the peerage in 1694.

P. 279. The third Earl of Burlington was gazetted to the Lord Lieutenancy of the West Riding in May, 1715. Mr. Doyle puts his appointment as late as April, 1716, and omits altogether his Lord Lieutenancy of the East Riding, to which he was gazetted in June, 1715.

P. 280. By an obvious printers' error Mr. Doyle has given the date of the death of the first Earl of Burlington (of the Cavendish creation) as May 9, 1833. On the preceding page he rightly puts the date of accession of his son, the second earl (now Duke of Devonshire), as May 9, 1834.

P. 281. The present Duke of Devonshire sat for Malton only from July to September, 1831, and from the latter date represented the undivided county of Derby until the Reform Bill of 1832. Mr. Doyle gives, "M.P. Malton, 1831-1832," and omits his representation of Derbyshire in the unreformed Parliament altogether.

P. 282. Mr. Doyle omits the first Marquis of Bute's resignation of the Lord Lieutenancy of Glamorgan in favour of his son in 1793, and his reappointment after the latter's death in 1794.

P. 286. The second Lord Cadogan was elected



M.P. for Reading in June, 1716 (not 1715, as Mr. Doyle gives).

P. 302. Mr. Doyle omits the present Duke of Cambridge's commission as Lieutenant-General in June, 1854.

P. 304. Mr. Doyle gives the date of the seventh Marquis Camden's appointment to a Lordship of the Admiralty as January, 1783, and does not state when he ceased to hold it. He was appointed as early as July, 1782, on the formation of the Shelburne ministry, resigned on the accession to power of the Coalition in April, 1783, and was re-appointed by Pitt in December, 1783, from which date he retained the post till his transference to the Treasury Board in 1789.

P. 304. Mr. Doyle omits the date of Camden's appointment as Teller of the Exchequer. His patent granting the reversion of the office was dated August, 1766, and took effect on the death of the then holder (Mr. Thomas Townshend) in May, 1780.

P. 304. Mr. Doyle also makes him (the first Marquis Camden) hold the Presidency of the Council till June, 1812. He was succeeded by Lord Sidmouth in that office April 8, 1812.

P. 308. Baptist Noel, third Viscount Campden (second of the Noel family), was M.P. for Rutlandshire from 1640 till his accession to the peerage in 1643. This is omitted by Mr. Doyle.

Pp. 308, 9. Mr. Doyle has made a very unfortunate blunder in the date of death of this peer, which he gives as October 29, 1683. He makes him reappointed to the Lord Lieutenancy of Rutland November 17, 1682, having previously been appointed to it in 1660, and he also represents his son Edward, first Earl of Gainsborough, as elevated to that earldom in his father's lifetime, December, 1682, succeeding to the viscounty ten months afterwards. The fact is that Baptist, Viscount Campden, died October 29, 1682, and that it was his son Edward who was appointed to the Lord Lieutenancy in his father's place in the following month, being raised to the earldom in the next year. The *Gazette* describes him as Viscount Campden at the latter date, so that he must have succeeded his father before December, 1682.

P. 316. John Henry Thomas Manners Sutton, third Viscount Canterbury, did not represent Newark 1847 to 1852, as Mr. Doyle states, nor did he sit for that borough at any other time. Mr. Doyle has confounded him with Mr. John Henry Manners Sutton, of Kelham, who is, I think, still living and untitled.

P. 330. Mr. Doyle omits the second Earl of Carlisle's reappointment to the Lord Lieutenancy of Cumberland in 1689, which office he held till his death in 1692.

P. 332. The fourth Earl of Carlisle represented Morpeth throughout the Parliament of 1715-22.

Mr. Doyle gives 1722 as the date of his first election.

P. 332. Mr. Doyle gives the date of the fifth Earl of Carlisle's appointment to the First Lordship at the Board of Trade as September, 1780. He was gazetted November 6, 1779.

P. 333. Mr. Doyle, by omitting the date of resignation, leaves his readers to suppose that the fifth Earl of Carlisle held the Lord Lieutenancy of the East Riding till his death in 1825. He resigned it in 1807.

P. 333. The sixth Earl of Carlisle did not hold the Lord Lieutenancy of the East Riding, as Mr. Doyle says, so late as July, 1847. He resigned and was succeeded by Lord Wenlock in January, 1840.

P. 341. The third Earl of Carnarvon represented Wootton (not "Wooton") Bassett (not "Basset") from 1831 to 1832. Mr. Doyle gives 1832-1833, forgetting that the borough was disfranchised in the former year.

P. 343. The date of the fifth Viscount Castleton's accession to the Irish peerage, which Mr. Doyle gives as "before October, 1714," was May 27, 1714.

P. 344. The first Earl Cathcart was first elected a Scotch representative peer in 1788 (not 1790). Mr. Doyle also omits his election in 1807.

P. 345. The date of his (Earl Cathcart's) appointment as Governor of Hull was June 18 (not January 18), 1830, in succession to Lord Hill, who at that date (which Mr. Doyle gives rightly under "Hill" in his second volume) was transferred to Plymouth.

P. 345. The date of his appointment as Lord Lieutenant of Clackmannan was May 17 (not March 17), 1794.

P. 346. The second Earl Cathcart was gazetted K.C.B. July 19, 1838. Mr. Doyle gives September, 1839. He was promoted to G.C.B. June 21, 1859. Mr. Doyle ante-dates this by eight years, giving June 29, 1851.

P. 348. The first Lord Cawdor was M.P. for co. Nairn 1777 to 1780. Mr. Doyle omits this.

P. 353. The fourth Lord Chandos was M.P. for Cricklade in the Parliament of 1572. Omitted by Mr. Doyle.

P. 358. The third Duke of Chandos was elected M.P. for Winchester at the general election of 1754. Mr. Doyle gives 1757.

P. 372. Mr. Doyle makes the fourth Earl of Chesterfield M.P. for Lostwithiel till his accession to the peerage in 1726. He vacated his seat on appointment to the office of Captain of the Yeomen of the Guard in May, 1723, and was not re-elected.

P. 376. Is Mr. Doyle sure of his identification of the first Earl of Chichester with Sir Francis Leigh, M.P. for Leicester, 1614? I think the latter was the earl's father. The earl, who cer-



ainly sat for Warwick in 1625 (as Mr. Doyle rightly states) is described in that return as "junior," which addition is wanting in the former return.

ALFRED B. BEAVEN, M.A.

Preston.

(To be continued.)

# SHAKSPEARIANA.

'CYMBELINE,' IV. ii. 229.—

The ruddock would  
With charitable bill (O, bill, sore shaming  
Those rich-left heirs that let their fathers lie  
Without a monument!) bring thee all this;  
Yea, and furred moss besides, when flowers are none,  
To winter-ground thy corse.

The compound word *winter-ground* has been often challenged, and though the Globe editors do not obelize the line, and therefore must be taken to agree with Malone and Steevens that it is intelligible, challenged it must be and will be. Warburton came near to the true correction in proposing to read *winter-gown*, and Mr. Kinnear still nearer with *winter-grace*. But the true reading had been hit upon intermediately by Mr. Collier, who, in his 'Notes and Emendations,' 1853, gave the sound restoration,

Yea, and furred moss besides, when flowers are none,  
To *winter-guard* thy corse.

But he "spoke wiser than he was 'ware of" here, and gave the right word a wrong explanation, which injured its chances of reception. He wrote: "I.e., the redbreast would bring furred moss to protect Imogen's corse in winter, when there were no flowers." But protection was not the purpose of the flowers, but graceful decoration; and such is the purpose predicted for the moss. It was by a similar misconception that Baily proposed *winter-fend* as equivalent to *weather-fend*.

*Guard* here is used in the sense of enriched trimmings or borders, as so frequently in Shakespeare—"Give him a livery more *guarded* than his fellows," 'Merchant of Venice'; 'Velvet *guards* and Sunday citizens,' '1 Henry IV.'—

To *guard* a title that was rich before,  
To gild refined gold, to paint the lily.

'King John.'

The epithet *furred*, given to moss, and so expressive of its thick, close growth, is allusive to the fur trimmings of winter clothes, the proper *fur-guards* corresponding to "velvet guards."

I fear, after DR. INGLEBY'S repudiation of my substitution of "judgment" for *Imogen*, in V. i. 17, I can scarcely hope that he will be more lenient to the present suggestion in his forthcoming edition of this play; nor, indeed, that a better fate is in store for it for many a long day than to be hustled into the foot-notes of collated editions. From my recent critical examination of such notes I can promise it, however, the consolatory companionship of many another excellent emendation which

is philosophically awaiting deliverance from that limbo at the hand of the editor of Shakespeare who is still to come. W. WATKISS LLOYD.

INVENTION IN 'MEASURE FOR MEASURE' AND 'THE WINTER'S TALE.'—Many an accidental emendation has been made by compositor or press-reader, or by both combined; but never one so plausible as

Affection, thy *invention* stabs the centre,

'W. T.,' I. ii. 138,

in Mr. Grant White's Riverside Shakespeare. At first it was doubtful whether he did not mean it for an emendation of "intention," especially as the old text had been deemed hard to interpret; but some time after he had sent me his edition, and his attention had been called to the new reading, he wrote to me:—

"See how press-errors are perpetuated and diffused. My critic copied from the Riverside Shakespeare. The proof-reader of the Riverside (where the *Atlantic* was printed) corrected by the Riverside Shakespeare. I am a very poor proof-reader of my own work. Only three errors in the R. S. have yet been discovered."

The fact is, this fortuitous emendation is amazingly countenanced by the following passage in 'M. for M.,' II. iv. 3:—

Whilst my *invention*, hearing not my tongue [*i.e.*,  
in prayer]  
Anchors on Isabel.

Here *invention*, as is proved by the context, means "conceit." But, beyond cavil, *intention* is the true word in the former passage. As an illustration, see 'The Merchant of Venice,' IV. i. 50-52.

C. M. INGLEBY.

'ANTONY AND CLEOPATRA,' II. ii. (See 5<sup>th</sup> S. iv. 102, 365.)—

Her gentlewomen, like the Nereides,  
So many mermaids, tended her i' the eyes,  
And made their bends adorning.

Such is the reading of the above passage given in Staunton's edition—the only Shakespeare I have at the moment at hand—and in a note the editor describes the passage as a crux which has given rise to many pages of disputation, and himself suggests some amended reading. If I may offer, in a very humble way, an interpretation for the consideration of Shakespeare scholars, I would propose to read, "Her gentlewomen.....tended her in the eyes, and made their bends adorning." I am not aware whether any one has investigated the influence which our relations with the Netherlands in Shakespeare's time and the stirring events of which that country was then the scene may have exercised upon the great dramatist's writings; but I submit that in the passage referred to above we have simply an every-day expression borrowed from the Dutch. "To tend in the eyes" is in Dutch "Iemand naar de oogen te zien," and it is a regular form for describing what it is the busi-



ness of handmaids to do when waiting upon a princess. Its English equivalent is really "Waited on his nod," or "Stood at his beck and call."

To "make a bend" is simply to curtsy; in Dutch, "nÿgingen doen" or "nÿgingen maken" (cf. "neigen," to bend, and "nÿgen," to curtsy).

H. G. K.

[The reading "Made their bends adoring" is, of course, familiar to Shakspeare students.]

'ROMEO AND JULIET,' III. ii. (1<sup>st</sup> S. viii. 3, 216, 361; 2<sup>nd</sup> S. v. 270; xii. 85; 3<sup>rd</sup> S. ii. 92; xii. 121; 5<sup>th</sup> S. iv. 285).—

That runawayes eyes may wincke.

I am not satisfied with any of the numerous proposed emendations, and I beg, therefore, to suggest the following:—

That runaway day may wink.

At the beginning of her soliloquy Juliet invokes day to depart, and then, to "make assurance doubly sure," calls upon night to come on the scene and close day up. *Runaway* is used in a similar sense (in regard to night) in 'The Merchant of Venice,' II. vi.:—

For the close night doth play the runaway.

*Wink* is often used by Shakespeare in the sense of to shut or to close, in addition to the following, '2 Henry VI.,' II. i.:—

Let me see thine eyes:—now wink; now open them.

R. J. EDWARDS.

ELUCIDATIONS OF TEXT: '1 HEN. IV.,' I. iii. (6<sup>th</sup> S. xii. 342).—Dr. Johnson says:—

"Whatever Percy might say of his *rage* and *toil*, which is merely declamatory and apologetical, his wounds would at this time be certainly *cold*, and when *cold* would *smart*, and not before. If any alteration were necessary, I should transpose the lines:

I then, all smarting, with my wounds being cold,  
Out of my grief and my impatience  
To be so pestered with a popinjay,  
Answer'd neglectingly.

"A popinjay is a parrot."—Johnson.

But if it can be seen that the sense is equally good as they stand, why alter them? Hotspur, after the battle, thirsty, breathless, and faint, leaning upon his sword, was in no mood to answer civilly a person who came up to him, and smiling, amongst other "chat," demanded of him his prisoners in the king's behalf. These were the Earls of Fife, Athol, Murray, Angus, and Men-teith, to all of whom, with the exception of the Earl of Fife, Hotspur had by the law of arms the exclusive right (Tollet). He therefore says to the king, in allusion to this lord, whom from his gay dress, speech, and manner he contemptuously calls a "popinjay,"—

I then, all smarting, with my wounds being cold,  
To be so pestered with a popinjay,  
Out of my grief and my impatience  
Answer'd, neglectingly, I know not what.

Again, was he not imitating the manner of speech of this lord, which he compared to that of a "waiting gentlewoman" when he said,

And that "it was great pity, so it was,  
This villainous salt-petre should be digged," &c.?

In which case is not the present pointing sufficient?

With respect to the quotation from 'Cymbeline,' V. i., Posthumus, having in his hand the token sent to him by Pisanio in proof of the death of Imogen, addressing the gods, says:—

Gods! if you  
Should have ta'en vengeance on my faults I never  
Had liv'd to put on this; so had you sav'd  
The noble Imogen to repent; and struck  
Me, wretch, more worth your vengeance.

But Imogen's your own. Do your best wills  
And make me blest to obey!

Is not the sense sufficiently clear without any alteration? A. A.

MATERIALS FOR BOWS AND ARROWS.—A writer in the *Scottish Church*, for January, 1886, quotes the following Gaelic rhyme recipe. Any one desirous of having his bow and arrows of the best must follow its directions. I think the rhyme and its translation are deserving of a place in 'N. & Q.':—

He fireoin Loch a Tréig:  
Jubhar Leitir Easragain:  
Sìoda loimntean Bhailecliar.  
Ceir bhuidhe Bhaile-na, Gailbhin  
Saighead do sheileach Beinn Airgid  
'S ceann 'on chard Mac Pheadairean.

Feather from the wing of an Eagle of Loch Tréig;  
Yew from Letter Easragan;  
Silk from the meadows of Dublin;  
Yellow wax from Galway;  
An arrow of the willows of Airgid;  
And a head from the armourer Mac Federan.

The writer gives some explanation about the localities named. The eagles of Loch Tréig were accounted the largest, strongest, fiercest eagles in the world; the wood was from Letter Easragan, in Appin, famous for its yew trees; the willow, for the arrows, was that from Ben Airgid (the silver hill) of Mamore, near Kinlochleven; the arrow head or barb was to be made by Mac Federan, a famous armourer, who lived at Earcle, near Bunaw, at the foot of Ben Cruachan.

"The Mac Federans, who afterwards Anglicized their surname into Paterson, were long celebrated over the Highlands as makers of swords and dirks of the finest temper, and it was one of this family who, becoming connected with Doune in Perthshire, settled there, and made it famous for a period of two hundred years as a manufactory of small arms."

The writer then says:—

"It will be observed, that of the rhyme requisites, two, to be the best of their kind, had to come from Ireland—wax for waxing the bowstring from Galway, and silk for the bowstring itself from Dublin. It is curious to notice



that at the date of the rhyme it was the belief of the Highlanders that silk was a vegetable product—silk of the meadows of Dublin—the Gaelic phrase clearly enough implying that it was their belief that silk grew on the banks of the Liffey, just a finer and rarer kind of flax, admirable for bowstrings."

W. H. PATTERSON.

Belfast.

THE CREATION.—The authority for the four-fold division of Mr. Gladstone is in Philo, who, in his treatise on the creation of the world, xx., xxi., xxii., takes the same order of enumeration: aquatic creatures first, birds second, brute beasts or mammals third, and man fourth. Philo gives reasons for this distribution in the process of evolution, which I presume are the same in Darwin, from the aquatic ascidian, through the animal, reptile, or winged, to the human form. Philo says light was before the sun, which I have found to have been the opinion of Aristotle and Plato; in Mackay's 'Progress of the Intellect,' 'Ancient Cosmogony,' "Light," vol. i.; in the 'Pentateuch,' by a physician, Dr. Willes; and in the works of Clifford, where he says there was what he calls "luminiferous ether" before the sun. Dr. Willes says he does not mean that this light had the force of the sun. Bacon also may be adduced, in his 'Advancement of Learning' and 'Novum Organum,' as stating that Plato and the Platonicians thought the light was before the sun, and apparently coming himself to the same conclusion. Bacon was acquainted with Philo, as he quotes him, and in following Genesis was as fond as Philo of allegorizing it. Bacon on poetry in his 'Advancement of Learning' makes the principal to be allegorical. He wrote the 'Wisdom of the Ancients' to prove all heathen mythology to be allegorical, and he was as fanciful in it as Philo was in reducing to allegory every literal expression of Scripture. To go further back, Aristophanes, in his 'Frogs; or, Descent into Hell,' treats of light without the sun in some very pretty verses. Aristophanes may be thought before Ovid in his 'Metamorphoses' to have had access to Semitic sources, as Mr. Gladstone thinks Ovid had to the Bible. There are other similarities between Aristophanes and the Bible. That this light before the sun could have produced vegetation on the earth is another question. Philo, of course, defends the affirmative by many reasons, and Mr. Gladstone quotes from some American authors, apparently, in support of it. Certainly Philo aims at a moral or spiritual meaning in all his explanations of Genesis, which Mr. Gladstone says was the aim of the writer of Genesis. There is so much coincidence between Philo and Mr. Gladstone in words and sentiments, that one might almost be reading the same author, as undoubtedly Philo was writing against the objections of his age to the Mosaic creation and endeavouring to reconcile it with the

science of his day, as Mr. Gladstone is doing in his generation.

W. J. BIRCH.

24, Via Gino Capponi, Florence, Italy.

LONDON IN 1639.—Old St. Paul's, Westminster Abbey, Charles I. and his Queen, &c., are described from personal observation in the 'Diario del Viaggio Fatto in Inghilterra nel 1639 del Nunzio Pontificio Rossetti,' scritto da Domenico Fantozzi, Parma, e Pubblicato del Prof. Giuseppe Ferraro (Bologna, Presso Gaetano Romagnoli, 1885). This very interesting little volume (pp. 187) is one of the series "Scelta di Curiosità Letterarie Inedite o Rare del Secolo XIII. al XVII.," Fondata e Diretta da Francesco Zambrini, and contains much curious and valuable historical matter. ESTE.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

### BALLAD-MAKERS OF THE SEVENTEENTH CENTURY.

—In the year 1637 a curious poem, entitled 'London's Vacation and the Countreys Tearme,' and signed with the initials "H. C.," was published by Richard Harper, a bookseller in Smithfield. The late J. P. Collier, in his bibliographical account, ascribed the work to Henry Climsell, who he stated was "a well-known writer of ballads and chap-books in the reigns of James and Charles I., and who seems to have survived the Restoration"; and a little further on he said, "Most of his productions bear only his initials, but upon some his name Henry Climsell is inserted at length." Hazlitt, in his 'Handbook,' attributes the above work to Henry Climsell, and has also ascribed another to the same author, viz., 'London's Lord have Mercy upon Us,' 1636. Both those decisive assertions of Collier's seem to require confirmation. To begin with, there is no copy of any work by Henry Climsell in either the British Museum or the Bodleian Library, a fact which hardly coincides with the statement that he was "a well-known writer of ballads." Nor are the initials H. C. ever given in the catalogues of either library as representing "Henry Climsell." On the other hand, there are copies of both the above-mentioned works in the British Museum, where they are queried as the works of Humphrey Crouch, who wrote a great number of ballads, many of which, bearing his name in full, are to be seen in the Roxburghe Collection. In the same collection are one or two ballads signed by Richard Climsell. Perhaps some of your readers with a knowledge of ballad literature will kindly reply to the following queries:—1. Are any ballads known upon which, as Collier asserted, the name of Henry Climsell is inserted at length? 2. Upon what



ness of handmaids to do when waiting upon a princess. Its English equivalent is really "Waited on his nod," or "Stood at his beck and call."

To "make a bend" is simply to curtsy; in Dutch, "nÿgingen doen" or "nÿgingen maken" (cf. "neigen," to bend, and "nÿgen," to curtsy).

H. G. K.

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I then, all smarting, with my wounds  
To be so pestered with a popinjay,  
Out of my grief and my impatience  
Answer'd, neglectingly, I know not



any of your  
I could find a  
otherwise in the  
years 1741-2?

D. VINCENT.

a copy of H.  
Representation  
in London 1820.

Can me whether  
named name? I  
information about  
J. A. SUTTON.

ready,

in London on  
So says Lord  
In what house

HYDE CLARKE.

bailliff=a bound-  
of a bumboat  
W. G. P.

THE SHAKSPEARE?—

of 'N. & Q.' be so  
and complete reply to  
about a year ago by  
and entitled 'Did  
peare?' I thought  
since been negatively  
ver, does certainly cite  
nces which favour his  
dications and compli-  
ous friends of William  
original edition of the  
his name and yet have  
I cannot conceive. Ben  
known both Bacon and  
could not have accused  
Latin and less Greek,"  
"sweet swan of Avon."  
he authenticity of Shak-  
own plays is almost like  
Holy Scripture.

ALFRED GATTY, D.D.

EN OF SCOTS.—In 1571  
Christ. Plantin, the cele-  
p, to search for "aucuns  
se concernant la Royne  
estre imprimés par deçà  
s] et puis naguères espars  
May 13, 1571, Plantin  
he can find no trace of  
of the readers of 'N. & Q.'  
on on this point? I may  
onsulted, (a) Mr. Sinker's  
h books printed before  
f Trinity College, Cam-  
books (even those of Geo.

Buchanan) printed about 1571 are ascribed to the  
printer, John Day of London; (b) the catalogue of  
books printed before 1640, in the British Museum,  
where nothing is said as to the probable printer.  
It is needless to say that the types are so much  
alike about this period that very little trustworthy  
information can be derived from their examina-  
tion.

J. H. HESSELS.

Cambridge.

'THE PRESENT STATE OF GREAT BRITAIN,'  
1707-1748; being the Second Series of Guy  
Miège's 'New State of England.' (See *ante*, p. 202.)  
—I should be very grateful to any collector of  
these volumes who would supply me with the  
dates of the third and ninth editions of the  
second series of 'The Present State of Great  
Britain and Ireland.' The former must have been  
issued between 1711 and 1718, and the latter  
between 1738 and 1745. Neither is in the  
British Museum, or in any private collection I  
have had an opportunity of inspecting.

ARTHUR IRWIN DASENT.

Tower Hill, Ascot, Berks.

COCKER'S 'ARITHMETIC.'—Can any reader of  
'N. & Q.' throw light on the following state-  
ment, which occurs in 'A Letter to the Rev. O. J.  
Blomfield, A.B. .... containing Remarks on the  
*Edinburgh* review of the Cambridge "*Æschylus*,"  
&c.,' by the Rev. S. Butler, A.M., &c. (1810)?—

".....therefore, according to Cocker (as the reviewer  
would perhaps call him, not knowing that there is high  
critical authority for calling him *Cocket*, and still higher  
for *Cockin*)."

What are the authorities here alluded to? De  
Morgan evidently knew nothing of it, nor does the  
British Museum Catalogue give any help.

F. NORGATE.

CALEPINUS.—Where can I see a perfect copy of  
Calepini 'Dictionarium Decem Linguarum' (Lyon,  
1585)? That in the Bibliothèque Nationale at  
Paris, the only copy of which I know, has no title-  
page. I should also be glad to learn whether this  
is the earliest issue of the work. The "Privilège  
du Roy" granted to Estienne Michel to print the  
book is dated 1579, and it is, therefore, not im-  
probable that there are earlier editions extant. In  
order to save unnecessary trouble, it may be as  
well to state that I am only anxious to obtain in-  
formation of the dictionary of ten languages, and  
do not solicit correspondence with regard to any  
other dictionaries that were published under the  
name of Calepinus.

L. L. K.

Hull.

ADRIA=THE STONY SEA.—The words in the  
Vulgate (Acts xxvii. 27), "nox supervenit navi-  
gantibus nostris in *Adria*," are rendered in the  
Wycliffe translation (Purvey's revision) "the night  
cam on vs seilinge in the stony see." It has long



been a puzzle to me why the Adriatic should have been so named. Some entries in Ducange which I have lately chanced upon show that the rendering is due to an old popular etymology of the geographical term. *Adria* (the gulf) was associated with a mysterious Low Lat. "*adria*, *petra*, *adula*, ein Knode von dem Flachs," an old glossary explaining *Adriaticus* as "*petrosus*, *lapidosus* portus." Ducange also gives, "*Adriacus*, *lapideus*," and "*Adriarium*, *terra sicca*, *lapidea arida*." Query, What is the source, what are the cognates of *adria*, *petra*?

A. L. MAYHEW.

CYCLISTS, BEWARE!—I should be glad of early illustrations of the use of *bicycle*, *tricycle*, and all their derivatives for the Dictionary. We have *bicycle* (bad quotation), September, 1868; to *bicycle*, 1883 (it ought to be ten years earlier); *bicycler*, 1880; *bicyclie*, 1876; *bicycling*, 1869; "that ne plus ultra of snobbishness, *bicyclism*," 1876; "*bicyclists* a dangerous nuisance," 1876. Earlier examples of these and cognate words of the *tricycle* and *cyclist* series are wanted. Is it known who invented *bicycle*? Answer direct.

J. A. H. MURRAY.

The Scriptorium, Oxford.

#### AUTHORS OF QUOTATIONS WANTED.—

Uphraid me not, capricious fair,  
With drinking to excess;  
I should not seek (!) to drown my care  
Were your indifference less.

Is this by Sedley?

JULIAN MARSHALL.

After long days of storms and showers,  
Of sighing winds, and dripping bowers,  
How sweet at morn to ope our eyes  
On newly "swept and garnished" skies.

T. W. C.

#### Replies.

##### O'DONOVAN'S 'MERV.'

(6th S. xii. 516; 7th S. i. 35, 157.)

Either Mr. J. J. FAHIE has an imperfect memory or the friend alluded to in his contribution to 'N. & Q.' (*ante*, p. 157) was not actuated by a strict regard for truth. As one who was associated with Mr. O'Donovan in the writing of his book from its very beginning to its very end, I may claim to know something about the matter. 'The Merv Oasis' was begun in January, 1882, at the author's rooms in Bloomsbury Square. Shortly afterwards he and I removed to No. 7, Torrington Square, where further progress was made with the first volume. During April, May, and the greater part of June, 1882, we were together at Dinard, in Brittany, at which place the work proceeded slowly. While at Dinard O'Donovan was visited by an old college friend, viz., Mr. Bryan J. Clinche, of Maryborough, Queen's County, and of San Francisco.

This gentleman may be the friend alluded to by Mr. FAHIE; but even if this be so, the statement that he (the friend) "put most of O'Donovan's pages together," &c., is distinctly without foundation in truth. It is the fact that Mr. Clinche, while staying at Dinard, took a very kindly interest in his friend's work, and that, partly from O'Donovan's instructions and partly by the aid of a few old copies of the *Daily News*, he "put together" about a hundred pages of that portion of the book which was devoted to a description of O'Donovan's travels in northern Persia. It must, however, be said that the printed proofs of these hundred pages were the cause of much annoyance to O'Donovan, who had allowed Mr. Clinche's MS. to go without supervision to the printers. Well do I remember the torture endured by my poor friend and by myself as day after day was wasted in altering, excising, adding to, and otherwise dealing with the contents of those hundred pages! I ought here to point out that Mr. Clinche, who left us at Dinard, was most zealous and loyal in his efforts, and most anxious that the book should be completed at the time agreed upon; in fact, had his style commended itself to O'Donovan, his assistance would have been of very considerable value. As to the remaining 900 pages, at least 890 were transcribed by me from my shorthand notes, taken from the author's dictation, and ten pages at the outside were written by O'Donovan's own hand. I still retain many of these shorthand notes. If the whole of the MS. and original proofs could be produced—and for aught I know they have not been destroyed—they would bear testimony to the truth of what I have here written. From Dinard we migrated (in June) to Campden, in Gloucestershire, and in August, 1882, to London, where the second volume was completed.

Mr. FAHIE is in error in remarking that the "author's notes" "were neither very numerous nor very legible." They were so numerous that many matters of importance to which they referred could not be dealt with by the author in the 1,000 pages to which he was limited. Before dictating a chapter O'Donovan would peruse his note-books with the greatest care, and would spend some time in recalling the events alluded to in them. Then, after jotting down his headings, he would proceed, as Mrs. Carlyle said of her husband, to "wind it out like silk from a reel," dictating smoothly, deliberately, and in mellifluous tones. The map and plans were drawn by himself. Among those who have seen us thus at work together on the book are Mr. John Augustus O'Shea; Mr. James Hooper; Mr. T. P. O'Connor, M.P.; and many others in London; Mrs. Alaric Spencer and her daughters, who entertained us so graciously and so hospitably at Dinard; Mr. James Haines, of Campden, to whom we were also indebted for much kindness; Mr. Godson and Mr. Wm. Izod, of the



same place, Mrs. Carey Taylor, and scores of others.

It is quite true that O'Donovan preferred the shock of battle or riding across an unexplored desert to writing a book in a drawing-room. It is also true that years of hardship and danger had so shattered his health that he found it impossible to finish his two volumes at the stipulated time. But I do not know what warrant MR. FAHIE has for believing that 'The Merv Oasis' was a failure commercially. I had a lengthened interview with the publishers on the eve of the publication of the book, and certainly did not gather from their manner that they had any reason to anticipate such a failure. Judging by the unbroken and almost unprecedented chorus of praise which went up from the entire press, one would think that the work was a success commercially and in every other way. I believe that the demand for it was revived during some of the recent Afghan frontier complications.

MR. FAHIE is quite right in his remarks about his deceased friend's powers of oratory. O'Donovan was the best story-teller I ever met. He was an excellent French, Spanish, and Turkish scholar, and stood high as a chemist, botanist, and electrician. His knowledge of military history, field engineering, and Oriental tongues was considerable.

CAREY TAYLOR.

19, Cottage Grove, Stockwell, S.W.

CREST-WREATHS AND MANTLES (6th S. xii. 514; 7th S. i. 57, 112, 190).—Surely MR. BELL is in error when he speaks of Mackenzie advocating "the stricter method of employing every tincture of the shield" in mantlings. So far as I can make out, the recommendation has reference to wreaths only. Edmonson's rule, quoted on p. 191, seems to be nonsense. How can there be an "immediate charge" if there is no metal in the arms?

It is very unusual to find wreaths of more than two tinctures mentioned in heraldic grants. Mr. Seton ('Law and Practice of Heraldry in Scotland,' p. 228) notes the grant of a crest to the city of Exeter, where the wreath is blazoned or, gules, and azure, these being the tinctures in the relative shield. Another example occurs in the grant by Sir Alexander Erskine, Lyon, to the Incorporation of Wrights and Coopers of Aberdeen, bearing date April 6, 1696, where the wreath is ordered to be or, gules, argent, and azure. The bearings are, Quarterly, 1, Gules, a wright's compass or; 2, Azure, a cooper's axe argent; 3, Azure, a square or; 4, Gules, a cooper's compass or; over all, on an escutcheon, the coat of the royal burgh of Aberdeen (Gules, three towers triple-towered within a double tressure, flowered and counterflowered, argent). The mantlings are gules, doubled argent.

It is remarkable that no mention of this grant is to be found in the Lyon register, wherein seven

grants to Aberdeen trade incorporations are duly recorded (see 'N. & Q.' 6th S. ix. 478). I have, however, examined the original patent, signed "Alex<sup>r</sup> Areskine." In the painting accompanying the patent, "Illuminat by Henry Fraizer, Ross Herald," the wreath shows six alternations, the first two being repeated. P. J. ANDERSON.

TOWER RECORDS (7th S. i. 150, 198).—My copy is in one volume, title-page dated 1679. The preface to the reader is signed by William Prynn, March 10, 1656/7. The 1689 edition is probably the same, with new title-page. Worth six shillings and upwards, according to condition.

JOHN RADCLIFFE.

COAX: COSSET: COSY: CATGUT (6th S. xii. 325, 452; 7th S. i. 217).—At the last reference it is said that the last three of these words are excluded from my 'Etymological Dictionary.' I think this is a little hard, because it is not the case. There is a second edition of my dictionary, published in 1885. In this edition I added a few words, which are not in the first edition. Of these *cosy* is one, and the article on it occupies fifteen lines, on p. 796, col. 1. In order that purchasers of the first edition might easily obtain these additions and corrections, I published a half-crown supplement, which can be had separately, and contains them all. The title is 'A Supplement to the First Edition of an Etymological Dictionary,' &c. I really do not see that I could do more at the time.

I do not defend my choice of words for the dictionary. It is confessedly extremely imperfect, and a mere stop-gap till some one else writes a better. If I remain in health and strength a few years hence, and if such correspondents as waste my time by expecting me to answer questions which I either do not understand or which I have answered already many times only leave me alone,\* I should much like to rewrite the whole book, as I do not see how else to reform it. Meanwhile, I do what I can. It was on May 15, 1885, that I read a paper on several etymologies, including the word *cat-gut*. Perhaps I may be allowed to quote from the *Transactions* of the Philological Society what I have said there. My view of the word is this:—

"The obvious etymology of this word is surely the correct one, and I do not quite understand why it has been so often objected to. The following quotation from Marston's play of 'What you Will,' Act III., sc. i., is sufficiently explicit:

The musitions

Hover with nimble sticks ore squeaking crowds,  
Tickling the dried guttes of a mewung cat.

\* The penny post is a hard task-master as well as a source of kindly help. What hours have I wasted in trying to meet all demands! I do not think the modern system of *always expecting an answer* is at all fair, or even moral.



Here *crowds* are *fiddles*. That harp-strings were made from the entrails of various animals, appears from the curious belief as to the terribly discordant effect produced by a string made from the entrails of a *wolf*; see 'N. & Q.,' 6th S. xi. 204."

It thus appears that, of the three words purposely selected to point out my shortcomings, I have dealt with two already. I hope some day to deal with *cosset*, but cannot say when, for I have so much on hand. Let me briefly say that no one can be so fully aware of the deficiencies of my dictionary as I am myself; and that I think it is sufficient to point out the real deficiencies without adding supposed ones to their number. I may say, for example, that I omitted the word *cat-gut* in the first instance because I could not conceive how any one could miss it.

WALTER W. SKEAT.

Cambridge.

PHYLACTERY (7th S. i. 167, 250).—While thanking your correspondents who have kindly come to my assistance, allow me to point out that their communications do not afford the help asked for. I am seeking examples from English authors of the use of the word *phylactery* in the sense of a charm or an amulet, totally distinct from the Heb. *tephillin*, or *φυλακτήρια* as a rendering of that word.

LEXICOGRAPHER.

May not *phylactery* be a word made up by the Greek Jews from *te-philin*, and by them brought to the form of a recognizable Greek word, *φυλακτήρια*?

HYDE CLARKE.

JOSHUA BARNES (7th S. i. 142, 226).—The story referred to by A. J. M., which appears in sundry biographical notices of poor Joshua Barnes, is, I fancy, nothing more than a wicked *ben trovato* anecdote of Dick Farmer's or some other university wag. In his preface to the 'Iliad,' Barnes does not actually assert that Solomon wrote Homer, but he gives his reasons for not airing the theory. His hobbling Latin hobbles in English thus:—

"Of Homer's pedigree, country, life, or of the age in which he flourished, I do not propose in this place to treat. For, albeit I find the accounts hitherto given altogether unsatisfactory, as being inconsistent, wholly irreconcilable, and self-contradictory, yet, forasmuch as those arguments, neither few nor contemptible, which I had prepared in a special book on the subject, are, owing to the artful misrepresentations of malicious men, held to be of no value, I intentionally omit them, lest possibly they might be made use of to the injury of the present edition. Here, consequently, I introduce no novelties. For all I care, let those who delight in the ravings of men unlearned in the Ancients, enjoy them to their hearts' content. Nevertheless, as soon as ever I am fairly quit of the Ætnean burden of this edition, and particularly if somewhat more favourable times shall smile upon my labours, I am determined at an early day to issue that book,—yes, and even now I venture to call it a hitherto hidden treasure of learning such as shall add lustre to the wealth of Homer himself,

and cause it to be more widely distributed throughout the world; for his true name, age, country, parents, wisdom, learning, no less than the manifestly divine intention in setting forth this work, are therein openly declared, and the inner purpose of the whole poem finally unlocked. In this same tractate I propose not only to discuss many points connected with Homer, both the author and the work, but to introduce certain notices of such as have done him honour, and even of the friends and patrons of the present edition, for I have not yet had an opportunity of sounding all those from whom I think I have a right to hope the best."

This, be it remembered, is the language of a B.D. who has been for fifteen years Regius Professor of Greek in the University of Cambridge, and has enjoyed, as he boasts, the friendship of such men as Sancroft, Gunning, Beaumont, Barrow, and Duport. For forty years he has devoted himself to the study of Homer, to which he has been led, as he believes, by the direct guidance of God, and he is now just launching the great labour of his life, to which he has deliberately sacrificed everything he possesses. I do not think he could have written thus if he had not been a genuine believer in his craze. Rose, in his 'Biographical Dictionary,' mentions "a copy of English verses, said to be still extant in the library of Emmanuel College," written by Barnes "to prove the identity of Solomon and Homer, with the view, it is supposed, of amusing his wife," &c. Many years ago I had a long hunt for this copy of verses, but without success. Can the present librarian of Emmanuel College tell us whether it has since been unearthed?

BROTHER FABIAN.

"PRENDRE CONGÉ" (6th S. ix. 133, 218; 7th S. i. 217).—I am sorry to have seemed to shirk a challenge. I was travelling at the date it appeared, and it never met my eye until brought forward at the last reference, or I would have supplied abundant examples. I will now content myself with quoting one very circumstantial instance:—"Il en profita pour disparaître à l'Anglaise, c'est à dire sans prendre congé" (Boisgobey, 'L'Equipage du Diable,' vol. i. p. 372).

R. H. BUSK.

BONAPART (6th S. viii. 335).—I take this opportunity of clearing off, also, another delayed reply. I neglected answering the question at the time it appeared, and later I could never discover under what heading it had buried itself; by a coincidence I have just now fallen upon it. Had I answered at the time I should have given as one "authority" for the statement referred to the fact of being unable to find the ghost of an *e* after the *t* in the signature to notes of one of the ladies mentioned (6th S. viii. 271). On a subsequent visit to Rome, however, I took occasion to ask her on what principle the omission had been made, but found her almost unconscious of the circumstance; which no doubt, therefore, like many



other transformations, had its origin in indifference. On the other hand Bourdonné, in various of his painstaking works upon surnames, not only gives Bonapart as an accepted variation, but supplies reasons and references as to why it may possibly have been the original, or at all events an earlier form. In his 'De la Synonymie des Noms Propres' he shows, further, that Annibal, Adalbert, and Bonapart may be three forms of the same name, and Napoleon another form of Lionel.

In 'Les Prison de l'Etat dans le Midi de la France' mention is made of a daughter of one of the officials at Isle Ste. Marguerite having a daughter named Julie Bonapart, who had a child by the Masque de Fer, which child, being sent for concealment to Corsica, became the founder of the Buonaparte family. The same story is mentioned in 'Journal of Life and Conversations with Emp. Nap. at St. Helena, by the Cte. de Las Cases,' vol. ii. pt. iv. p. 244. The spelling there is Bonapart.

R. H. BUSK.

THE LAST DUEL IN ENGLAND (7th S. i. 129, 193).—In all probability, if the inquiry be not restricted to notable duels, many have been fought in England since 1845, and some since 1853. I have the best means of knowing that one was fought at Malvern Wells, between a friend of my own and a Frenchman, in or about 1859 or 1860. I avoid giving names, and my friend's relatives might not care to have the encounter publicly recorded. The combatants fought with swords, and my friend was wounded in the sword-arm, but ultimately disarmed his opponent.

C. M. I.

The duel referred to by G. Q., between Lord Malden and Capt. Hawkins, took place, I believe, near Reigate; and the only result was that a terrified cock pheasant flew out of a hedgerow. This circumstance was the cause of much laughter in London, and, added to the fear of suspension in the event of a fatal result, no doubt contributed to the extinction of duelling in England.

W. A. P.

BLACK-LEG (7th S. i. 208).—Though I am unable to give the origin of this expression, I can supply a somewhat earlier instance of the use of the word than the one referred to by Mr. Mount. The following quotation is from 'The New Foundling Hospital for Wit,' part ii. p. 62, 1768:—

"Whereas a person, who stiles himself Esquire Ketch, has falsely and scandalously aspersed the characters of several gentlemen, members of the *black-leg* club, it is unanimously agreed, at a meeting of the *Black-leg* club, held this day, at the Pillory and Tumbrel tavern, Tyburn, that the said Ketch be expelled the old Hazard-room called Hell, at Newmarket, a society instituted purposely to exclude all persons, except those whose conduct and characters entitle them to be received into the company of gentlemen."

F. C. BIRKBECK TERRY.

Cardiff.

MAJOR (6th S. xii. 166, 296; 7th S. i. 193).—Dr. Mavor, besides being Vicar of Hurley, was Rector of Bladon with Woodstock from 1810 to his death in 1837. It may be allowed to offer so much of his epitaph as describes his literary work, and which represents him as "the first great promoter of the catechetical method of instruction in all branches of human as well as of divine knowledge, who though dead yet speaketh for the improvement of youth and infancy in the volumes which he benevolently and judiciously adapted to the growing powers of the mind." It is also stated that he was "ten times mayor of the borough." The monument is at the outside of the west end of Woodstock Church.

ED. MARSHALL.

CANNON AT BILLIARDS (7th S. i. 167, 238).—When this game was first introduced into England I cannot say, but correspondents who have written upon this subject will find an amusing account of the game in 'Peregrine Pickle,' by Smollett, published in 1751, and presumably depicting the manners and customs of the same date. But the way in which it is described by the author as played is to me inexplicable. Godfrey Gauntlet is mentioned as defeating a set of sharpeners, and using a "mast," which was, it may be supposed, the precursor of the cue, and there could not have been a "slate-bed" or "resilient cushions" then in use, nor was the "side stroke" known.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

GAMMON (7th S. i. 226).—Here is a much earlier example of the use of this word than that given by Prof. Skeat. Skelton, in 'Elynour Rummyng,' ll. 320-8, has:—

And then came halting Jone,  
And brought a *gambone*  
Of bacon that was resty.

In reply to DR. CHANCE's query, I beg to inform him that the first edition of Randle Cotgrave's 'Dictionary' appeared in 1611.

F. C. BIRKBECK TERRY.

P.S.—On referring to the Supplement to Prof. Skeat's 'Etymological Dictionary' I find that he has, *sub* "Gammon," "M.E. *gambon*, 'Book of St. Albans,' leaf f. 2, back."

MONUMENT TO ALEXANDER III. AT KINGHORN (6th S. xi. 48, 133).—As Friday, March 19, was the six-hundredth anniversary of King Alexander's death, a meeting in honour of the event was appropriately held at Kinghorn. From the report of this meeting, published the following day in the *Scotsman*, it would appear that, at some early date, the "King's Rock" had been distinguished by a stone cross, but that this had fallen through decay many years ago. Some sixteen or eighteen years since—and this, no doubt,



accounts for DR. STRATTON's statement—a movement had been inaugurated for the erection of a suitable monument, but after some money had been subscribed and a plate with an inscription had been prepared the matter had to be departed from as impracticable. Plate and money are still in one of the local banks, and it is hoped now that, with the fresh stimulus given by this anniversary gathering, both patriots and antiquaries will work to better purpose, and a royal monument speedily be the result.

THOMAS BAYNE.

Helensburgh, N.B.

BUMBO FAIR (6th S. xii. 468; 7th S. i. 11, 194).—It may not be amiss to point out that the ingredients of *bumbo*, according to Smollett, were rum, sugar, water, and nutmeg. Cf. 'Roderick Random,' chap. xxxiv.

F. C. BIRKBECK TERRY.

FICTITIOUS NAMES: NEW REPUBLIC (7th S. i. 68, 191).—DR. E. COBHAM BREWER and other correspondents are referred to the 5th S. viii. 265, 337, for conjectural identification of these characters. I may be allowed to repeat an old query of mine, to which I am not able to give the reference, viz., who is

the fierce  
Steersman, him of the marsh  
Livid, with wheels of flame  
Circling his eyes, &c.,

in the really fine parody of Mr. Matt. Arnold, in vol. i. pp. 96, 97, of the ed. of 1877? It is noteworthy here (and I am not aware of having mentioned it in any former contribution to 'N. & Q.') that in a review of Mr. Matt. Arnold's poems (*Saturday Review*, Nov. 2, 1878), with the praises and dispraises of Mr. Mallock's clever burlesque ringing in his ears, the reviewer favours us with this personal experience:—

"Mr. Tennyson, Mr. Browning, Mr. Swinburne, and most of our lesser poets besides, have been parodied again and again; we do not remember to have seen a single parody of Mr. Arnold..... There is a subtlety about the structure of his verse and the harmony of his lines which defies imitation."

And this when every one was in raptures over Mr. Mallock's successful parody. C. M. I.  
Athenæum Club.

ROWLANDSON'S 'HUNTING BREAKFAST': FRENCH HORNS (6th S. x. 383, 504; xi. 113; xii. 230, 496).—No doubt this now obsolete musical instrument was used in England during the eighteenth century. The occurrence of the instrument as a public-house sign is well known to many readers of 'N. & Q.' Less known is the figure of the little Lord Robert Spencer in the large group of the Marlborough family, painted by Hudson, and preserved at Blenheim. The young gentleman appears therein at full length, in a hunting

dress of dark blue and gold, and with a French horn placed over his shoulder so that it encloses his body. The horn-blower in Hogarth's 'The Rake's Progress,' Plate 2, is practising on one of these instruments, date 1735. This affirms the horn's fashionableness. The verses engraved under Hogarth's (Bakewell's) small version of this plate, 1735, say:—

The jolly Huntsman tempts with Hound and Horn.  
In the plagiarism of the plate this is the only figure not repeated. F. G. S.

'EBRIETATIS ENCOMIUM' (6th S. xii. 247, 273, 418; 7th S. i. 216).—MR. HARRY LEROY TEMPLE's indictment against myself amounts to very little. Owing, I suppose, to the badness of my writing, what ought to have appeared as "Ebrietatas [sic] Encomium" appeared as "Etrietatas [sic] Encomium." I corrected the error in the former word (*vide* 6th S. xii. 440), but by a mistake omitted to do so with regard to the latter word. My reference to Lowndes is perfectly correct. MR. TEMPLE seems not to be aware of any edition but his own. Mine bears date 1864, and is in four volumes, and p. 677 to which I referred is in vol. i. I endorse MR. TEMPLE's first sentence. F. C. BIRKBECK TERRY.

"THE STONE AXE" (7th S. i. 208).—Is not this what is now called a "celt"? Perhaps not necessarily prehistoric, for, before iron came so much into use, stone implements would linger on.

A. HALL.

THE BLUE STONE (7th S. i. 150, 217).—The poems of Robert Surtees, the historian of the bishopric of Durham, are not so well known as they ought to be. It may, therefore, not be out of place to quote the following lines from 'The Rector's Warning.' A certain riever had slain a worthless parson, and as, even in the Middle Ages, such acts did not pass quite unnoticed, he is represented by the poet as taking sanctuary in Durham Cathedral:—

He twirl'd at the pin—"Hollo within!  
I've ridden miles thirty and three—  
One priest I have slain for little gain,  
And a harried man I think I be."

He twirl'd till he waken'd brother John—  
"O ho!" the friar cried,  
"We set light by these mad pranks on the Tees,  
So they keep on the Southern side."

But hadst thou done so in Darneton Warde,  
At the blue stone of the brigg,  
By 'r lady thou hadst fared as hard  
As Dallaval did for his pigge."

'Memoir' of Robert Surtees  
(Surtees Soc.), p. 252.

I have not the original document at hand to quote from, and cannot at the present moment find my own note of the matter, but I distinctly remember that in one of the closing years of the



fifteenth century, one of the boundaries of the parish of Risby—a village near here—is spoken of as marked by “an blew coggl.”

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ORDERS (7th S. i. 208).—See Sir Bernard Burke's ‘Book of Orders of Knighthood and Decorations of Honour of all Nations’ (1858), Carlisle's ‘Concise Account of the several Foreign Orders of Knighthood,’ &c. (1838); and “‘An Accurate Historical Account of all the Orders of Knighthood at present existing in Europe.’ By an Officer of the Chancery of the Equestrian, Secular, and Chapteral Order of Saint Joachim.” The last work is in two volumes, and was published in London in 1802. Its authorship has been ascribed to J. P. Ruhl, but it was really written by Sir Levett Hanson.

G. F. R. B.

GAINSBOROUGH'S ‘BOY AT THE STILE’ (7th S. i. 208).—The violinist who is said to have been rewarded by Gainsborough with the gift of his ‘Boy at the Stile’ was Col. Hamilton, a gentleman as famous for his skill with his fists as with his fiddle. See Smith's ‘Nollekens and his Times’ (1828), vol. i. pp. 184-5; Fulcher's ‘Life of Thomas Gainsborough, R.A.’ (1856), pp. 136-7; and G. M. Brock-Arnold's ‘Gainsborough’ (1881), p. 45.

G. F. R. B.

ROBINSON CRUSO (7th S. i. 89, 137, 158, 215).—This subject was treated largely in 4th S. i. 145, 227, 319, and two of your recent correspondents took part in the discussion. The following unpublished lines, written at Stratford-on-Avon in 1855, prove that the name existed there at that date. The author was, I believe, the Rev. E. Adams, son of Dr. Adams, formerly Vicar of Halstead, Essex:—

To our kind hostess.

Crusoe! I may not hope to trace

Thy genealogic tree,

Who am not, though of studian [*sic*, ‘studious’] race,

Well versed in heraldry.

One thing—that thou didst not descend

From him of desert isle I know,

For all thou dost betokens friend,

Without a glimmer of Defoe.

It is fair to the author's memory to state that this is one of the “miscellaneous trifles” in his appendix to a set of “In Memoriam” verses on Shakespeare's birthplace.

C. DREDES.

ABRAHAM SHARP (7th S. i. 109, 177, 218).—The particulars which I gave of the mathematician's family were drawn from notes which I made about fourteen years ago from original family papers and deeds submitted to me by the gentleman into whose possession they had come by descent. I am doubtful whether I could again obtain a sight of them, but I feel sure that they contained nothing by which the Archbishop of York could be identified as a member of the

family. That he was a member of it is very likely, as he was born at Bradford and had estates at Leeds. Thoresby was somehow related to the Sharpes of Horton, and was also very intimate with the archbishop; much about them all occurs in his ‘Diary and Correspondence,’ as well as a pedigree in his ‘Leeds’; but although he was a frequent visitor at Bishopthorpe, and was indebted to the archbishop for his conformity and for many favours, he could not persuade him to allow his pedigree to be made public. As the Sharpes were strong Nonconformists, it is not difficult to understand such a silence. Edward Hailstone, Esq., now of Walton Hall, formerly occupied Horton Hall, where Abraham lived and studied and died. In the preface to the ‘Catalogue’ of his library (1858) Mr. Hailstone furnishes some account of him and his family, and in the frontispiece supplies a view of the house, drawn by the late Rev. J. L. Pettit.

Archbishop Sharp was the eldest son of Thomas Sharp of Bradford, by Dorothy, eldest daughter of John Weddall of Waldington, and was born 1644-5 (Nichols, ‘Lit. Anecd.’, vol. viii., 1814, p. 353). Among the papers I inspected were some letters written from Hull in 1649 to the Sharpes of Horton by John Sharp, who mentions his friends at Walkington. Mr. Hailstone thinks that the archbishop's family was “probably a branch of the family of Sharps of Little Horton.” It may interest Mr. LYNN to know that the papers also included some of Abraham Sharpe's correspondence with Flamsteed and others, which he showed to Thoresby at Horton, and various calculations of an appearance very forbidding to an unmathematical mind. Mr. Hailstone also possesses his memorandum books.

W. C. B.

THE LYTE FAMILY (7th S. i. 209).—At this reference I find mention of Lycet-Matrawers, so I ask if this is the same as Lytchett-Matrawers, near Poole. I do not find any grant of arms to Lycet mentioned by Burke, ‘General Armory,’ so it is of interest to settle the proper spelling of this name. Jamieson has the word *litch* as a verb, connected with *leash* and *lash*, *i. e.*, to strike.

A. HALL.

SEDAN-CHAIRS (6th S. xii. 308, 332, 498; 7th S. i. 37).—MR. E. WALFORD, the historian of London, in asking whether these vehicles were in use later than 1831, may have had in his mind the celebrated topographical description of a corner of the metropolis which occurs at the beginning of the seventh chapter of ‘Dombey and Son.’ Miss Tox and Major Bagstock both resided in Princess's Place, and in Princess's Place were Princess's Chapel and the Princess's Arms, “much resorted to by splendid footmen. A sedan chair was kept inside the railing before the Princess's Arms, but it had never come out within the memory of man.”



Dickens began the publication of 'Dombey & Son' in October, 1846, and the last number was issued in April, 1848. As well as I recollect, the action of the story extends over some twelve years or so, and taking this in connexion with the state of the railway works in Camden Town, as described in chap. vi., the period of Miss Tox's residence in Princess's Place may be assigned to 1831 or 1832. Sedan chairs were then apparently obsolete in London, although they were still occasionally used in the provinces. MR. WALFORD may perhaps be able to indicate the site of Princess's Place, and it is quite possible that A. J. M. or some other of the valued correspondents of 'N. & Q.' may know what has become of the sedan chair which used to figure within the railings of the "Princess's Arms."

W. F. P.

ARMS OF ARCHDEACON AND WYVILLE (7th S. i. 208).—ADA M. CASH moots an interesting point, "When arms are identical in form, but differing only in colour, is it not a proof of consanguinity to the baronial house who originated the arms?" Will this theory hold water heraldically? Take Scrope: Az., a bend or. How often shall we find this bearing in different colours? In England Howard and in Scotland Mar bear arms identical in form (leaving out the Flodden augmentation); but does this imply any community in blood? So there are the cinquefoils of Fraser and Hamilton, identical in form on different fields. Another curious point. The arms of the kingdom of Naples, of the Yorkshire Worsleys (Stovington, in the North Riding), and of the Scotch Menzies, seem identical in form and colour, to wit, Argent, a chief gules.

GEORGE ANGUS, M.A.

St. Andrews, N.B.

LEAPS AND BOUNDS (7th S. i. 69, 153, 216).—Besides Pope, the reader may refer to Coleridge's lines on 'Metrical Feet,' one of which is

With a leap and a bound the swift anapaests throng.

A. C. B.

Glasgow.

OLD INN SIGNS: "THE WHITE HART" (7th S. i. 208).—The fact of the white hart chained being the crest of the Husseys may in some cases have led to its figuring as an inn sign. In others, the adoption of this device has perhaps been suggested by one of the badges of King Richard II., who, as Camden says, "used commonly a white hart couchant, with a crown and chain about his neck, for wearing of which some after his deposition lost their lives" ('Remains,' p. 371, Russell Smith's edition). Henry of Bolingbroke was a Lincolnshire worthy; and whether he was or was not considered much of a prophet in his own county, it would seem that the inns there have been constant to the cognizance of his predecessor. White harts, however, are not rare in other parts of the country.

I remember seeing a fine painting of a white hart at mine hostess's door at Grantham, a place which was faithful to the house of York during the fierce antagonism of the Roses. In the same town was the "Sun Inn," which might be reminiscent of a second badge of Richard II.'s, or of a device—three suns conjoined—which Edward IV. took to commemorate a solar phenomenon which he had regarded as a token of good omen at Mortimer's Cross. That badge appears in the decorative work of a bridge, erected within the last ten years from designs by the late Mr. Page, over the Ouse at the end of Skeldergate, York. Half a century ago the well-known "George" at Grantham was the "George and Blue Boar," but I think the boarowed its tincture to modern politics, and that in the beginning it was the argent animal borne by Richard of Gloucester, to whose mother Cicely the hospitium called "Le George," was granted in 1461. Grantham had its "Rose Inn"; but whether the flower was significant of party strife or of something that is pleasanter, I have no means of knowing. In remarking on a token issued by the host of this house, Mr. Justin Simpson essays to illustrate his subject from Earle's 'Micro-cosmography,' and quotes, "If the vintner's rose be at the door, it is sign sufficient, but the absence of this is supplied by the ivy-bush" ('Lincolnshire Tradesmen's Tokens of the Seventeenth Century,' p. 27). Arber's reprint of 'Micro-cosmographie' (p. 33) gives, "If the vintner's nose be at the door," which appears to me to be a more likely reading.

ST. SWITHIN.

Your correspondent will find much information about the origin of the white hart as a sign for inns if he consults Hotten's 'History of Signboards,' pp. 112-15, ed. 1875. The town famous for blue signs, to which he refers, is Grantham. Here is a somewhat different account from the one given by him:—

"From the eccentricity of the Lord of the Manor, who formerly possessed the majority of the houses in the town, the following inns have the word 'blue' attached to their signs, viz., 'Blue Boat,' 'Blue Sheep,' &c. By way of completing this 'blue' catalogue, a wag, whose house belonged to himself, and who resided near the residence of his lordship, actually had the 'Blue Ass' placed on its sign."—'Tavern Anecdotes,' by Hindley, p. 78.

F. C. BIRKBECK TERRY.

The white hart was one of the badges of King Richard II. An engraving taken from Westminster Hall may be seen in 'A Glossary of Terms used in British Heraldry,' 1847, p. 34, where also the following passage occurs:—

"A white hart couchant on a mount under a tree proper, gorged with a crown or. He [Richard] inherited this badge from his mother Joan, called the fair maid of Kent, daughter and at length sole heiress of Edmund Plantagenet, surnamed of Woodstock, earl of that county."

"The Duke of Cumberland" was the sign of one



of the numerous public houses at Kirton-in-Lindsey about a hundred years ago. It stood adjoining or near to the north green.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"The inn-signs derived from heraldry abound everywhere, and there are some in Sussex which have a quasi-historical character. The two favourite badges of the House of Lancaster were the silver swan and the white antelope, which latter is often confounded with the white hart of Richard II. Their progenitor, the celebrated John of Gaunt, 'time-honoured Lancaster,' possessed great feudal rights in East Sussex, and Ashdown Forest was called from him Lancaster Great Park; and it is really curious to note how many inns are still known by these badges."—M. A. Lower in 'Sussex Arch. Colls.,' x. 186.

EDWARD H. MARSHALL, M.A.

Hastings.

SMOKING IN CHURCH (6th S. xii. 385, 415, 470; 7th S. i. 32, 113, 218).—J. J. S. has suggested that the vice-chancellor, in his regulations of 1615, only desired to put a veto upon snuffing in St. Mary's Church. I would, however, point out that King James, in his 'Counterblaste to Tobacco,' constantly speaks of "taking tobacco" in the sense of smoking, and not of snuffing. The following passage, which forms part of a tirade against smoking at meals, may be cited as an example:—

"Surely Smoke becomes a kitchen far better than a Dining chamber, and yet it makes a kitchen also oftentimes in the inward parts of men, soiling and infecting them, with an unctuous and oily kind of Soote, as hath been found in some great *Tobacco takers*, that after their death were opened."—Arber's reprint, p. 111. On the first introduction of tobacco into England the use of it seems to have been immoderate, and the respect for sacred buildings had at that time fallen so low that I have no difficulty in believing that there was a real necessity for the injunctions against "taking tobacco" in St. Mary's Church.

E. S. D.

CREST WANTED (7th S. i. 168).—Unicorn's head erased sable, armed and maned; "Pro Christo et patria dulce periculum," are the crest and motto of the Duke of Roxburghe and other branches of the family of Ker. Has not J. L. copied the motto incorrectly?

JOHN RADCLIFFE.

FAITHORNE: COMMONWEALTH BANNS OF MARRIAGE (7th S. i. 209).—I have explained the publication of contracts of matrimony in the open market in the second volume of 'Our Parish Books, and What They Tell Us.' The Act of Parliament, which bears date August 24, 1653, allowed the banns or "contract" to be published in the public meeting-place commonly called the church or chapel; but if the parties to be married desired it the contract was to be published in the market-place on three market-days in three several weeks between the hours of eleven and

two. In Canterbury these contracts were published at the bull-stake, and, as far as St. Peter's parish was concerned, were duly entered in the parish register. I may perhaps add that, under the provisions of the Act cited above, other than civil marriages were not to be accounted marriages according to the laws of England. The Act itself will be found in the newspapers of the time.

J. M. COWPER.

Canterbury.

The registers of St. Michael, Cornhill, published by the Harleian Society, p. 33, show that on April 26 and May 1 and 8, 1654, "the marriage was published between William Faithorne, of St. Dunstan's in the West, London, Stationer, and Judith Graunt, dau. of Henry Graunt, of this par., cit. and draper"; and on the same page we see that on May 9, 1654, "the sd. William Faithorne and Judith Grant were marr'd by Alderman Robert Titchborne." From the Register of Christenings we find that "Judeth, the dau. of Henry Graunt and Mary his wife" bears date June 20, 1630 (p. 121). It is plain therefore, that Horace Walpole was misled by his author, who speaks of Faithorne as marrying a sister of Capt. Croud. We should read, a daughter of "Capt. Graunt." Henry Graunt was one of the original members of the Royal Society, being elected in 1662 at the express desire of King Charles II. He was a captain of the train bands and a draper; born 1620, and died 1674. Through the interest of the Countess of Clarendon he was made one of the directors of the New River Waterworks, and Bishop Burnet ('Own Times,' fol. i. 231) tells a strange tale, which might, perhaps, be fairly called "a cock and bull story," that Graunt, who was a Papist, the night before the fire of London broke out, Sept. 1, 1666, turned off all the main supply cocks of the New River Waterworks; so that on September 2 there was no water in London, and Graunt had taken away the keys.

EDWARD SOLLY.

It would appear that, while marriages from 1653 to 1658 were performed by justices of the peace, banns were published on Sundays in church or on week-days in the market-place, indiscriminately. Thus, in Dr. W. A. Greenhill's interesting paper on "Hastings Parish Registers" in the 'Sussex Arch. Colls.,' vol. xiv., it is noted, under date 1654:—

"Marriages began to be performed by the Mayor, or the Justice of the Peace, the banns having been previously published in the market-place on three market-days, or in a church on three Lords-days (Under the Ordinance passed 24th Sept., 1653.)"

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

ARCHIBALD ARMSTRONG (7th S. i. 268).—The report on Sir Frederick Graham's papers will be



See Report of the Royal Commission on the Manuscripts, published in 1877. It does not appear from the index that any reference is made in the report to the arms of A. Armstrong.

G. F. R. B.

The arms of the Gresham MSS. will be found in the Report of the Royal Commission on the Manuscripts, published in 1877, pp. 291-428, and also in the Report to A. Armstrong. See also 'Eng. Hist.' (1824), vol. i. p. 100.

INGLE DREDGE.

The arms of the Gresham MSS. will be found in the Report of the Royal Commission on the Manuscripts, published in 1877, pp. 291-428, and also in the Report to A. Armstrong. See also 'Eng. Hist.' (1824), vol. i. p. 100.

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Halifax,' based on Watson. The words HALIX and FAX on the arms refer to the most generally received etymology of the name of Halifax in reference to the Baptist's face. This design was submitted, at Mr. Leyland's suggestion, to the Heralds' College; but they, thinking that Halifax was remarkable only for its trade, offered another coat, to wit, Argent, three woolsacks, two in chief and one in base, ppr., a caduceus of Mercury in pale. Now the corporation of Halifax, knowing well that their town up to the seventeenth century had been vested with power to punish thieves with decollation on a gibbet of its own, so that even now vagrants pray to be delivered from its vigilance, were nowise disposed to permit that it should be branded evermore with the emblem of the god of fraud, theft, and cunning. In short, they rejected the arms offered by the Heralds' College and held to those designed by Mr. Leyland; but these, when placed on the borough seal, were deprived of armorial character and used as a device, the shield being replaced by a similarly tintured platter, with the same bearings, such as the head of the Baptist might have been carried to the daughter of Herodias upon. But the arms as originally designed have been placed upon many public buildings and other places. F. H. London, S.E.

'THE TEMPEST' SHAKESPEARE'S LAST DRAMA (6th S. xii. 367, 499; 7th S. i. 72, 150, 250).—In my attempt to avoid unseemly disputation, for he was rather over bristly in answering a lady, I appear to have somewhat misled J. B. S. Possibly DR. INGLEBY may deem an argument A1 which I incline to think B2, or *vice versa*, but he and I are, I think, virtually at one. In every way the versification and other matters in the present play point to a very late date. The references to the incidents of the shipwreck of Somers, and to the nature, &c., of the island on which that commander was cast, abundantly show that our play was written after the news of this disaster had reached England. These references are more numerous than those to contemporary circumstances in England or elsewhere that occur in any other of Shakespeare's plays, except, possibly, in 'Hamlet.'

With reference to my theory as to 'The Tempest,' this is a question to be separated from the other. I do not hold, as did Hunter, that it and 'Love's Labour's Won' are one and the same play, but that the former was, at least so far as most of the versification is concerned, wholly recast. What I look on as proofs of their innate identity seem to me to prove both this and the hurry with which the earlier play was remodelled so as to attract and catch the public purse while the exciting news of the disaster and the probable failure of the adventurers were still dwelling in their mouths and ears. It was this hurry which I thought



right of itself have produced or have preserved that which to J. B. S. appears immature, though to my perhaps less refined sense there is no immaturity, but rather the reverse. Similarly I see not that Ariel's mention of the Bermoothes shows that Shakespeare could not have referred to the hipwreck of Somers there, which was all my argument. When 'Love's Labour's Won' was written he may have had Lampedusa in his mind—if his authority named it—but when he wrote our 'Tempest' he without doubt was thinking of what had occurred at Bermoothes itself. I would add that J. B. S. does not seem to me to have taken in Dr. INGLEBY's argument.

BR. NICHOLSON.

AUTHORS OF QUOTATIONS WANTED (7th S. i. 70, 259).—

Suspense, dire torturer of the human breast.

Another parallel passage on suspense occurs in Draper:

Imagined ills in frightful shapes appear,

While present evils we with patience bear;

Phantoms and empty forms are feared the most,

'Tis thus we scorn the man, and fear the ghost!

R. H. BUSK.

(7th S. i. 189, 259.)

"Life is like cricket," &c.

But life's a game we all must play, and none can ever doubt,

That though for years we may keep in, we must at length go out.

To the tune 'The Fine Old English Gentleman.'

So far as I know, the piece from which the above is taken has not appeared in print. If M. L. S. would like a copy I shall be glad to furnish one.

F. M. JACKSON.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Vicar of Wakefield.* By Oliver Goldsmith. With Prefatory Memoir by George Saintsbury. (Nimmo). Is introducing to the London public 'The Vicar of Wakefield' with the clever illustrations which this most domestic of stories has received from a foreign source Mr. Nimmo renders a service to English readers. Among the cherished editions of this great work, for such 'The Vicar of Wakefield' will always be held, this edition, brimming over with coloured designs innumerable, pretty, fanciful, and fantastic, will hold a place. So recent is the discovery of printing effectively in colours, the processes are still to a certain extent experimental. Many of the designs are, however, equally attractive and appropriate, while all are of interest. To add to the serious value of the work, a preface by Mr. Saintsbury has been supplied. The biographical portion of this is short and to the point, and the criticism is in all respects excellent. In justifying the application to 'The Vicar of Wakefield' of the word masterpiece, Mr. Saintsbury protests against its being called a prose idyl, and maintains that it is really a satire in miniature, and in oils, not acids. He dwells, also, not only upon the quality of the book, its wonderful pictures of life, its admirable conversation, but upon the "artistic completeness" of the work. The whole of the preface is, indeed, in Mr. Saintsbury's best style. It is to be regretted that a wrongly in-

serted point leaves the reader in doubt as to the meaning of one paragraph.

'REST and Repair in London Life,' by Dr. ROOSE, contributed to the *Fortnightly*, will appeal to other hard workers besides those in the capital. Its decisions are sound, but contain nothing startlingly novel. 'Artist Life in Rome,' by Mr. DAVIES, is a bright paper.—Dr. BLACKIE's paper on 'The Second Part of "Faust"' saves the *Nineteenth Century* from the charge of total neglect of literary subjects. The new version of Sir Theodore Martin is dealt with, and is highly commended. The prominent defect in the second part of 'Faust' is said to be "the want of flesh and blood." Dr. JESSOPP's paper on 'The Church and the Villages' also attracts attention.—*Macmillan* gives, from the pen of Mr. ARTHUR BENSON, a pleasant and well-deserved memorial tribute to Henry Bradshaw. A very "literary" number contains, in addition, an essay on Thomas Love Peacock, by Mr. SAINTSBURY; 'A Cossack Poet,' by Mr. MORFILL; 'An Old School-book,' by J. H. RAVEN; 'The Musical and the Picturesque Elements in Poetry'; and 'General Readers,' by "One of Them." Most of the number thus made up is eminently readable.—In *Longman's Magazine* Mr. ANDREW LANG continues his 'At the Sign of the Ship,' Mr. ALLINGHAM contributes a poem, and Mr. PROCTOR carries dismay into whist circles by asking if signalling is honest.—Mr. CLODD, in the *Gentleman's*, reviews Mr. MATTHEW ARNOLD's poetry; 'Empedocles on Etna' is naturally the subject of special praise. 'The Locksmith Gamain,' by the Rev. S. BARING-GOULD, deals with the man whom Louis XVI. and Marie Antoinette were accused of attempting to poison. Mr. GOULD scouts the charge, and is not sparing of Jules Lacroix, by whom, in a sensational form, it was revived.—'A Kentish Boswell' is the most interesting paper in the *Cornhill*, casting, as it does, a pleasant light on persons of importance at the outset of the century.—An excellent account, both as regards letterpress and accompanying illustrations, is given in the *English Illustrated* by Nelly ERICHSEN of 'A North Country Fishing Town.' The London Charterhouse is also well illustrated.—*Walford's Antiquarian* has an account by the editor of Sir William Dugdale, a second by Mr. H. R. PLOMER of 'Satirical Almanacs,' and a continuation of Mr. GREENSTREET's 'Ordinary from Jenyns's "Book of Arms."'—In a bright and entertaining essay on the turf which appears in *Temple Bar*, and which it would assumably be safe to assign to the same pen which has often provoked mirth by its blending of curious anecdote and quaint and sometimes cynical criticism, is a direct reference to 'N. & Q.' with a demand where the information can be found who was Cardinal Puff. The question was asked 3rd S. iii. 151, and remains unanswered.

PART XXVII. of the *Encyclopædic Dictionary* of Messrs. Cassell carries the alphabet to "Draw," "Divide" and its derivatives, "Divorce," "Diurnal," "Diving-bell," "Doctor," "Dog," "Double," "Dower," and "Drag" are favourable specimens of special information.—*Greater London*, by Mr. WALFORD, Part IX., reaches the Lea and Epping Forest, and has designs, among others, of Cheshunt Church, Waltham Cross and Powder Mills, the Enfield factories, and the Forest Hotel at Chingford. It has also a map of the forest.—*Our Own Country*, Part XV., completes Lichfield, of the lovely west front of the beautiful cathedral of which it gives an illustration, as also a view of the house of Dr. Johnson and his statue in the market-place. It then goes on to Coventry, the three spires of which it shows, and across to the Isle of Skye, which lends itself well to pictorial illustration.—Part III. of *Shakespeare* finishes 'The Two Gentlemen of Verona';



which has three full-page illustrations, and has two acts of 'The Merry Wives of Windsor,' with a picture of Slender and Anne Page.—*Egypt, Descriptive and Picturesque*, Part XII., has innumerable pictures of mosques, praying niches, minarets, and of domestic scenes and the like, with some reproductions of known pictures.—*The History of India*, Part VII., carries the exciting story to the appearance of the Duke of Wellington.—*Gleanings from Popular Authors*, Part VIII., is also received.

PART XXIX. of Mr. Hamilton's *Parodies* gives, *inter alia*, a summary of Colman's clever and wicked parody of 'The Lady of the Lake,' and one of 'Jokeby,' with some speculations as to authorship.

MR. EDWARD SOLLY, F.R.S.—By the death of Mr. Edward Solly, of Camden House, Sutton, Surrey, who passed away very suddenly on the 2nd inst., this journal is deprived of one of its most constant and valued contributors. Among a former generation Mr. Solly was eminent for his writings and lectures on chemistry, and he held several important posts in connexion with that branch of science. To the readers of 'N. & Q.' Mr. Solly's name is better known as the author of the scholar-like contributions which for many years past have been a conspicuous feature in these columns. Mr. Solly's knowledge was so varied and extensive that there was scarcely any branch of modern literature on which he was not an authority, and his retentive memory enabled him to make a ready use of his vast stores of learning. His powers of application were remarkable, and his skill and perseverance in investigating disputed points in literature and bibliography must be well known to our readers. His work was never hasty or careless, and everything which he wrote, however short or apparently unimportant, was done to the very best of his ability. To those friends who knew him well his loss is irreparable. He was always ready and always willing to give the best information in his power on any question on which his opinion was sought. No trouble appeared too great for him when he was working for those whom he knew and cared for, and in many cases this literary assistance, so generously given, was of the highest value. Mr. Solly was an enthusiastic book collector, especially of the works of the last century, in which he was deeply interested. His delight at securing a copy of an early edition of 'The Dunciad' or a rare pamphlet by Swift was unbounded, and in his acquaintance with the literature of that epoch he had no rival. Mr. Solly contributed to several literary journals, and he belonged to many of our learned societies. His friends will often look back with regret to pleasant hours in that fine library, among the books which their owner knew and loved so well, and which he was always willing to place at the disposal of others. Mr. Solly mixed rarely in general society. He found his chief happiness among his literary treasures and in his family circle, for which he had the warmest affection, and where his honoured memory will be long and deeply mourned.

CHAFFERS'S 'Marks and Monograms on Pottery and Porcelain,' new and revised edition (seventh), with, for the first time, a section of Japanese marks, is now ready for delivery by Messrs. Reeves & Turner.

THE well-known Paris house of Charavay, now represented by Eugène Charavay fils, has issued a very interesting catalogue of autographs to be sold at the Hôtel des Commissaires-Priseurs, Rue Drouot, April 14. It covers a singularly wide field, and certainly includes not a few autographs rarely in the market. Among names of historic interest we may mention Leibnitz, Boerhaave, our own Newton, Buffon, Cardinals Mazarin and de Gran-

velle, the "Grande Mademoiselle" of the days of the Fronde, Vattel, Vauban, Matthew Prior, Malherbe, Fénelon, Cardinal Ippolito d'Este, and a number of kings and queens, emperors and empresses, alike of the past and present.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

T. D. ("God and the doctor we alike adore").—This is translated from the Latin of Joseph Owen. A different rendering, commencing "Our God and soldier we alike adore," was given by F. Quarles. See 'N. & Q.' 3rd S. iv. 499; v. 62, 469, 527. There is no more than you quote, though another termination is more common.

W. H. HUSK ("Song Wanted").—Information anticipated. See *ante*, p. 234.

A. T. desires to know the name of the Royal Academician who illustrated Southey's 'Thalaba.'

J. S. C., Philadelphia ("Kerr Family").—The information you seek can best be obtained by applying to the Herald's Office, London.

OVERSTONE.—"How, then, was the devil dressed?" is from Coleridge's 'Devil's Walk.'

J. A. BLOWERS ("Lacon").—Look out in the catalogues of second-hand booksellers.

W. H. P. ("Punchbowl").—These may still be seen in most clubs and taverns and in very many private houses.

TOBY MEANWELL seeks to ascertain the authorship of a work entitled 'A Voyage through Hell.'

THE REV. J. PATERSON MASSON seeks to know the author of a recitation entitled, he believes, 'Over the Hill to the Poorhouse.'

J. B. ("Cockshot").—This subject has been fully discussed in 'N. & Q.' See 2nd S. vi. 345, 400, 423, 512; vii. 347, 405, 463, 484; xi. 16; 6th S. viii. 369, 412, 525.

UTRUM HORUM MAVIS ACCIPE ("Resolved or Dissolved").—The motto you select as a pseudonym supplies the answer.

J. H. DOWNES ("Prime Numbers").—Apply to *Knowledge*, published by Longmans & Co.

FOXHALL seeks to know where he can find a recitation entitled 'Mr. Demetrius Smith's First Brief.'

HENRY DAVIS, Derby, desires a reference to a work on relief mapping (modelling).

CORRIGENDA.—P. 246, col. 2, l. 22, for "βολος" read βωλος. P. 273, col. 2, l. 17 from bottom, for "Scotoman (sic)" read Scotsman (sic).

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, APRIL 17, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XVI.

But this synchronism does not explain the whole of the myth, which, as Mr. Baring-Gould notes, is considerably older than the name of its heroine. Wandalbert, who wrote about 851—if the lines be Wandalbert's—seems to remember the falling stars, but knows nothing of St. Ursula:—

O'er Agrippina's city, then, along the banks of Rhine  
The maiden-warriors' trophies reared by Christ together  
shine;

Thousands of maidens worshipful by saintly ladies led,  
Whose martyr-blood in days of old by paynim rage was  
shed.

Who, then, is she?—this princess among the stars, this central figure in the host of heaven. Surely not the moon, as so many have thought, for the light of the moon extinguishes the stars. Neither is she a mere meteor, like the Eleven Thousand, for she comes into the story at a later period, and then as their chief. The inference, then, is that she is one of the fixed stars, and Matthew Paris can tell us that popular mediæval astronomy drew no hard and fast line between meteors and stars, for in describing the meteor shower of August, 1243, he logically observes that if the shooting stars had been real stars, as fools thought they were, there would have been no real stars left.\*

Which of the fixed stars, then, does she represent? Her name supplies the answer. She is Ursula, the Little Bear, or rather that bright particular star, at the end of the Little Bear's tail, which we know as the North or Pole Star, the Phœnician lode star of elder astronomy, the cynosure around which all the fixed stars of heaven revolve. No chaste star, surely, could be fittier chosen captain of stars of a night than she who was already captain of the stars of the night.

Nor is her own name the only etymological needle that points to the pole. Her father in some versions is Dinotus (= *dinotos*, Gk.), one who is whirled round, in other versions Maurus, the Moor, the black monarch of night; her lover is Ethereus, the "blue ethereal sky"; her brother is Eleutherius, as I take it, the free air of heaven. And her slayer—Gwanus, the stabber or piercer—who is he? The sun, say most expounders of the myth, under whose hand "vanquish night," with all her stars, falls "pierced through with orient beams." Here again, however, I think the legend demands a more special interpretation, though I am unable to supply one wholly satisfactory. Still, when I find that Arcturus, in the constellation Boötes, is known in Arabic as Aramech (= stabber), and further that Boötes is sometimes identified with Arcas, son of Callisto, and in one account hunts and kills his mother, I strongly incline to think that the real murderer of St. Ursula is none other than Arcturus himself. And here I note that in the tractate 'De Imagine Mundi,' already once quoted, is a very unexpected identification:—

"The constellation Boetes follows, that is, the Keeper of the Wain, who is also Arctophylax. For he was the son of Callisto, placed by Jupiter among the constellations. Then is Arcturus, that is, the Lesser Wain, which is also said to be Cynosura. For she, after Jupiter had offered her violence, was translated by Juno among the stars."\*

In point of fact, our lethean hermit Honorius, in thus asserting the identity of Cynosura with Arcturus, suggests the possibility of a connexion between the legend of St. Ursula and the far more celebrated myth of King Arthur—a connexion, I apprehend, which will not take any student of comparative mythology by surprise. However this may be, I observe that while most astronomers call the other two stars in the tail of the Little Bear *ludentes*, or "players," the scholiast on Germanicus increases the number of "players" to ten, which there can be no difficulty, I think, in accepting as the ten noble maidens demanded by St. Ursula.†

And who is Gerasina, Queen of Sicily, when Sicily had no queens—wife of an unnamed king whose wolfish nature she has made gentle—duenna

\* M. Paris, 'Hist.,' ed. Wats, p. 603.

\* B. Anselmi, op. D. 3.

† H. Grotius, 'Synt. Arat.,' p. 30.



of the company of maidens and arranger of the mimic campaign in which they engage? Does not the mention of Sicily carry us at once to

that faire field  
Of Enna, where Proserpin gathering flours  
Her self a fairer Floure, by gloomy Dis  
Was gatherd, which cost Ceres all that pain  
To seek her through the world?\*

If the myth confuses mother and daughter—Demeter, in search of Persephone, cleaving the winds in her car with its team of fiery dragons, with Persephone herself, the Maiden—Korè—who received Sicily as her marriage-dower—it does no more than did that immemorial cult of which the venerable mysteries were celebrated at Eleusis. Rightly, it seems to me, does the legend make Mother Earth the queen who summons the army of shooting meteors and directs their movements, for they belong not to that upper sphere in which the eternal stars are nailed like burnished studs, and of which the lode star is the pivot, but to the lower sphere of air, further away, perhaps, than the heaven whence the lightnings are launched, but not so far as the sphere of the nearest planet. Nor need we be surprised to find the memory of the Eleusinian mysteries still lingering in the popular mind at the time when the legend of St. Ursula was redacted. Valentinian, towards the close of the fifth century, had expressly permitted their celebration, and even the bloodthirsty orthodoxy of Theodosius a few years later was ineffectual to suppress them. I apprehend that even in the ninth century, among the races long since lost to the Roman Empire and not yet more than half reclaimed to the Roman Church, there were many whom a meteor-shower would remind of the old-world processions of matrons and maidens, each with her lighted torch, in memory of Demeter seeking her lost child. If this were so, it is surely not difficult to believe that some pious ecclesiastic, finding popular tradition too strong to be plucked up by the roots, should have felt moved to frame a fair fable which should confer a Christian significance alike on the natural phenomenon and on the popular superstitions connected with it. This, then, I believe to have been the real origin of the myth, and if its localization at Cologne was probably due to the discovery of a Roman cemetery in that city, the details of the narrative, which tell of an inscription to a certain *Ethereus*, may, I think, safely be dismissed as even more purely mythic than the story of St. Ursula itself. BROTHER FABIAN.

(To be continued.)

#### HEBREW CEMETERIES.

What A. J. M. says about the Jews' cemetery at Prague (7th S. i. 173) reminds me of some notes I took of other Jews' cemeteries in 1880, and of

headstones no longer *in situ*, the substance of which may perhaps be interesting to some of your readers. The first Hebrew headstones I saw were at Mayence, in a yard adjoining the Hôtel du Rhin, where there were about two hundred, mostly lying about, a few piled up. The type is a quite rough limestone slab, eight or ten inches thick, with a worked face, on which the letters are cut. Some of the best of them seem to have been taken to the Museum of Antiquities. Three of these were of the thirteenth century A.D. Some of those in the yard had moss on them, and others had mortar adhering, as if they had been used for building material. I understood that they had been at one time thrown into the Rhine, but dragged up again. The inscriptions are short, usually ending with a prayer, such as "May his rest be in the garden of Eden."

At Frankfort the cemetery is in the heart of the town, close to the synagogue and the old Judenstrasse, which is now being swept away. It is a large place, full of overgrown shrubs, nettles, henbane, ragwort, reseda, greater celandine, &c. The stones are low, thick headstones, mostly of red sandstone, and looking less old than those at Mayence. Many of the stones bear emblematic devices, of which I noted no less than eighty-two different ones. Stones with the same device, as if a family or trade "attribute," seemed to go in groups near together. The inscriptions which I copied range from A.D. 1273 to A.D. 1421. The later ones are longer than the earlier.

At Worms the cemetery is quite in another part of the town from the famous Romanesque synagogue where the "Raschi Chapel" is. The ground is very uneven, but in better order than the Frankfort cemetery. It is not far from the south-west corner of the cathedral, outside the old city ditch. There were many wild cherry-trees, loaded with small black cherries, affording refreshment to the thirsty pilgrim on the sultry July day. The stones were mostly red sandstone, and the faces of many were so far gone that only traces of letters were left. From the earliest which I made out, A.D. 1077, to those of the present day, in the new addition to the cemetery, I observed a gradual development in accordance with the changing tastes of the ages. From the eleventh to the beginning of the thirteenth century we find simple thick slabs, at first not even squared, but with worked faces, as at Mayence. We then have a little simple ornament, and in the fourteenth and onward more or less Gothic detail, then Renaissance, and now Gothic again; but always headstones, never any other form of stone, unless in some quite modern instances. I noticed very few emblems at Worms; it was quite exceptional for there to be anything of the kind. Many of the earlier inscriptions, one supposed to be of A.D. 905 (there is some uncertainty as to the reading), are printed in נפשות צדיקים ('The Souls of the Righteous'), by Dr. L. Lewysohn, Frankfort-am-

\* 'Par. Lost,' iv. 268.



Main, 1855. Some of these I recognized; but I took rubbings or copies of about forty not in the book. The one of 1077 is perfectly legible, and may be literally translated as follows: "This is the pillar (מַצְבֵּה) of the youth Jacob, who was released to his world in '837 [5837 = A.D. 1077] by the reckoning.\* May his soul rest in the bundle of life" (or, of the living; 1 Sam. 25, 29; R.V. marg.).

Another, of 1178, is as follows: "On the 2nd of the month Ab, on the seventh day,† in '938 by the reckoning, was released M'rath Rebekah, daughter of Mar Nathan. May her rest be in the garden of Eden."

One of the most interesting is this (A.D. 1184), which is regarded as a "Martyr's memorial":‡ "This stone is at the head of one slain, who fell by the hand of impious-men; a man pleasant and praised, Mar David, son of Levi, who was released to his world on the 21st of the month Marcheshvan, on the second day, '945 by the reckoning. May his rest be in the garden of Eden."

In Lewysohn's book is another, of A.D. 1176, to "R. Isaac the slain, son of R. Samuel the slain."

On a large square stone, after clearing away much moss, I made out this: "This is the stone which I have set as a pillar at the head of R. Jechiel, son of R. Joseph, who was released 15th in Shebet, day 4, '36 by the reckoning [A.D. 1276]. May his spirit be in the garden of Eden with the residue of the righteous of the world. Amen, Amen, and Amen. Selah."

Another, on quite a rough stone, of 1282, runs thus: "This stone is placed over the grave of the young-lady, M'rath Bonaphila, daughter of Mar David Cohen, who was released in '42 by the reckoning; may her rest be glory."

The following is on a square stone with an ornamental sunk panel: "This is the pillar set at the head of the young lady M'rath Yentlin [Janetlein, little Janey], daughter of R. Joseph the priest, who was released with a good name on the twentieth of the month Iyyar, on the third day, the year fifty and six of the creation of the world [A.D. 1296]. May her soul be bound in the bundle of life with the residue of the returned of righteous-women. Amen, Amen. Selah."

I will conclude with the latest but one of the quaintest that I copied: "Here is laid M'rath Hindla [a form of Hannah], daughter of R. Moses

of blessed memory, who spun wool for fringe and wicks, and bandages for — ? of the sick, and even all her days. And she was released day 4, 12 Heshvan, '396 [A.D. 1636]. May her soul be bound in the bundle of life."

I had been told there was an ancient synagogue, partly underground, at Bacharach, as also an ancient cemetery. I could not find either, but was told that there was an old cemetery at Kaub, on the opposite side of the Rhine, and rather lower down. Having crossed by the ferry-boat, and walked along the right bank as far as the village, I found a small plot on the steep hill-side, overgrown with brambles and vines gone wild, and almost covered with fallen *débris*. There were not above half a dozen headstones visible, and they did not seem to be of any special interest.

In the museum attached to the Münster at Basle I saw two, one partly illegible, date A.D. 1231, the other, in fine bold characters, on a red sandstone slab: "This pillar is at the head of R. Jacob, son of R. David who was slain, who was released with a good name on the Sabbath day, and buried on the first day, 1st in Elul, '90 by the reckoning [A.D. 1330]. May his rest be in the garden of Eden with the residue of the righteous of the world. Amen, Amen, Amen. Selah."

I ought, perhaps, to apologize for taking up so much space with these inscriptions; but as I have never before seen any of the same kind translated, it may be worth while to introduce them to the English reader. And as the subject has been started, it seems also desirable to point out what sort of headstones have been in use among the Jews since the tenth century of our era. I may just mention that in the cemetery of the German and Polish Jews, in Brady Street, Whitechapel Road, London, the memorials are mostly headstones, while in that of the Portuguese Jews, in the Mile End Road, they are mostly flat. None, of course, is earlier than the return of the Jews to England under Oliver Cromwell.

In addition to Lewysohn's not quite accurate book of inscriptions at Worms, I may mention 'Ascoli: *Iscrizioni Inedite*, &c., Torino e Roma, 1880, which contains a list of works in which similar inscriptions are given, and is illustrated by some beautiful autotypes from casts. J. T. F.

Bp. Hatfield's Hall, Durham.

#### 'THE NEW ENGLISH DICTIONARY.'

Since nothing is perfect in this world, it seems to me that even this great work is capable, in spite of all its excellencies, of some additions, both in the words given and in their histories. I therefore venture to suggest a few new words and quotations, which may (or may not) be useful in a new edition or an appendix.

\* I.e., not including the thousands. To find the Christian era, add 5,000 and deduct 3,760, or add 1,240.

† Of the week, as in other cases.

‡ I saw in the ancient synagogue a martyrology written on paper, small quarto size, with ornamented title to this effect: "And these are names of the slain of Worms, the year '856 [A.D. 1098] on the three and twentieth [day] in the month Iyyar, 11th year in cycle of 19." On this persecution see Lowe's 'Memorbuch of Nürnberg,' p. 8.



*Abeat* (vide A, 11).—

Eats scarce enow to keep his heart *abeat*.  
(Tennyson, 'Tiresias, and other Poems,'  
1885, p. 123.)

*Abortifacient* (earliest quot. given 1875).—"Abortifacients are to be divided.....into two classes" (1861, N. Syd. Soc., 'Year-Book of Med. and Surg. for 1860,' p. 467).

*Abortive* (Med.).—"The designations gastric and nervous fever in common use exactly correspond to what modern physicians mean by abortive enteric fever, or, as the Germans call it, 'abortive typhus'" (Aitkin's 'Practice of Med.,' sixth edition, 1872, vol. i. p. 564).

*Acajou* (latest quot. 1794).—"The tree (*Anacardium occidentale*) which yields the cashew or *acajou* nut" (1875, Pavy's 'Treatise on Food and Dietetics,' second edition, p. 269).

*Accentuated* (earliest quot. given 1873).—"The diagnostic value of an *accentuated* cardiac second sound" (Warburton Beggie in *Edin. Med. Jour.*, June, 1863).

*Accommodation*—acclimatisation.—"It would seem desirable to discontinue the use of a term which has had several meanings, and to replace acclimatisation by the word *accommodation*" (Parke's 'Practical Hygiene,' fifth edit., 1878, chap. xiv. p. 442).

*Acetonæmia* (earliest quot. given 1876).—"Acetonæmia is defined by Cantani ('Il Morgagni,' *Gaz. Med.* 1866, vi) as a diseased condition arising from the spontaneous development of *acetone* in the system" (N. Syd. Soc., 'Bien. Retrospect,' 1866-7, p. 72).

*Acholia* (not in 'Dict.').—"Occasionally death ensues under symptoms of *acholia*" (Aitken's 'Med.,' sixth edition, 1872, vol. ii. p. 1008). "A third theory refers the origin of the several symptoms to the *acholia*" (1880, Ziemssen's 'Cyc. of Med.,' vol. ix. p. 284). "*Acholia*.—Absence or deficiency of bile" (Quain's 'Dict. of Medicine,' 1883).

*Achor* (no quot. after 1835).—"Achores are inflamed hair and sebaceous follicles" (Holmes's 'Syst. of Surgery,' second edit., 1871, vol. v. p. 310). "The word [*achor*] has fallen into disuse, but is preserved by Schönlein in the name '*achorion*' [Schönlein], assigned by him to one of the varieties of parasitic cutaneous fungi" (Quain's 'Dict. of Med.,' 1883, p. 9).

*Achroma* (not in 'Dict.').—"Absence of colour; in reference to the skin, *achroma* is synonymous with leucoderma, albinism, and alphia" (Quain's 'Dict. of Med.,' 1883, p. 9).

*Achromatopsy* (form *achromatopsia* not mentioned).—"Achromatopsia in Quain's 'Dict. of Med.,' 1883, p. 9.

*Achromatous* (not in 'Dict.').—"An *achromatous* or colourless state of an usually coloured tissue" (Quain's 'Dict. of Med.,' s. v. "Achroma").

*Akinesia*.—No cross reference from *akinesia*.

*Aconella* (earliest date quoted 1876; quotation evidently copied from following).—"Messrs. T. and H. Smith (*Phar. Jour.*, vol. v. p. 317) have obtained from this plant a new crystalline principle to which they have given the name of *aconella*" (N. Syd. Soc., 'Year-Book for 1864,' p. 450).

*Achritochromacy* (no quot. in 'Dict.').—"I have suggested the word *achritochromacy* as implying inability to discriminate between colours" (Dixon, in Holmes's 'Syst. of Surgery,' 1870, second edition, vol. iii. p. 138).

*Achritochromatic* (not in 'Dict.').—"Hitherto very few dissections have been made of the eyes of *achritochromatic* persons" (Dixon, *loc. cit.*).

*Acrochordon* (no quot. after 1853).—"When *acrochordones* attain a size beyond that of a pea" (Quain's 'Dict. of Med.,' 1883, p. 12, s. v. "Acrochordon").

*Acrodynia* (not in 'Dict.').—"A dermatitis affecting the hands and feet" (Quain's 'Dict. of Med.,' 1883, p. 12).

*Actinomyces* (not in 'Dict.').—"Some incidental re-

marks made at a recent meeting of the Pathological Society revealed the existence of the first genuine instance of *actinomyces* in this country" (*Lancet*, May 2, 1885, p. 808).

*Additamentary* (not in 'Dict.').—"The numerous *additamentary* bones which are met with in old cases of osteo-arthritis" (Holmes's 'Syst. of Surg.,' 1871, second edition, vol. iv. p. 27).

*Adelomorphous* (not in 'Dict.').—"The glands contain two sorts of round cells, (1) the smaller so-called Hauptzellen (Haidenhain) or *adelomorphous* cells (Rollett)" (Gamgee's trans. of Herman's 'Physiol.,' 1875, chap. ii. p. 99).

*Adenalgia*.—Given in Quain's 'Dict. of Med.,' 1883.

*Adenitis* (not in 'Dict.').—"Many cases of inflammation of glands (*adenitis*) are regarded as spontaneous" (Holmes, 'Syst. of Surg.,' 1870, vol. iii. p. 328). "Inflammation of lymphatics, *adenitis*, angioleucitis" (*Ibid.*); "Congestion and inflammation—*adenitis*" (Roberts's 'Handbook of Med.,' second edit., 1877, vol. ii. p. 285).

*Adenodynia* (not in 'Dict.').—"Pain in a gland" (Quain's 'Dict. of Med.,' 1883, p. 15).

*Adenocoele* (no quot. in 'Dict.').—"Recurrence of an *adenocoele* or mammary glandular tumour" (*Lancet*, 1860, p. 81). "*Adenocoeles* usually commence as a hard nodule" (Holmes's 'Syst. of Surg.,' 1871, second edit., vol. v. p. 256).

*Adenoid* (earliest quot. 1873).—"The name..... *adenoid* tumour.....may be applied to those tumours which in their structures imitate the glands" (Paget's 'Pathology,' 1870, Lect. xxviii., p. 558, second edit. 1).

*Adenomatous* (not in 'Dict.').—"Adenomatous or glandular growths are occasionally, but rarely, met with in the larynx" (Holmes's 'Syst. of Surg.,' second edit. 1870, vol. iv. p. 578). "We meet with growths, which we must call *adenomatous*" (1881 Sup. to Ziemssen's 'Cyc. of Med.,' p. 495).

*Adenoma* (not in 'Dict.').—"This term is used to indicate a kind of new growth, the tissues of which clearly resemble those of the breast-gland itself" (Holmes's 'Syst. of Surg.,' 1871, second edit., vol. v. p. 254). *Ibid.*, illustration p. 255, *adenoma* of mammary gland. "The name glandular tumour, adenoid tumour, or *adenoma*, &c." (Paget's 'Lect. on Pathology,' second edit. lect. xxviii., p. 558; also in Quain's 'Dict. of Med.,' 1883, p. 15; also in Ziemssen's 'Cyc. of Med.,' 1881, Sup., p. 498).

*Adiposis* (not in 'Dict.').—"General corpulency or accumulation of *adipose* tissue in or upon an organ" (Quain's 'Dict. of Med.,' 1883, p. 17).

*Aeroscope* (not in 'Dict.').—"The suspended matters may be collected very simply by Pouchet's *aeroscope*" (1875, Parkes's 'Pract. Hygiene,' fifth edit., vol. iii. p. 180).

*Aesthesiometer* (earliest quot. 1871).—"A useful instrument named the *aesthesiometer*" (Marshall's 'Outlines of Human Physiology,' vol. i. p. 463, 1867).

*Esthesodic* (earliest quot. 1878).—"He (Schiiff) named it the *esthesodic* substance" (Marshall's 'Physiol.,' 1867, vol. i. p. 342).

*After-sensation* (not given under "After," II, combinations).—"After-sensations, more or less distinct, are noticed in regard to all the senses" (Marshall, *loc. cit.*, i. 431, 1867).

*Aged-sight* (not given under "Aged," 2).—Holmes's 'Syst. of Surg.,' 1871, second edit., Index.

W. SYKES, M.R.C.S.

Mexborough.

(To be continued.)



## THE "MERRY MONARCH'S" MUSICIANS.

The following extracts, taken from the accounts of the Cofferer of the Household (preserved in the State Paper Office), present a quaint picture of the royal musicians constituting the state band of Charles II. shortly after the Restoration. The names of the different instrumentalists are duly given, with the amount of their salaries, and the yearly allowance to each for his uniform. Although the bill in question is nominally for the year ended at Christmas, 1663, it includes payments of arrears, in some instances covering the two preceding ones, which unduly swelled the total to 2,880*l.* 8*s.* 6*d.* Of this sum 668*l.* 13*s.* 8½*d.* is charged for the violinists; 162*l.* 17*s.* 11*d.* for the wind instruments; 385*l.* 13*s.* 10½*d.* for the lutes; 43*l.* for the virginals; and 30*l.* for the tuner. But the heaviest item is for the trumpeters, who received 1,590*l.* Exclusive of these payments some members of the royal band obtained various sums, from time to time, for new instruments, repairing the old ones, travelling expenses, &c., which are detailed in the subjoined transcripts, now first printed, of these curious old manuscripts. The prices given for musical instruments about two hundred years ago are as novel as they are interesting:—

*The King's Private Band:—**The Violins:—*

Alsoe allowed for money paid to vij<sup>t</sup> of his Ma<sup>ty</sup> Music'ons for the Violins, viz., Ambrose Beeland, John Singleton, W<sup>m</sup> Young, Henry Brockwell, John Atkinson, Symon Hopper, John Huggins and William Claxton, to every of them at xx<sup>d</sup> p' diem for his wages and xvij<sup>d</sup> i<sup>j</sup> vj<sup>d</sup> p' annum for his Livery, all payable quarterly and due to them for halfe a yeare ended at our Lady Day 1662, Clxij<sup>ss</sup> xvij<sup>ss</sup> iij<sup>ss</sup> iij<sup>d</sup>.

To Richard Dorney and Theophilus Fitz, two other of the said Music'ons, at the like wages and Livery p' ann., payable as before and due to them for halfe a yeare ended at Midsum<sup>r</sup> 1662, xlviij<sup>ss</sup> x<sup>d</sup> x<sup>d</sup>.

To Walter Yonckney, one other of the said Music'ons at his like wages and Livery, payable as before and due to him for One yeare and a halfe ended at our Lady Day 1663, lxix<sup>ss</sup> xvij<sup>ss</sup> iij<sup>ss</sup>.

To John Yonckney, another of the said Music'ons, at the like wages and Livery, payable quarterly and due to him for halfe a yeare ended at our Lady Day 1662, xxliij<sup>ss</sup> v<sup>d</sup> v<sup>d</sup>. And to Henry Smith, succeeding him in the said roome and place at the like wages and Livery p' ann., payable q<sup>u</sup>arterly by virtue of his Ma<sup>ty</sup> warr<sup>t</sup> vnder the signet dated the Fifth day of October A<sup>o</sup> RRa Carol<sup>i</sup> S<sup>c</sup>di xliij<sup>ss</sup> and due to him for halfe a yeare ended at Mich<sup>as</sup> 1662, xxliij<sup>ss</sup> v<sup>d</sup> v<sup>d</sup>. In all xlvij<sup>ss</sup> x<sup>d</sup> x<sup>d</sup>.

To Davis Mell, one other of the said Music'ons, at the like wages and Livery, payable as before and due to him for three quarters of a yeare ended at Midsum<sup>r</sup> 1662, xxxliij<sup>ss</sup> xvij<sup>ss</sup> j<sup>d</sup> ob. And to W<sup>m</sup> Yonckney, succeeding in the roome and place of the said Davis Mell at the like wages and Livery, payable q<sup>u</sup>arterly by virtue of his Majesties War<sup>t</sup> vnder the Signet dated the xxvij<sup>th</sup> of September: A<sup>o</sup> RRa Car<sup>i</sup> S<sup>c</sup>di, xliij<sup>ss</sup>, and due to him for One quarter of a Yeare ended at Mich<sup>as</sup> 1662, xj<sup>ss</sup> xij<sup>ss</sup> vij<sup>ss</sup> ob. In all xlvij<sup>ss</sup> x<sup>d</sup> x<sup>d</sup>.

To John Bannister, another of the said Music'ons, at

the like wages and Livery, payable as before and due to him for one Yeare ended at Mich<sup>as</sup> 1662, xlvij<sup>ss</sup> x<sup>d</sup> x<sup>d</sup>.

To Matthew Lock, Composer of the said Violins, at the like wages and Livery, payable q<sup>u</sup>arterly and due to him for halfe a yeare ended at Christmas 1662, xxliij<sup>ss</sup> v<sup>d</sup> v<sup>d</sup>.

To George Hudson, another Composer of the said Violins, at xliij<sup>ss</sup> xv<sup>d</sup> x<sup>d</sup> p' annu<sup>m</sup>, payable as before and due to him for one quarter of a yeare ended at our Lady Day 1662, x<sup>ss</sup> xliij<sup>ss</sup> xj<sup>d</sup> ob.

To W<sup>m</sup> Saunders, another of the said Music'ons, at ij<sup>ss</sup> iij<sup>ss</sup> p' diem for his wages and xvij<sup>d</sup> i<sup>j</sup> vj<sup>d</sup> p' ann. for his Livery, payable as before and due to him for halfe a yeare ended at our Lady Day 1662, xxix<sup>ss</sup> vij<sup>ss</sup> j<sup>d</sup>.

And to William Howes, John Strong, Edward Strong, Richard Hudson, Philipp Bockett and Henry Comer, vij<sup>ss</sup> other of the said Music'ons, to every of them at xlvij<sup>ss</sup> xij<sup>ss</sup> vij<sup>ss</sup> p' ann., payable as before and due to them for halfe a yeare ended at the same time, Clxij<sup>ss</sup> iij<sup>ss</sup> iij<sup>d</sup>. Total, vj<sup>ss</sup> lxvij<sup>ss</sup> xliij<sup>ss</sup> vij<sup>ss</sup> j<sup>d</sup> ob.

*Musitions for y<sup>e</sup> Wind Instrum<sup>ts</sup>, viz:—*

Alsoe allowed for money paid to William Gregory, sen<sup>r</sup>, John Strong, and Thomas Blagrove, iij<sup>ss</sup> of his Ma<sup>ty</sup> Music'ons for the Wind Instruments, to each of them at xx<sup>d</sup> p' diem for his wages and xvij<sup>d</sup> i<sup>j</sup> vj<sup>d</sup> p' ann. for his Livery, all payable q<sup>u</sup>arterly and due to them for half a yeare ended at our Lady day 1662, lxix<sup>ss</sup> xvij<sup>ss</sup> iij<sup>ss</sup>.

And to Thomas Lanier, another of the said Music'ons, for his like Wages and Livery, due to him for Two yeares ended at Christmas 1663, iij<sup>ss</sup> x<sup>ss</sup> xliij<sup>ss</sup> xx<sup>d</sup>.

Total, Clxij<sup>ss</sup> xvij<sup>ss</sup> xj<sup>d</sup>.

*Lutes and other Private Musick, viz:—*

Alsoe allowed for money paid to John Singleton, one of his Ma<sup>ty</sup> Music'ons, for the Lutes and other Priuate Musicke, at xl<sup>ss</sup> p' annum for his wages and xvij<sup>d</sup> i<sup>j</sup> vj<sup>d</sup> p' ann. for his Livery, payable quarterly and due to him for halfe a yeare ended at our Lady Day, 1662, xxviii<sup>ss</sup> xv<sup>d</sup>.

To Nicholas Lanier, another of the said Music'ons, for his like wages and Livery, payable as before and due to him for one yeare ended at Mich<sup>as</sup> 1662, lvj<sup>ss</sup> i<sup>j</sup> vj<sup>d</sup>.

To Dr. John Wilson, Ditrich Stookein, and Lewis Evans, three others of the said Music'ons, to every of them at xx<sup>d</sup> p' diem for his wages and xvij<sup>d</sup> i<sup>j</sup> vj<sup>d</sup> for his Livery p' ann., payable as before and due to them for halfe a yeare ended at our Lady Day 1662, lxix<sup>ss</sup> xvij<sup>ss</sup> iij<sup>ss</sup>.

To W<sup>m</sup> Gregory, iun<sup>r</sup>, one other of the said Musicians, at xlvij<sup>ss</sup> p' ann., payable as before and due to him for the same time, xxliij<sup>ss</sup>.

To John Hingeston, one other of the said Musicians, at j<sup>ss</sup> p' ann., payable as before and due to him for the said time, xxv<sup>ss</sup>.

To Thomas Baltzer, another of the said Music'ons, at Cx<sup>ss</sup> p' ann., payable as before and due to him for one whole yeare ended at Mich<sup>as</sup> 1663, Cx<sup>ss</sup>.

To Henry Lawes, another of the said Music'ons, at xx<sup>ss</sup> p' ann<sup>m</sup> for his wages and xvij<sup>d</sup> i<sup>j</sup> vj<sup>d</sup> p' ann. for his Livery, payable q<sup>u</sup>arterly and due to him for half a yeare ended at our Lady Day 1662, xvij<sup>ss</sup> xv<sup>d</sup>.

To Paul Bridges, one other of the said Music'ons, for the Vyoll de Gambo, xl<sup>ss</sup> p' annum for his Wages and xvij<sup>d</sup> i<sup>j</sup> vj<sup>d</sup> p' annum for his Livery, payable as before by vertue of his Ma<sup>ty</sup> warr<sup>t</sup> vnder the Signet dated the xvij<sup>th</sup> day of July Anno RRa Car<sup>i</sup> S<sup>c</sup>di xv<sup>ss</sup> and due to him for three quarters of a yeare ended at our Lady Day 1662, xliij<sup>ss</sup> xxij<sup>d</sup> ob.

And to Richard Hudson, keeper of his Ma<sup>ty</sup> Lutes and Vyolls, at xij<sup>d</sup> p' diem, payable as before and due to him for the same time, xliij<sup>ss</sup> xliij<sup>ss</sup> ix<sup>d</sup>.

Total, CCCliij<sup>ss</sup> v<sup>ss</sup> xliij<sup>ss</sup> x<sup>d</sup> ob.

*Virginalls: viz:—*

Alsoe allowed for money paid to Christopher Gibbons,



his Ma<sup>ty</sup> Music'on for the Virginalls, at iiij<sup>xxvj</sup> p' ann for his wages, payable quarterly and due to him for halfe a yeare ended at Mich<sup>as</sup> 1663, xliij<sup>li</sup>.

Tuner and Keeper of the Wind Instruments, viz :

Alsoe allowed for money paid to John Hingeston, Tuner and Repairer of his Ma<sup>ty</sup> Wind Instruments, for his wages at lx<sup>li</sup> p' ann, payable quarterly and due to him for halfe a yeare ended at our Lady Day 1662, xxx<sup>li</sup>.

Trumpeters.

(One sergeant Trumpeter received 100*l*. a year, and fifteen ordinary Trumpeters and one Kettledrummer each at 60*l*. per annum, for one and a quarter year's salaries, due at Michaelmas, 1663, 1,590*l*.)

J. P. HORE.

(To be continued.)

QUERIES ABOUT NAMES OF SAINTS, &c.—As I sometimes see questions asked on the above subject, may I point out where information may be found?—viz, in the Bollandists; Alban Butler's saints' lives (to which Richardson of Derby has added a comprehensive index volume); 'Britannia Sancta,' by Challoner; Baring Gould's saints' lives; and the 'Lives of English Saints,' published at Oxford in 1843-4. Alban Butler refers to an unpublished MS. lives of Scottish saints by Fr. Patrick Anderson, S.I., a nephew of John Leslie, Bishop of Ross, which was in the Scotch College at Paris up to the Revolution, and which Fr. P. Anderson was anxious to see published; but what was the subsequent fate of the MS. I do not know, unless it be either at Blairs College, Aberdeen, or among the valuable, but most jealously guarded, collection of the late Bishop Kyle, formerly at Preshome, now, I believe, at Buckie. F.S.A.Scot.

"THE MARVELLOUS BOY."—The Hon. Roden Noel, in his new book 'Essays on Poets and Poetry,' thus opens his account of Keats:—"Our theme is Adonais, one who deserves the name of 'marvellous boy' fully as well as Chatterton, to whom Coleridge gave it." Mr. Noel, no doubt, while writing had in his mind the memorable lines that open the seventh stanza of Wordsworth's 'Leech Gatherer; or, Resolution and Independence':—

I thought of Chatterton, the marvellous Boy,  
The sleepless Soul that perished in his pride.

It is pleasant to find that Prof. Knight, who edits with excellent taste and judgment, gives this poem its full title, and does not leave it, as is the case in certain editions, to be discovered by its vague and rather unattractive sub-title merely. See Knight's 'Wordsworth's Poetical Works,' ii. 275.

THOMAS BAYNE.

Helensburgh, N.B.

LATIN MAXIMS.—On visiting the study of the late Bishop Wordsworth at Risholme after his death I found the following Latin lines over the chimney-piece. They contain maxims to follow

which as faithfully as that revered prelate sought to do may well be the aim of us all:—

Fide Deo; dic sæpe preces; peccare caveto;  
Sis humilis; pacem dilige; magna fuge;  
Multa audi; dic pauca; tace secreta; minori  
Parcito; majori cedito; ferto parem;  
Propria fac; non differ opus; sis largus egeno;  
Pacta tuere; pati disc; memento mori.

EDMUND VESABLES.

"A JOHN ROBERTS."—A new measure of drink, enough to keep a man tipsy from Saturday to Sunday night, is universally known throughout Wales as "A John Roberts." It derives its name from the author of the Sunday Closing Act. See *Standard*, March 11.

JOHN CHURCHILL SIKES.

21, Endwell Road, Brockley, S.E.

INVENTOR OF SPECTACLES.—*Il Bibliofilo*, February, 1886, has a curious and learned article on "L'Invenzione degli Occhiali, rivelata dei documenti e della bibliografia," by Signor Giovanni Pansa, of Rome, in which the claims of Salvino degli Armati (Florence, c. 1317), Alessandro Spina Pisano (c. 1312), and Donna Trotula, Salernitana (c. 1050), and others are fully discussed, with the conclusions. The documentary differences leave the question still requiring its (Edipus—possibly to be found among documents hitherto unexplored concerning the history of medical art. ESTE.

ANTONINE ITINERARIES.—BROTHER FABIAN refers in two places to the 'Itinerary' or 'Itin. Ant.' (7th S. i. 221). At the earlier reference we find Ad Ausam in a foot-note; this should be Ad Ansam, which occurs in the ninth Iter, among the Eastern Counties, between Combretonium and Camulodunum or Colchester, and pointing obviously to Stratford Hills, over the River Stour. The later reference is more complex. I read, "the Riduna of the Antonine itineraries," but this form is not so given. We have Riduno in the Peutinger tables, which is supposed to correspond with Muridunum, given in the twelfth and fifteenth Iters of Antonine, and identified with Seaton or Honiton, in Devonshire. A. HALL.

DRYDEN'S USE OF INSTINCT.—In 'Absalom and Achitophel,' pt. i., we find the line—

By natural instinct they change their lord.

A note in Bell's edition says:—"A slight alteration would redeem the metre: 'How they, by natural instinct, change their lord.'..... This is the only line in which the melody is flattened into prose." The silliness of this note is only equalled by its impertinence. Of course the line is quite right as it stands. The word *natural* has its three full syllables, and the word *instinct* is accented on the second syllable, which the annotator never thought might have found it in



Shakespeare, if he ever read that author; see 'Cor.,' V. iii. 35; 'Cymb.,' IV. ii. 177; V. v. 381; 'Rich. III.,' II. iii. 42, &c. It is rather hard that ignorance should be made the ground for condemning a good writer.

WALTER W. SKEAT.

MRS. HARRIS.—I do not know if it has ever been suggested that Dickens had a reminiscence of Richardson in his mind when he named Mrs. Gamp's immortal friend. The idea struck me that it was so on taking up 'Pamela' the other day. Miss Darnford relates to her mother that, the heroine being unwilling to have a midwife in the house, was hoodwinked thus:—

"This day, Mrs. Harris, a distant relation of mine, tho' not of yours, sir and madam, is arrived from Essex, to make me a visit; and Mr. B. has been so good as to prevail upon her, in compliment to me, to take up her abode here, while she stays in town, which, she says, will be about a week."

It seems possible that this may have suggested the name.

B. MONTGOMERIE RANKING.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE DEATH AND BURIAL OF COLLEY CIBBER.  
—It has frequently been stated that Colley Cibber died in Berkeley Square, and lies interred in Westminster Abbey. It is so set forth upon the authority of Dr. Doran in 'Their Majesties' Servants.' That Colley Cibber at one time lived in Berkeley Square seems certain. In the 'Life' of his daughter Charlotte Clarke is contained a letter bearing date March 8, 1755, addressed to him "at his house in Berkeley Square." He died in 1757. Cibber was poor and a gambler; his plays brought him no profit; probably he enjoyed some income as Poet Laureate in addition to his annual "tierce of canary," and Berkeley Square may have been in his time a less costly and fashionable place of abode than it is at present; otherwise it is difficult to account for his residence there. But did he die in Berkeley Square? In the 'Biographia Dramatica' there is a curiously circumstantial account of his death at Islington. Peter Cunningham, in his 'Handbook of London,' enumerates Cibber among "the eminent inhabitants" of Islington, pointing out the house in which his death occurred as "next to the Castle Tavern" in that suburb. And was he buried in Westminster Abbey? If so, why is the fact not recorded in Dean Stanley's 'Memorials of Westminster Abbey' or in Neale's copious 'History of the Abbey'; and where is his tomb, monument, tablet, or inscription? Peter Cunningham states distinctly that Cibber was interred in the vaults of the Danish

Church in Wellclose Square, built by his father, Caius Gabriel Cibber, at the expense of Christian V., King of Denmark. The church, which contained a tablet to the memory of Jane Colley, the wife of Caius Colley and the mother of Colley, was held on lease by the Trustees of the British and Foreign Sailors' Society, and in 1845 was first opened as the British and Foreign Sailors' Church. Cunningham does not mention Cibber among the "eminent inhabitants" of Berkeley Square. Possibly the square included, besides the mansions of the great, houses of smaller size let at a cheaper rate. At one of the houses died Pope's Martha Blount in 1762. Can any readers of 'N. & Q.' throw light upon this confused question of the death and burial of Colley Cibber?

DANIEL HIPWELL.

17, Canonbury Street, N.

PARISIUS FOR PARISIIS.—In the imprints of some early Paris books we find "Parisius," evidently used as equivalent to "Parisiis." In a twelfth century MS., a martyrologium, in my possession there occurs on January 3, "Civitate parisius sc'e genonefe uirginis," i. e., "In the City Paris [the festival or commemoration] of St. Geneviève, Virgin." In these cases the use of the form "Parisius" appears to be intentional, and not a mere slip of the printer or writer. What is the explanation of it?

JOHN W. BONE, F.S.A.

REFERENCE WANTED.—In the description of the passage of a gentleman, in March, 1776 (?), from Nice to Turin mention is made of Brovis or Bovis—evidently Braus—as a very difficult mountain. Not being able to find either the quotation or the name of the gentleman who sent the quotation and the name of the book he quoted from, I ask you to let me know, if possible, where I might find the passage. GEO. A. MULLER.

ENGLISH BARONS AND KNIGHTS IN IRELAND.  
—What is the title of the book which gives information as to the Protestant Royalist officers who served the king (Charles I.) in Ireland before June 5, 1649, commonly called "the forty-nine officers"? It gives special information respecting the officers of Ulster, with particulars of the lands and houses awarded to them in Ireland in lieu of arrears due. Is the Roll of Battle Abbey considered a *bona fide* or authentic record of the Norman, Belgian, and other knights who came over with William the Conqueror to England; and, further, does any record exist of the lands, &c., awarded to these knights by the Conqueror for their services; and is there any roll or record existing giving the names of the knights who went to Ireland with Strongbow, and showing or describing the armorial bearings, crests, &c., used by each of these knights; and also an account of the



lands, &c., awarded them for their services in Ireland? Further, is there any roll or record existing of the knights, barons, and other followers of Henry II. who accompanied him in his visit to Ireland in 1172, with their armorial bearings, &c.?

H. A.

MODERN PARISH REGISTERS.—Can any one who may be interested in the compilation of modern pedigrees and the collection of evidences for such kindly tell me what is the best way of preserving in a convenient manner copies of parish registers as they are now made out? These doubtless are more full and precise than the registers of the last century and previous. But the latter have the great advantage that they can be simply transcribed as they stand, the former have to be copied on to printed forms similar to those in which the originals are entered. How can such copies be kept so as to be easy of reference, and in some degree uniform with other evidences, like copies of wills? In some cases entries of baptisms and burials can be transcribed, but this is not the case with registers of marriages. The cumbersome form of these last also makes it almost impossible in printing to give more than abstracts of them.

E. H.

BONAPARTE FAMILY.—I should be very grateful if any reader of 'N. & Q.' could give me the name of the author or publisher, or both, of a book called 'A History of the Napoleon Buonaparte Family in Corsica.' I am under the impression that it was reviewed in the *Times* (*inter alia*) within the last six months; but the index keeper has been unable to discover the review.

M. P. CHRISTIE.

THE LORD'S PRAYER.—I have a small book, size of pages 5½ in. by 3½ in., bound in stiff boards and covered with a mottled blue paper, which I take to be the original binding. The title is, "Specimen | Quadrageſima | Diversarum atque | inter se Differen- | tium linguarum & | dialectorum; | videlicet, | Oratio Domi- | nica Totidem | linguis expressa | Hieronymvs Megiserus. | Francoforti, | ex Typographico | Ioannis Spiessij. | M.D.XCIII." Then follow the forty different copies of the prayer (each occupying one page, with a border round it), commencing with "I. Hebraicè," and ending with "XL. Chiniacè, vel Sinensium Linguâ. Ang. Rocc." May I ask if any of your readers can say what may be the value of this little book, which is in an excellent state of preservation?

C.

THOMAS GENT.—In a reply (7th S. i. 276) on the subject of works by Dr. Dering, Dean of Ripon, it is stated that one of these, his 'Reliquiæ Eboracenses,' "was translated by Thomas Gent (York, 1771? 8vo)." If this statement is correct, what is the name under which this translation appeared?

No doubt this statement appears on p. 208 of 'The Life of Mr. Thomas Gent,' 1832, the editor of which says that the work was without a title-page, and "must have been about the year 1772." But I have reason to doubt the accuracy of this date; and I should like to know if any other correspondent shares my doubt, or can point clearly to the work by Gent which is a translation of Dr. H. Dering's poem. Not having the latter at hand, I am disposed to guess that Gent's publication may be the 'Historical Antiquities,' a poem which is found affixed to the two leaves entitled 'The Instructive, Poetical, and Entertaining History of the Ancient Militia in Yorkshire'; but this is dated 1760. The White Knights copy of these two leaves brought 2l. 13s. The 'Historical Antiquities' are printed, without any separate title-page, on pp. 104.

JULIAN MARSHALL.

CHETWYND MSS.—Can any of your correspondents inform me where the Chetwynd MSS. are deposited? About 1630 Walter Chetwynd, of Grendon, co. Warwick, son and heir of Walter Chetwynd, of Ingestre, co. Suffolk, married Frances, daughter of Edward Hesilrig, of Theddingworth, co. Leicester. The Chetwynd MSS. contain, I believe, matter relating to Theddingworth and the hamlet of Hathorp. Being interested in the history of those places, I am wishing to find the papers referred to, and would feel obliged for information as to any other records bearing on the same.

E. L.

WISHNOO'S THUNDERBOLTS.—In what anthropological or archaeological society's *Transactions*, and in what volume, did Col. Lane Fox (now General Pitt Rivers) speak of "Wishnoo's thunderbolts," which are found and held for sacred in India?

H. G.

DUTTON.—Can you or any of your correspondents inform me, through the medium of 'N. & Q.,' of the origin of the name of Dutton; or say which branch of the original family became located in Nantwich, Cheshire? If a pedigree could be given by any of your kind correspondents I should feel greatly obliged.

E. T. BREYER.

Castleton, near Manchester.

TO CORK, OR CALK.—May I venture to ask for some account of the way in which this word comes to be used in reference to the process of giving three projections to horse-shoes, in order to enable the horses to keep a firm grip of the ground in frosty weather? Provincially the word is well known in this sense, and the definition is given in Worcester's 'Dictionary,' with the variation *calk*; but there is no clue furnished to its origin in either form.

W. S. B. H.

DRAKE'S SHIP.—The following passage occurs in 'The Hears of the Right Honourable Robert



Earl of Essex,' by Richard Vines, 1646:—"We doe not lay up the carkasse of every Cole-ship with that respect as that of Drake's was; though confessedly the one must rot, as well as the other." Does any other author allude to this fact?

F. C. BIRKBECK TERRY.

BRISTOL CHURCHES: 'THE PILOT.'—Can any reader of 'N. & Q.' favour me with the title and author of the book in which twelve views of Bristol churches appeared, assumably about 1835? They were engraved (probably on copper) by William Miller, 1834-5, for George Davey, Broad Street, Bristol. Size of book, perhaps quarto. Also the name of the author of 'The Pilot,' a book published by A. C. Baynes, Liverpool, about 1831?

W. F. M.

CARVED REBUS.—Just above the outer gate of staircase No. 7, in Worcester College Old Buildings, Oxford, are two shields of stone. One of these is surmounted by a mitre, and bears as a rebus the letter W, a comb, and a tun. Who was the W. Compton thus shadowed forth, and living in the thirteenth century? Also, what is the meaning of the other rebus, viz., three long-stemmed goblets? This shield is surmounted by a crown.

E. W. LUMMIS.

#### AUTHOR OF EPITAPH WANTED.—

Just to its lips the cup of Life it press'd,  
Found the taste bitter, and refused the rest;  
Then, gently turning from the face of day,  
It gently sighed its little soul away.

M. B.

HERALDIC SEAL.—A friend of mine is very desirous to ascertain the name and title of the original owner of a large old seal, which bears the following arms:—Quarterly 1 and 4, gyronny of 8 sable and or; 2 and 3, quarterly or and purple; surmounted by the coronet of a baron; supporters, two horses; and motto, "N'oubliez pas." The 1st and 4th quarters are plainly Campbell, with the colours reversed. The tradition is that it belonged to a Scottish nobleman whose title became forfeited, and he or his heir having escaped to America, died there without issue. The seal has been for some generations—three, at all events—in the possession of the family of my lady friend.

Y. S. M.

'PUNCH IN LONDON.'—I possess Nos. 1 to 10 of a penny periodical with the above title, "Printed for the Proprietors by J. Duncombe, 19, Little Queen Street." The date is 1832. Can any of your readers tell me how many numbers of this "catchpenny" were published?

R. HALKETT LORD.

[See 6th S. vii. 167.]

OYSTERMOUTH CASTLE.—Perhaps some reader will kindly assist me with any particulars or re-

ferences anent this fine old ruin. I may mention that it is not, so far as I am aware, named by Camden or Caradoc. Mr. Nicholas, in his 'Glamorganshire' (1874), devotes a dozen or so lines to this subject, and says the founding of this fortress is ascribed to Henry Beaumont by some, and by others to Richard de Granville. 'England, Wales, and Scotland' (1627) names the castle; Timbs's 'Abbeys, Castles,' &c., does not refer to it; Grose names it as one of the antiquities of the county, but that is all.

ALFRED CHAS. JONAS.

Swansea.

"THE DARK AGES"—as Coleridge said, the ages concerning which we are in the dark.—What is the earliest discoverable use of the phrase "Dark ages"?

JAMES D. BUTLER.

Madison, Wis., U.S.

RUSSIAN GAME.—Can you or any of your readers give me any information about the Russian game of "iéralache," defined in Tourguénief's 'Pères et Enfants' as "Espèce de Whist"?

BASIL.

"VINAIGRE DES QUATRE VOLEURS."—I copy the following from *L'Intermédiaire*, xvii. 658:—

"Vinaigre des quatre voleurs (xvii. 555).—Voici le texte copié dans une brochure de 12 pages, imprimée à Angers, chez Ernest le Sourd, en 1830.

"Recette pour faire du vinaigre des quatre voleurs :

Sur un feu bien ardent,  
Dans un réchaud profond,  
Mettez-y Peyronnet,  
Polignac et Marmont ;  
Et sans plus d'artifice  
Ajoutez-y Mangin,  
Préfet de police ;  
Retirez la vapeur  
Et vous aurez du vinaigre  
Des quatre voleurs.

"Sus,"

"Alençon."

Who were Peyronnet, Polignac, Marmont, and Mangin, and for what acts of theft are they noted? I shall be grateful for any information on this subject.

CELER ET AUDAX.

[Statesmen, administrators, or soldiers, who, at the revolution of 1830, on account of their services to the dethroned dynasty, were extremely unpopular.]

THOLOUSE GOLD.—What is the meaning of this? I quote from John Smyth's 'Lives of the Berkeleys,' vol. i. p. 102:—

"It seems worthy their meditation whether such lands and tithes in the hands of many remarkable houses, in the last one hundred years, have not bene like Thoulouse gold, that never prospered with any: or as unfortunate as the Scians horse, breaking still the necke of his possessor."

K. P. D. E.

CHAPEL, SOMERSET HOUSE.—The register book of the chapel at Somerset House (old) had entries relating to the Bouverie family, and was sold before 1829 at Christie's, and so went into private hands. Can it now be traced? C. A. WARD.



**SINGLE WOMAN'S CHURCHYARD.**—In Southwark women who died in the licensed stews were buried in a spot so called. Was it within the liberties of Winchester Palace? What became of it? It is not named in Boyle's View, 1799.

C. A. WARD.

Haverstock Hill.

**"THE IDLER AND BREAKFAST TABLE COMPANION,"** a New and Fashionable Journal of Literature, Fine Arts, Satire, and the Stage, London, Published for the Proprietor by George Denney, at the Office, 7, Tavistock Street, Covent Garden, 1837.—How many parts of this were published? Is the authorship known? It was issued in parts at twopence each, with cuts after the style of Cruikshank.

H. T.

### Replies.

#### DIBDIN'S NAVAL BALLADS.

(7th S. i. 187.)

I am happy to conclusively answer these questions of NEMO, and do my best to expose the falsehood of frequent declarations made by a multitude of ignorant writers concerning the authorship of this excellent sailor's song, 'Ben Block.' But neither I nor any one need expect to stop a commonly received error from continuing to be circulated, seeing how difficult it is to counteract it by most ample disproof. False coin may be detected and nailed to the counter, once for all. But hundreds peruse an erroneous assertion in print who never see the answer and confutation. Moreover, most people are incapable of judging evidence or reasoning soundly, so they gladly accept "popular" rubbish, in cheap miscellanies, and disregard more thoughtful study as being of the dryasdust school. NEMO is of superior qualifications, and deserves a courteous explanation. His theory (which is a very old one, often urged and never confuted) is absolutely erroneous. His reasoning fails because he confounds three distinct "Ben Block" songs, each by a different author. The best of these is the one in question; it deserves all praise, and is so difficult of access to the public that I here subjoin the words. I have known the song, and sung it, since early years. It possesses its own tune, simple and good. This is the "Ben Block" was a veteran of naval renown." It was written and sung, in London and Birmingham, by John Collins, printed in his amusing volume called 'Scripscrapologia,' 1804, p. 59, as 'The Naval Subaltern,' along with his other ditties, many of superior merit. Among them are his 'Date Obolum Belisario,' 'The Golden Days of Good Queen Bess,' 'Comfort for the Poor in the Worst of Times' (on which I hope to send a word speedily), 'The Chapter of Kings,' 'Poor Tom' (a personal banter on Charles Dib-

din, burlesquing his 'Poor Jack'), 'The Desponding Negro,' 'Llangolee,' 'How to be Happy,' and that truly beautiful song of 'To-morrow,' beginning "In the Downhill of Life, when I find I'm declining," which was given by Palgrave, in 'The Golden Treasury,' as by "one Collins," with whose Christian name and career he was wholly unacquainted. Charles Dibdin's "Ben Block" is one of his poorest compositions, and begins "Would you hear a sad story of woe"; it holds the title and burden of 'A Watery Grave,' and is of date 1790. Dibdin composed the music when he wrote the words, and sang it at the Lyceum in his "entertainment sans souci." 'The Wags; or, the Camp of Pleasure.' A third "Ben Block" begins "I was press'd while a rowing so happy." I possess two copies of it, one in Neil's 'Pocket Melodist,' 1804, vol. i. p. 163; the other in 'The Vocal Gleaner' (Dibdin's songs, &c.), 1827, ii. 43. Let me mention a fourth "Ben Block," of which the title was earned by the popularity of the first, and by the same author, John Collins; it is 'Old Ben Block's Advice to the Brave Tars of Old England,' a song written at the time of Parker's naval mutiny at the Nore, 1797. It begins, "Mind your bearings, brave boys, and beware how you steer." Here is the true "Ben Block":—

#### THE NAVAL SUBALTERN.

Ben Block was a veteran of naval renown,  
And renown was his only reward;  
For the Board still neglected his merit to crown,  
As no interest he held with "my Lord!"  
Yet brave as old Benbow was sturdy old Ben,  
And he'd laugh at the cannon's loud roar,  
When the death-dealing broadside made worm's-meat of men,  
And the scuppers were streaming with gore.  
Nor could a Lieutenant's poor stipend provoke  
The staunch Tar to despise scanty prog;  
But his biscuit he'd crack, turn his quid, crack his joke,  
And drown care in a jorum of grog.  
Thus year after year in a subaltern state  
Poor Ben for his King fought and bled;  
'Till time had unroof'd all the thatch from his pate,  
And the hair from his temples had fled.  
When on humbly saluting, with sinciput bare,  
The first Lord of th' Admiralty once,  
Quoth his Lordship, "Lieutenant, you've lost all your hair,  
Since I last had a peep at your scone!"  
"Why, my Lord"—replied Ben—"it with truth may be said,  
While a bald pate I long have stood under;  
There have so many Captains walk'd over my head,  
That to see me quite scalp'd 'twere no wonder!"

Had Dibdin been the author of these lines it would have accounted for the interruption of his pension (he being in pay of the Government to make the navy popular, and encourage volunteer enlistment, not to point out departmental abuses). But he had nothing to do with this song, and there —  
\* between him and Collins.



Moreover, the dates are conflicting. Dibdin's pension, "conferred in 1814," could not be interrupted on account of a song printed ten years earlier, signed by John Collins as author, and sung in 1798. Even if we correct the assigned date of Dibdin's pension, which was given in 1803 (not 1814, as cited by NEMO), and withdrawn by the Grenville administration in March, 1810, this cannot affect the authorship. John Collins's mark is on every word. NEMO mentions two stanzas, but there were three, those given above; the second part of the tune comes in at the fifth, thirteenth, and twenty-first lines. To the first question of NEMO I emphatically answer, *No!* I believe the pension was never resumed after 1810. J. WOODFALL EBSWORTH.

Molash Vicarage, by Ashford, Kent.

A poem of six verses, commencing,—

Ben Block was a vet'ran of naval renown,  
And renown was his only reward;  
For the Board still neglected his merits to crown,  
As no int'rest he held with my lord,

was written by John Collins, and published by him in his book of poems entitled, 'Scrapscraplogia,' printed M. Swinney, Birmingham, 1804. This ballad may have been sung in his entertainment 'The Brush,' or printed in his paper, the *Birmingham Chronicle*, and in time have been attributed to Dibdin, from its nautical style. Such misrepresentations seem to have been common, for, in his "Apology to the Reader," he says:—

"'Tis true, indeed, that some of the Articles in his Bill of Fare have already met the Public Eye, as a Few of them have been serv'd up, for the Reading of the Day, in his own periodical paper (the *Birmingham Chronicle*), and copied from thence, though not altogether correctly, into other provincial Prints, while their Editors omitted to insert the Name of poor Brush at the Bottom of the Scroll, though it stared them in the Face when palming upon their Readers, his Flights of Fancy as their own!"

Should NEMO wish for a copy of the entire poem, I should be pleased to forward it to him if he will communicate with me. B. WALKER.

90, Belmont Row, Birmingham.

Negative evidence is, of course, of very little value as compared with positive; but as a collector of Dibdin's songs, as published by him on single sheets, I can only say that I have never, during twenty years, met with a copy of the "Ben Block" of "two terse stanzas," described by NEMO. This does not prove that it never was written by Dibdin; but, if it was ever printed by him, I should like to see a copy. The story of Dibdin's pension being stopped on account of his publication of such a song is not mentioned in the careful memoir in Grove's 'Dictionary,' contributed by Mr. Husk. It is probably a myth. JULIAN MARSHALL.

In Hogarth's "Memoir," prefixed to the two-volume edition of Dibdin's 'Songs' (1842), it is stated that the pension of 200*l.*, granted to him in

1803, was taken away by the Grenville government 1806-7, but for what cause is not stated. This edition of Dibdin has "Ben Block," of the sentimental, not the satirical character. The song is from the "entertainment" called 'The Wags,' which was produced originally in 1797. I hope these dates may be of use to NEMO in his inquiry.

EDWARD H. MARSHALL, M.A.

FINDEN'S ILLUSTRATIONS TO 'THE LIFE AND WORKS OF LORD BYRON,' 1833 (7th S. i. 269).—This work is in three volumes, each containing 41 plates and a title-vignette, in all 126 engravings, with descriptive text to each by W. Brockedon. In the list of plates in the first volume occurs this notice:—"The following Vignettes, which were published by Mr. Murray in his Complete Edition, in 12mo., of the 'Life and Works of Lord Byron,' have been added to the 4to. edition of these Illustrations." Of these there are 17 in vol. i., 16 in vol. ii., and 2 in vol. iii., and they have no descriptive text. The first large plate is "Gibraltar," the last "Missolonghi." "Ada" is the last plate in the first volume; "Thine" is the eleventh in the second. The work was originally issued in numbers, but when made up into volumes "it was thought desirable to arrange them in a manner less desultory than was the unavoidable order of their publication" (Advertisement in vol. i.). This collation is made from a copy bound at the time of publication, in 4to., with picked India paper proofs, and presumably complete. The copy referred to in the query seems to consist of the first volume, some few plates of the second, and the additional vignettes. The total number of plates and vignettes in a perfect copy is 161.

W. E. BUCKLEY.

These illustrations were published both in 8vo. and 4to. form. The first volume of the 4to. edition should contain 59 plates, including 17 vignettes, "which were published by Mr. Murray in his complete edition, in 12mo., of the 'Life and Works of Lord Byron';" the second, 58 plates, including 16 vignettes "added to the 4to. edition"; and the third, 50 plates, including 2 vignettes "added to the 4to. edition." No letterpress is given to the vignettes. The first volume has an engraving of Lord Byron at the age of nineteen as the frontispiece, with a vignette of Villeneuve on the title-page. It commences with "Gibraltar" and ends with "The Castle of St. Angelo." The second volume has a vignette of Lausanne on the title-page. It commences with "Rome" and ends with "St. Sophia." The third volume has an engraving, after G. Sanders, of Lord Byron as the frontispiece, with a vignette of St. Peter's, Rome, on the title-page. It commences with "Aberdeen," and ends with "The Castellated Rhine." The first



two volumes are dated 1833, the third is dated 1834. The illustrations originally appeared in twenty-four parts.  
G. F. R. B.

I possess a copy of the "Finden" edition, 1833, in three small quarto volumes as published, in which there is letterpress to every illustration. Vol. i. begins with "Gibraltar" and ends with "Ada." "Thine" is the eleventh illustration in vol. ii. I had them volume by volume as they were published, so they are sure to be correct.

EMILY BARCLAY.

Wickham Market.

BERDASH (7th S. i. 147, 217).—May I suggest, before the meaning and derivation of this word is further discussed, that it would be desirable to ascertain distinctly when it was first used? The reference to the *Guardian*, 1713, is, I think, questionable. Certainly in the folio of that date, and in the five following editions, the word is *bardash*; and I believe it was not till some years later that a corrector of the press, assuming it to be an error, changed the word into *berdash*. If I am correct in this, it is hardly necessary to add that in thus seeking for the use of new or uncommon words, and affixing dates to them, it is essential to compare later reprints with original editions.

EDWARD SOLLY.

[A contributor, who sends only half his contribution, omitting that with the signature, refers to a discussion on the word opened by DR. RIMBAULT, 2nd S. viii. 453.]

CURIOUS SURNAMES (7th S. i. 65).—I should like to add to my notes at the above reference the following extracts from my note-books:—

"Franciscus Leatherbarrow de Liverpool sepultus fuit Maji 16<sup>to</sup> 1700." Northop, co. Flint.

"Thomas filius Jo: Civilbothom bapt'us 13<sup>to</sup> Maji 1683." Whitford, co. Flint.

In the accounts of the churchwardens of Chiswick occurs the name of "John Laughter," who was rated at a shilling, but I regret to find that I have mislaid my note of it. To these may be added the name of "Matthew Argument," who was convicted of arson at the Durham Assizes last January.

ERNEST A. EBBLEWHITE.

74, King Edward Road, Hackney.

NAPOLEON I.'S DREAM (7th S. i. 110, 178).—See also Hood's 'Napoleon's Midnight Review: a New Version,' Hood's 'Comic Poems,' 1885, pp. 352-354. A similar idea is worked out in Bret Harte's 'A Second Review of the Grand Army,' which refers to a spectre review in Washington of

The martyred heroes of Malvern Hill,  
Of Gettysburg and Chancellorsville,  
The men whose wasted figures fill

The patriot graves of the nation.

WILLIAM GEORGE BLACK.

Glasgow.

STEELE (7th S. i. 267).—There is an engraving by Vertue of Sir Godfrey Kneller's portrait of Steele in 'The Dramatick Works of Sir Richard Steele' (1723), and also one by Basire of Steele at the age of forty-six in the first volume of 'The Epistolary Correspondence of Sir Richard Steele' (1787). A portrait of Steele forms the frontispiece of the first volume of H. R. Montgomery's 'Memoirs of the Life and Writings of Sir Richard Steele' (1865). This appears to be after Sir Godfrey Kneller's portrait.  
G. F. R. B.

PENTAMETERS (7th S. i. 70, 114).—The lines from Ovid which my friend Mr. BUCKLEY supposes to have served as a source of inspiration to Coleridge when he wrote his well-known distich—

In the Hexameter rises the fountain's silvery column

In the Pentameter aye falling in melody back,

prompted, if they prompted anybody, Schiller, and not Coleridge, who translated, and well translated Schiller's

Im Hexameter steigt des Springquells flüssige Säule,

Im Pentameter drauf fällt sie melodisch herab.

Schiller's 'Werke,' i. 396.

I have always quoted this (from memory) as,

des Brunnens silberne Klarheit,

and Coleridge as,

the fountain's silvery brightness.

I should like to know if these are really different readings, or are due only to my own imagination or that of my original informant.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

MERESMEN (7th S. i. 288).—There are four kindred words, all in Webster-Mahn's 'Dictionary': *mere*, "a boundary" (Bacon); *mere*, "to divide, limit, or bound" (Spenser); *merestead*, "the land within the boundaries of a farm" (Longfellow); and *merestone*, "a stone designating a limit or boundary" (Bacon). According to the Act 4 & 5 Vic. cap. xxv. s. 1, justices were to appoint

"one or more fit and proper Person or Persons to aid and assist, when required, any officer appointed as aforesaid in examining, ascertaining, and marking out the reputed boundaries of each county, city, &c."

EDWARD H. MARSHALL, M.A.

Hastings.

It simply (I had almost said merely) means "boundary-men." *Meer-stone*, i. e., boundary stone, occurs in Bacon's 'Essays.' From A.-S. *gemære*, a boundary. WALTER W. SKEAT.

[A similar explanation is also supplied by W. G. P., H. S., T. CANN HUGHES, B.A., REV. E. TEW, M.A., REV. ED. MARSHALL, and G. F. R. B.]

'MEMOIRS OF GRIMALDI' (6th S. xii. 427, 500; 7th S. i. 36).—There is another question connected with the 1846 edition of this book which I may ask to be allowed to put. Mr. John F. Dexter, in his 'Our Collectors,' says this edi-



tion has additional notes, "supposed to have been written by Charles Whitehead, but in reality supplied by J. H. Burn." In the *Athenæum* for December 26, 1846, 'Memoirs of Grimaldi, the Clown,' edited by Boz, with additions by Charles Whitehead, is advertised, and, if I mistake not, the name of Whitehead is on the title-page of the book. As your correspondent Mr. MACKENZIE BELL is, I believe, bringing out a new edition of his 'Life of Whitehead,' he may perhaps be able to explain this discrepancy. Mr. Dexter is generally well informed, and he is right, I think, in stating that two of Cruikshank's original plates were omitted from the edition of 1846.

W. F. P.

HERALDIC (7th S. i. 230, 278).—In the absence of further evidence I should conclude that the arms on the old silver are probably those of Chappell, and that the crest has been modified by accident; or perhaps because the rather singular composition could not be made out. I have known a somewhat similar alteration made from the engraver having copied a damaged seal.

S. J. A. S.

BUMBOAT WOMAN (7th S. i. 289).—A *bumboat woman* is a woman who attends to a *bumboat*. What that is, and its etymology, I have already explained in my 'Dictionary,' my explanation being copied from Wedgwood, who is certainly right. It is confirmed by the account of *binne* in Koolman's 'E. Friesic Dictionary.' A *bumboat* is a *bin-boat*, a boat furnished (originally) with a *bun*, or receptacle for keeping fish alive; hence a boat with a receptacle for provisions.

I deny that a *bun-bailiff* is a *bound-bailiff*. There is no such word as *bound-bailiff*; it was a cool invention of Blackstone's to account for a word he did not understand. No one can find it.

WALTER W. SKEAT.

[Innumerable replies have been received. Here are a few. From *boomboat*, a boat carrying a sail with a boom at the foot, like the mainsail of a cutter (J. MOXON). Mayhew's 'London Labour and the London Poor' says "*bun-boats*, or rather *baum-boats*, that is to say, the boats of the harbour, from the German *baum*, a haven or bar" (E. H. COLEMAN). Admiral Smyth's 'Sailor's Word-Book' says, "corrupted from *bombard*, the vessels in which beer was formerly carried to sailors" (G. F. R. B. and W. LYALL). The Rev. A. Smyth Palmer's 'Folk Etymology' derives *bumboat* from Dan. *bombard*, which it is suggested is from Dutch *boom*, a harbour bar (1 a harbour); Swed. *bom* (F. C. BIRKBECK TERRY). The Rev. E. TEW, M.A., refers to the derivation given in Wedgwood.]

CHAINED BIBLES (7th S. i. 49, 152, 218).—In the old parish church, Chelsea, there is, under the gallery below the south-west window, a lectern and bookcase, containing the Bible, the Prayer Book, the Homilies, Foxe's 'Book of Martyrs,' and another, "huge volumes, heavily bound in leather, with massive clasps, chained to the desk, where

they may be read." On March 7 they were under lock and key. Hare, in his 'Walks in London,' gives a drawing of them.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

The two following extracts are interesting, and speak for themselves:—

"A Biblical Relic.—The old chained Bible of Canterbury Cathedral which has for so many years been carefully preserved in the Cathedral Library is now undergoing renovation, Dean Payne Smith and the Bishop of Dover contemplating its replacement in its original position upon what is known as Cranmer's desk in the north-east aisle of the cathedral. The book is one of large size and considerable weight, and would appear to have undergone very rough usage, probably at the time of the Rebellion. A careful examination shows that the cover must then have been torn off, the strength of at least three men having been, it is thought, necessary to have wrenched asunder the fine thongs with which it was fastened. It is one of those known as the second edition of Cranmer's Bible, and contains two very fine engravings, one of the Earl of Leicester and the other of Lord Burleigh. The former portrait was very much obliterated, but the old paper and lines have been restored with great care and success. The clasps and chain fastening have also been torn from the volume."—*Times*, April 6, 1855.

The next is dated the 14th of the same month, and is cut, I fancy, from the *Morning Post*, by the style of the paper and print:—

"The Old Chain Bible of Canterbury Cathedral.—An interesting ceremony was witnessed yesterday when the old chain Bible of Canterbury Cathedral was replaced in the position it originally occupied upon what is known as Cranmer's desk, in the north-east aisle of the cathedral. The volume has undergone very rough usage, probably at the time of the Civil War, but has been carefully preserved in the Cathedral Library until a few weeks ago, since which time it has undergone careful renovation. Upon receiving the Bible, the Bishop of Dover said it gave him very great pleasure to replace the volume. It was a very interesting book, published in 1572. The position in which he had just replaced the Bible was undoubtedly constructed in the reign of Henry VIII., and was the place from which the first English Bible was read in the English Church for the benefit alike of the clergy and laity."

In the Priory Church of Great Malvern there is a copy of a Commentary on the Prayer Book printed in the reign of William III., chained to a desk-lectern; in which commentary "very forcible language is applied to the Puritans and to all opponents of the royal authority" ('Our Own Country,' vol. ii. p. 122).

ALPHA.

In Minehead Church, Somerset, I remembered not only a chained Bible, but several other books; and writing to the vicar, the Rev. A. H. Luttrell, he has obligingly sent me their names. In a recent restoration (which was sadly needed) of this interesting old church, the books have been unfortunately removed, and no place has yet been found for them. They were chained on the north side of the chancel. The books were:—



A Body of Divinity, by Archbishop Usher, of Armagh.  
A volume of sermons, published in 1562.  
Copies of Sermons preached by the Bishop of Salisbury  
at Poules Crosse in 1560.  
The Works of Thomas Adams, 1630.  
Sermons by Robert Sanderson, D.D., 1657.  
A black-letter Bible in ancient print.

It is the only place I have met with other books chained besides the Bible. Minehead Church is interesting as possessing the tomb of Judge Bracton, the eminent lawyer in Henry III.'s reign.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

[W. W. S. saw, ten or twelve years ago, a chained Bible in the parish church of Milton, near Clitheroe, the ancient burial-place of the Sherbourne family. MR. H. E. WILKINSON recalls one, more than half a century ago, in the church of Mirfield, Yorkshire.]

VINNECRICK (7th S. i. 248).—The mysterious red drink so called, and inquired after by *HIC ET UBIQUE*, is no doubt a provincial pronunciation of Fenugreek, a name derived from *Fœnum Græcum*, Greek hay. The aromatic seeds of this plant have been long used in veterinary practice, and of late years have been largely employed in giving a peculiar flavouring to sauces.

E. L. BLANCHARD.

Doubtless Fenugreek, or *Trigonella Fœnum Græcum*, a popular veterinary drug, I believe. See Cooley's 'Cyclopædia of Practical Receipts,' or 'Chambers's Encyclopædia.'

E. G. YOUNGER, M.D.

Hanwell, W.

[Similar information is obligingly conveyed by MR. J. C. STACKHOUSE, MR. E. PEACOCK, ST. SWITHIN, MR. A. WALLIS, BOILEAU, MR. T. H. BAKER, MR. H. SAXBY, and many other correspondents. MR. T. RATCLIFFE says it is grown, he believes, in the south of France, and is sold by druggists in the form of meal. The taste is a sweet bitter, with a slight after flavour of onion.]

MRS. DAVENPORT (7th S. i. 187).—The most accurate edition of Pepys's 'Diary' is that of the Rev. Mynors Bright, 1875. In this, vol. i. p. 449, the passage in question is given as quoted by H. T., with a reference to Grammont's 'Memoirs,' in which there is an account of the pretended marriage. There is also a reference to this matter in Evelyn's 'Diary,' under date Jan. 9, 1661/2: "Ye faire and famous comedian call'd Roxalana from ye part she perform'd; and I think it was the last, she being taken to be the Earle of Oxford's Misse, as at this time they began to call lewd women."

EDWARD SOLLY.

The italicized extract from Pepys's 'Diary' occurs in Lord Braybrooke's edition (i. 281, ed. Bohn). I do not know Mr. Timbs's edition, but the original of which it is a "verbatim reprint" is, I have little doubt, merely Lord Braybrooke's. It is certainly not a word for word interpretation of Pepys's original shorthand, for Pepys, I have

always understood, sung not for virgins and boys. Even Mr. Mynors Bright, whose edition is now, of course, the standard one, though he expurgated much less than Lord Braybrooke, I believe found himself unable to reproduce the whole.

C. F. S. WARREN, M.A.

In the four-volume edition of Pepys's 'Diary,' published by Bell & Daldy, 1869, under date May 20, 1662, will be found:—

"My wife and I by coach to the Opera, and there saw the 2nd part of 'The Siege of Rhodes,' but it is not so well done as when Roxalana was there, who, it is said is now owned by my Lord of Oxford."

See Feb. 18, 1661/2:—

"I went to the Opera and saw 'The Law against Lovers' (by Sir W. Davenant), a good play and well performed, especially the little girls, whom I never saw act before, dancing and singing, and were it not for her the loss of Roxalana\* would spoil the house."

R. C. BOSTOCK.

[The same particulars are obligingly communicated by MR. E. H. MARSHALL, the REV. W. E. BUCKLEY, MR. H. G. GRIFFITHOPE, MR. E. H. COLEMAN, LADY RUSSELL, MR. JOHN P. HAWORTH, and G. F. R. B.]

MULBERRY TREES (7th S. i. 169, 258).—In the gardens of Sion House, near Brentford, is a mulberry tree of large size, said to have been planted by the nuns of that ancient religious house and to have been the first introduced into this country. It is certainly of great age, and has so far succumbed to the weight of years that it lies sprawling upon the ground. When I last saw this venerable object, in 1869, it was still flourishing, apparently from roots struck out from the different parts of the main branches. It is true that the mulberry is a tree of slow growth, but, on the other hand, it assumes early in its career an appearance of antiquity that is calculated to deceive the unwary.

ALBERT HARTSHORNE.

JAMES SHARPLES (7th S. i. 268).—This artist lived in Cambridge in 1779, but in 1782 he removed to Bath; in 1783 he had come to London at 45, Gerrard Street, Soho. All his exhibits are either miniatures or crayons, but names are printed in the catalogues. Mrs. Sharple exhibited a fruit piece in 1783, when living at 43 Gerrard Street. She is described as "embroiderer to Her Majesty." She does not appear in any exhibition after this until 1807, when she lived at 82, Hatton Garden. She sent five miniatures

\* "This actress, so called from the character she played in the 'Siege of Rhodes,' was Elizabeth Davenport. Evelyn saw her on Jan. 9, 1661/2, she being afterwards taken to be 'My Lord Oxford's Misse,' but she returned to the stage within a year. For more of her history see 'Memoires de Grammont.' Ashmole records the birth of the Earl of Oxford's son by Roxalana April 17, 1664, which shows that the *liaison* continued after her return to the stage ('Cat.' p. 205). The child was called Aubrey Vere (Ward's 'Diary,' p. 131).



celebrated people, including General Washington, Sir Joseph Banks, and Dr. Priestley. Miss Rolinda was her daughter. Redgrave describes Mrs. Sharples as the widow of an artist who practised in America, adding that she resided in Bath, then in London, and finally in Bristol, where she died in 1849. She left all her property to establish a Bristol academy of fine arts, the amount she left being 4,600*l*. James Sharples probably made the crayon referred to by C. B. M. in 1782.

ALGERNON GRAVES.

6, Pall Mall.

James Sharples the elder was "an artist who practised with much repute in America, and painted the portraits of many eminent men of the time of the Rebellion." His widow was also a portrait painter, and exhibited at the Royal Academy of 1807 the two miniatures of General Washington and Dr. Priestley which are now in the National Portrait Gallery. Towards the close of her life she settled at Bristol, where she died on March 14, 1849, having left most of her property to establish an academy of art in that city. Her son James and her daughter Rolinda were also portrait painters and exhibitors at the Royal Academy. The former died at Bristol in 1839. The latter died Feb. 10, 1838, and left several of her father's portraits to the Bristol Society of Arts. See Redgrave's 'Dictionary of Artists' (1878), p. 389, and *Gent. Mag.*, 1849. N.S., vol. xxxi. p. 554.

G. F. R. B.

Redgrave's 'Dictionary' has notices of Mrs. Sharples ("widow of an artist who practised with much repute in America"), of her daughter Rolinda Sharples, and of her son James Sharples, who died at Bristol, 1839.

EDWARD H. MARSHALL, M.A.

Hastings.

TWO UNIVERSITIES IN ONE CITY (7th S. i. 248).—The University of St. Andrews grew out of a self-constituted society of lecturers, whose existence as a body corporate was sanctioned and confirmed by Pope Benedict XIII. in 1411. St. Salvator's College—an establishment in honour of the Holy Saviour—was founded in 1458, and for a time exercised the privilege, granted by Pope Paul II., of conferring degrees in Theology and Arts. This power, however, was gradually allowed to lapse, and the students of the college sat for the degrees of the university. In 1512 a monastic college entitled St. Leonard's was founded, and as this speedily developed into a school practically doing, in many respects, the same work as that done at St. Salvator's, measures were taken to combine their forces. The process of cohesion, however, was tardy, and it was not till 1747 that one university was established, bearing the name it still bears, the United College of St. Salvator's and St. Leonard's. Meanwhile, more waste of strength had

been going on at St. Mary's College, which dates from 1537. Here, at the outset, university work was done, for the teaching included theology, canon and civil law, physics, medicine, and other liberal sciences. In 1579 a commission restricted this college to the teaching of theology, and it was duly constituted, with its separate principal, or provost, and professors. This explains the apparent anomaly of two principals existing within the bounds of St. Andrew's University together. It is likely that, in accordance with the recommendation of the last Universities Commission, one head will shortly be appointed for both colleges; and it is needless to say that he had needs be no ordinary prophet on whose shoulders shall fall the mantles of Tulloch and Shairp. See 'The University of St. Andrew's,' by J. M. Anderson, Librarian.

THOMAS BAYNE.

Helensburgh, N.B.

London had two universities—the London University, afterwards called University College and the University of London, founded in 1826; and King's College, incorporated in 1829, opened in 1831, and incorporated with the University of London in 1837.

JULIAN MARSHALL.

A parallel may be found in Toronto, where we have the University of Trinity College and the University of Toronto.

BOILEAU.

A CORNISH CAROL (6th S. xii. 484; 7th S. i. 96, 118).—I cannot allow MR. BOASE (in your Christmas number) to claim the carol he has given there as peculiarly a Cornish and a Christmas-tide one. MISS BUSK (at the second reference) has mentioned that she has heard an almost identical one sung in Wiltshire at harvest-time; and I have lately had a similar one represented to me (for I have not heard it myself) as being sung by children in Dorsetshire in their youthful games. Neither am I aware that it was ever used at any particular time, though no doubt this kind of game-rhymes or forfeits obtained more largely at Christmas-time than at any other.

This is not the first time that the folk-lore of Cornwall, with all its Celtic individualities, has borne a strong resemblance to that of Dorset, with all our Anglo-Saxon affinities. For example, I pointed out the similarity of a version of the Cornish Christmas mummers to some Dorset ones I gave in a paper published in the *Folk-lore Record*, vol. iii. part i. p. 87.

MR. BOASE says that the musical notes of the tune to which the song or carol is sung is not known to be in any of the printed collections of carols or church music. That may well be, either from the fact that the song in question is not a carol, but only the burden of a children's game, as I suggest, or else from the circumstance that many airs and songs of the country-side have



never found their way into print, but live merely in the hearts and ears of the people, and are handed down by oral tradition only. I have, however, had the music of the refrain or burden of the song or low chant (as it almost sounds on the piano) given me in MS., together with two versions of the libretto, which vary in detail from those given by your correspondents.

I will, with your premission, Mr. Editor, append one of the versions as it was given to me, adding in brackets words from the other copy where they differ:—

*First Voice.* Come, I will sing to you.

*Second Voice.* What will you sing to me?

*First Voice.* I will sing you one-O.

*Second Voice.* What may [will] your one-O be?

*First Voice.* One and one are [is] all alone,  
And ever more shall be so.

These lines are repeated at the commencement of every verse, with the alteration of "one-O" into "two-O," &c.; and, as each succeeding verse is reached, the preceding ones are gone through again, after the manner of 'The House that Jack built,' until the twelfth is arrived at. Then the whole song or carol becomes complete as follows:—

Twelve are the twelve Apostles.  
Eleven and eleven go to heaven,  
[Eleven the eleven that went to heaven.]  
Ten are the ten commandments.  
Nine and nine are the brightest shine.  
[Nine are nine so bright that shine.]  
Eight are [the] Gabriel angels [Gable-rangers].  
Seven are the seven stars in the sky.  
Six are the six bold waiters.  
[The other version is wanting here].  
Five are the flamboys [framboises] under the brow  
[bough].  
Four [are] the Gospel preachers.  
Three of them are drivers [thrivers].  
Two of them are little [lily] white babes.  
A-clothed all in green-O.  
One and one are [is] all alone,  
And ever more shall be so.

J. S. UDAL.

Symondsburry, Bridport.

**SPOFFISH** (7th S. i. 267).—I think *spoffish*, in 'Horatio Sparkins,' may mean bustling; but I am not quite sure that Dickens did not mean smart-looking. On the one hand, we have prov. E. *spoffle*, "to make oneself very busy over a matter of little consequence," as Halliwell says; and *spoffy*, of which the 'Slang Dictionary' says, that "a bustling busybody is said to be *spoffy*." On the other hand, we have *spiff* (probably a related word), "a well-dressed man, a swell"; and *spiffy*, "spruce, well-dressed, *tout à la mode*"; see the 'Slang Dictionary.' I remember *spiff* as an adjective, meaning "smart, well-dressed," and have heard it used in such a phrase as "He looks quite *spiff* to-day." I suspect that the final *ff* represents a guttural; cf. Du. *spookster*, "a stirring bussif," i. e., a bustling house-wife (Sewel); also *spichtig*, slender and tall. The Dutch word *spook*, a ghost,

hobgoblin, is probably the original; hence the Du. phrases "Veel spooks maken," to make much ado; *spookten*, to haunt; "'s morgens vroeg spookten," to be stirring betimes in a morning. The vowel *i* practically represents the same word with vowel-change, as in G. *spiken*, to haunt, also, to make a noise. See also *spuchtig*, *spucht* in Koolman's 'East Friesic Dictionary,' which will make it clear that one train of ideas runs thus: a ghost, a haunting spirit, to haunt, to be stirring or busy; whence our *spoffish* and *spoffy*. The secondary train of ideas runs thus: a ghost, a spirit, a lean, thin person (jocularly), a small, neat, smart person, and then smart, well-dressed. See *spugt* in the 'Bremen Wörterbuch,' German *spuk* in Weigand, Dan. *spøk*, &c.

WALTER W. SKEAT.

The word seems to have been a favourite with Dickens at the "Boz" period. In the 'Steam Excursion,' Mr. Percy Noakes is described as being "smart, spoffish, and eight-and-twenty." The word has always been a *crux* to me.

EDWARD H. MARSHALL, M.A.

Hastings.

[H. S., G. F. R. B., &c., speak of the word as used to describe a busybody.]

**RYMING CHARTERS** (6th S. xii. 84, 194, 253, 314, 410, 475; 7th S. i. 94, 231).—SIR JAMES PICTON exhibits in his latest communication rather more of heat than is compatible with the judicial position which he assumes in relation to this subject. He also forgets himself when he leaves injurious "inferences" to be drawn by his readers from premises which there is no difficulty in proving to be false. For he commences his attack upon me by confessing his ignorance; pushes it on at random, solely by means of "begging the question"; and gives his triumphant home-thrust, "I leave the inference to be drawn," at the moment when he is flung clean out of the saddle and over the head of his hobby, which, freed from the control of common sense, goes capering and careering over the field, to the amusement of all spectators of our little tournament. Now, my contribution to this controversy was merely one of fact, and it was presented as I, having no theory to bolster up, invariably present such facts as have come before me during many a year's rambling in the lanes and by-paths of literature—rough and unsquared. The note is not the less trustworthy for that, as I shall proceed to show. First, Richard Crompton's work (which SIR JAMES PICTON is content to dismiss with an "*Ignoramus!*") is a very real "fact." It is to be seen in the British Museum, press-mark 6145, aa. 18, and any reader who may be inclined to verify the reference given in my last will find the rhymed charter on fol. 146, verso, printed (in black letter) precisely as quoted ('N. & Q., 7th S. i. 94). But SIR JAMES PICTON, who, be it



observed, "knows nothing of the work of Richard Crompton alluded to by Mr. WALLIS," does not scruple to put this "old and respectable authority"—whose work North (in his 'Discourse on the Study of the Laws,' 1824, 8vo., p. 17) recommends to be taken into solemn course of study—into the category of "waggish mystifications"! I fear that the inevitable "inference" to be drawn from this reflection upon the credit and *bona fides* of Richard Crompton's sponsor is that SIR JAMES PICTON's courtesy is not inexhaustible; for I trust that most readers of my trivial articles will give me credit for, at least, honesty of purpose and for such accuracy as is consistent with the frailties of human nature. SIR JAMES PICTON proceeds: "He [either Richard Crompton or myself, the construction is misty] professes to quote the rhyming charter from the 'Descrip<sup>t</sup> de Britaine,' fo. 340." Now there is simply no "professing" about the matter. Crompton *does* actually quote, in 1594, the very words of the rhyming charter, which "must," therefore, have appeared in Camden prior to that year. It is absurd to assert, as SIR JAMES PICTON asserts (misled, evidently, by my allusion to Gibson's translation of the 'Britannia'), that a reference to "*folio 340*" of a Latin book published prior to 1594 "*must* mean the English translation by Camden [in 1695!], as we find it there on *column 344*." And I confess to feeling no little amusement when my opponent—after gravely arguing from these false premises, that "a quotation giving the *column* and *folio* of a book published in 1695 [no such reference having been given by Richard Crompton] could not have been made previous to 1594"—finally "leaves the inference to be drawn," no doubt an uncomplimentary one to myself. This is demonstration with a vengeance! Here, however, is the answer. The edition of Camden's 'Britannia' (*Impensis Geo. Bishop, Londini 1594, 4to., page 331*) contemporaneous with Richard Crompton's 'L'Autorité et Jurisdiction des Courts,' contains the rhyming charter in the same, or nearly the same, quaint English as that already quoted, thereby forestalling Gibson by a century, and confirming Crompton to a certainty! I have not present access to any earlier edition of the 'Britannia' than that of 1594, which is in the fine library of Exeter Cathedral. The strong probabilities are, however, that on "*folio 340*" (not *column 344*) of one or other of those published respectively in 1586, 1587, and 1590, Richard Crompton's reference will be found fully verified. Finally, I have to crave pardon of the readers of 'N. & Q.' for taking up so much space in repelling what I think most people will consider a very unnecessary personal attack. ALFRED WALLIS.

ETYMOLOGY OF LOCAL NAMES (7th S. i. 147).—It may interest MR. DOLMAN to know that to

this day a plough is called in Dorsetshire a *zull*, the provincial rendering of the *sul* of Bosworth's 'Anglo-Saxon Dictionary.' J. S. UDAL.  
Symondsburys, Bridport.

HERALDIC (7th S. i. 188, 274).—

"Reneu, merchant, Or, a chevron gu., in chief two doves respecting, in base a snake nowed ppr., on a chief of the second three wings arg. These arms are the right of Peter Reneu and his descendants, and the descendants of his brother Hilary Reneu, of London, merchants, as may be seen in 'Coll. Armor.' lib. vi. fol. 205. Mag. Regist."—See 'London and Middlesex Illustrated,' by John Warburton, Esq., Somerset Herald (London, 1749).

Papworth and Burke give this coat as, Or, a chevron gu., between in chief three doves respectful ppr., beaked and legged of the second, and in base a serpent nowed silver; on a chief gu., three sinister wings arg., Reneu, London.

M. STEPHENSON.

Temple.

Reneu (of London) bears Or, a chev. gu., in chief three doves ppr., beaked and legged of the second, respecting each other; in base a serpent nowed ar., on a chief gu., three sinister wings ar.

E. FRY WADE.

Axbridge, Somerset.

[The same information, already given in part, is supplied by very many correspondents.]

WOLDWICHE (7th S. i. 29, 137).—An earlier spelling was probably Waldwich.

R. S. CHARNOCK.

Nice.

KNAVE OF CLUBS=PAM (7th S. i. 228).—Johnson (fifth edition, 1784) gives:—

"Pam (probably from *palm*, victory; as *trump* from *triumph*), the Knave of Clubs.

Ev'n mighty Pam that Kings and Queens o'erthrew,  
And mow'd down armies in the fights of lu.—Pope."

ERNEST A. EBBLEWHITE.

74, King Edward Road, Hackney.

EDMUND GAYTON (7th S. i. 245).—Thanks to Mr. William Grose, of Kennington, I am enabled to give a reply to my question, and add a curious point to the Newbery bibliography. The edition of Gayton's 'Notes' in 1768 was revised and corrected by John Potter. He had tried hard to purify his author from things "indelicate, not to say indecent," and in so doing in many instances wholly destroyed the original meaning. He had, moreover, introduced modern illustrations, not as his own notes, but as though they had been in the original book, bringing in Sally Salisbury, Elizabeth Canning, and the Cock Lane ghost into a book said to be written in 1654! This was sharply spoken of in the *Critical Review* for September, 1768, p. 203. Probably the book did not sell well, for in 1771 Newbery reissued it with a new title-page as a "second edition," bearing the editor's name John Potter, and having a new



preface, in which he tried to explain the liberties he had taken with Gayton's book. It is clear, however, that it was no new edition, but only the old stock, for all the same misprints are to be found in both.

EDWARD SOLLY.

OLD CHANCERY PLEADINGS (6th S. xii. 128; 7th S. i. 152).—I am much obliged to Mr. F. E. SAWYER for his reply to the above, but can assure him that the suit in question took place in the Court of Chancery, *i. e.*, if we may rely on the accuracy of the words endorsed (though evidently at a later date) on the document itself, which run as follows:—"In Chancery. Sir Clement Farnham, Knt., and Dame Kath., his wife, Plaintiffs, and Henry Baldwyn, Defendant. Dra<sup>t</sup> of Interr<sup>y</sup>s for Defendant on a suit in Chancery for proving the will of Thomas Baldwyn per testes."

H. C. F.

Herts.

FEAST OF THE PRECIOUS BLOOD (7th S. i. 267).—By a slip of the pen St. SWITHIN asks when this *was* kept. The Feast of the Precious Blood is kept on the first Sunday in July. Further, all the Fridays in Lent being dedicated to some detail of the Passion, the Friday after fourth Sunday also commemorates the Precious Blood (Friday after first Sunday, the Spear and Nails; second, Holy Winding-sheet; third, Five Wounds; fifth, the Seven Dolours; the sixth is, of course, Good Friday).

It is doubtless through thoughtlessness that Protestants, in inquiring about Catholic matters, habitually speak of them in the past tense, as if superciliously implying that "all that sort of thing" had been swept away by the Reformation. In the present instance the past tense is more misplaced than usual, as the observance of the particular commemoration inquired for was only instituted by the Congregation of Rites under Pius IX., Aug. 10, 1849. The saintly memory of Canonico del Bufalo, who founded the Congregation of Missioners of the Precious Blood, and passed his life in promoting this devotion, is still fresh in Rome, and it was only after his death that the decree making it of general observance was passed, though the mass and office for the fifth Friday of Lent, in places which claimed to possess relics of the Precious Blood, existed long before, and the devotion was ancient enough. Now, did the author of 'John Inglesant' anywhere find the first Sunday in July (to which he evidently points) spoken of (as of private observance) as long ago as 1537; or is it a detail anachronistically supplied by himself?

R. H. BUSK.

R. T. Hampson, in his useful 'Medii Ævi Kalendarium,' London, 1841, vol. ii. p. 136, says:

"Feast of the Blood of our Saviour.—This occurs as a date in a translation of the 'Histoire des Ducs de Bur-

gogne,' par M. Brantes, quoted in the *Westm. Review*, vol. ii. p. 457. Speaking of the revolution of Ghent, in 1379, the translator says: 'They arrived on the morrow about a league from Bruges, where the Feast of the Blood of our Saviour was being celebrated by magnificent processions'—meaning, perhaps, that they arrived during the celebration of the feast. It appears to be the feast of Corpus Christi [the Thursday after Trinity Sunday]."

JNO. CLARE HUDSON.

Thornton, Horncastle.

It is the Festum Corporis Christi, observed on the Thursday after Trinity Sunday. St. Thomas Aquinas's celebrated hymn was used on this day, beginning:—

Pange lingua gloriosi  
Corporis mysterium,  
Sanguinisque pretiosi,  
Quem in mundi pretium  
Fructus ventris generosi  
Rex effundit gentium.

ED. MARSHALL.

LADY GORING (7th S. i. 249).—Frances, the widow of Sir Peter Vandeput, Bart., was the "daughter of Sir George Mathews, Knt., of Southwark." She died March 1, 1764. See Burke's 'Extinct Baronetage' (1838), p. 542. Sir Harry Goring, Bart., married "Elizabeth, eldest daughter and coheir of Admiral Sir George Matthew, Knt., of Twickenham, co. Middlesex." She died July 28, 1768. See Burke's 'Peerage,' &c. (1886), p. 596. If the Sir George "Mathews" and the Sir George "Matthew" are one and the same person H. W.'s difficulty is cleared up. I would also point out to your correspondent that Burke states that Frances, the daughter of Baron Augustus Schutz, was the first wife of Sir George Vandeput, the second baronet. G. F. R. B.

H. W. makes a mistake in stating that Frances, widow of Sir Peter Vandeput, Bart., was "a daughter of Baron Augustus Schutz." She was one of the daughters and coheirs of Sir George Mathews, Knt., of Southwark, and died in 1764. Another daughter married Sir Harry Goring, sixth baronet, and is consequently the Lady Goring in question. She had nine sons and two daughters. Frances, daughter of Baron Schutz, married Sir Peter Vandeput's son, Sir George, and did not die till 1771.

CONSTANCE RUSSELL.

Swallowfield, Reading.

A pedigree of the Schutz family (properly "Imoldt dit Schutz") will be found in some of the early editions of Burke's 'Peerage' under "Foreign Titles" (*e. g.*, edition of 1845, p. 1090). Lady Vandeput was the youngest daughter of Augustus Baron Schutz, Master of the Robes to George II. She had two sisters: Caroline, who married General Grovestein; and Ann, married Thomas Whorwood. Lady Vandeput's name is given as Mary in the Schutz pedigree, but as Frances in the



Vandeput pedigree. I cannot trace any connexion with the name of Goring. SIGMA.

HERON, ITS PRONUNCIATION AS HERN (7th S. i. 126, 197).—MR. MONCKTON and others of your correspondents seem to think that, as a proper name, Heron is never pronounced Hern. This is not so. Canon Heron and other members of his family in Cheshire always pronounce their name Hern. Sir Joseph Heron, the Town Clerk of Manchester, on the contrary, pronounces his name as it is spelt. ROBERT HOLLAND.

AUTHORS OF QUOTATIONS WANTED (7th S. i. 269).—

The Mogul got up with fury fraught,  
A limner then his likeness caught,  
Which makes him look so grim, they say,  
On packs of cards at the present day.

From 'The Great Mogul and the Bluebottle,' a comic medley, at one time very popular. It was occasionally sung by Harley, the comedian, the last occasion being, I believe, at his benefit performance at the Lyceum Theatre when under the management of Madame Vestris. T. N. BRUSHFIELD, M.D.

In answer to W. T. L., I may say that the quotation to which he refers occurs in an old medley, beginning

The Great Mogul, called the Baboo,  
Was a little fat Punchinello.

The lines,

Which makes him look so grim, they say,  
On packs of cards at the present day,

are the concluding lines of the song. The author's name is, I believe, unknown; nor did I ever see the song in print. I have, however, the lines in MS. in my possession. S. MARSON.

These are the last lines of the song 'The Great Mogul and the Bluebottle Fly.' After the slave had killed the bluebottle and at the same time flogged the Mogul,

The Mogul got up with anger fraught,  
A limner then his likeness caught,  
Which makes him so grim, the people say,  
On a pack of cards in the present day.

HENRY F. PENSONBY.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Kaffir Folk-lore.* A Selection from the Traditional Tales among the People living on the Eastern Border of the Cape Colony, with copious Explanatory Notes. By George M'Call Theol. Second Edition. (Sonnenschein & Co.)

Books on folk-lore follow one another in rapid succession. But a few weeks ago we noticed in these columns a book on sea-lore and another on moon-lore, and now we have before us a book on Kaffir folk-lore. To prevent confusion, it is as well to state that the word "Kaffir" is used by Mr. Theol in its restricted sense, and that these traditional tales have been solely collected from the members of the Anaxosa tribe.

Great care has been taken by Mr. Theol in their collection. In all instances they have been obtained from native sources. Not only have they been related by natives, but Mr. Theol has taken the additional precaution of having them also copied and revised by the natives themselves. The stories are twenty-one in num-

ber. They are simply told and of a very primitive character. A considerable number of notes explain the allusions in the text, and the last chapter contains a selection of the commonest proverbs and figurative expressions in use among the tribe. The interesting sketch of the Kaffirs and their mode of life which Mr. Theol gives by way of introduction to his book makes us regret that he has not thought fit to go into greater detail. The study of the customs and habits of savage tribes cannot fail to be instructive, provided they are properly interpreted to us. We hope, therefore, that Mr. Theol will, before long, utilize his intimate knowledge of the Kaffir people in giving us a minute account of their habits and characteristics. If Mr. Theol takes our hint, we trust that he will bear in mind the familiar adage, "Bis dat qui cito dat." The manners and customs of the Kaffirs must have already undergone many and great changes since the advent of the white man, and day by day the influences of European civilization are steadily undermining their primitive mode of life. The sooner, therefore, Mr. Theol sets about the work the better.

*The Gentleman's Magazine Library.* Edited by George Laurence Gomme, F.S.A.—*Archæology*, Part I. (Elliot Stock.)

In the latest volume of "The Gentleman's Magazine Library" a new departure is taken. *Archæology*, now opened out, is in some respect the opposite of folk-lore. In dealing with the latter the early explorers had naturally the best chance, since every few years witnessed, probably, the extinction of some old belief or the loss of some curious tradition. With *archæology* the latest writer is assumably the best informed. Instead of going, accordingly, to the early volumes, Mr. Gomme now turns to the latest. His present instalment includes such contributions of Mr. J. C. Atkinson and Mr. C. Roach Smith as those gentlemen might well have collected. In both instances, however, leave has been afforded Mr. Gomme to use all he requires. The first section is devoted to geologic and prehistoric remains, such as the alluvial remains at Reading, submarine forests on the Norfolk coast, cave remains, extinct animals, and the like. Early historic remains, including Mr. Collier's revelation concerning the manufacture of spurious flint instruments, and sepulchral remains, come next. The following and larger share of the work is headed "Encampments, Earthworks, &c.," and includes a reprint of Mr. Atkinson's invaluable 'Diggings into Celtic Grain-Places in the Cleveland District of Yorkshire.' It is remarkable how much matter of highest interest is brought together within the limits of this volume. Not the least of Mr. Gomme's claims upon the student's gratitude is the addition of a satisfactory index.

*An Icelandic Primer.* With Grammar, Notes, and Glossary. By Henry Sweet, M.A. (Clarendon Press.)

THIS is a most useful pendant to Mr. Sweet's 'Anglo-Saxon Primer.' It deals only with Old Icelandic during its classical period, 1200-1350, but is on that very account better suited to the needs of English students than if it covered a wider field. The texts are admirably selected and edited, although it may be doubted whether some of the characters adopted will commend themselves to general acceptance. A comparison of 'Thor's Quest of his Hammer' with the version given in Sir G. W. Dasent's *praxis* to Rask's 'Icelandic Grammar' (1843) shows how marked has been the progress achieved in the study of Icelandic of late years; but the circle of those who take an interest in the subject is still lamentably narrow. In making the first step easy Mr. Sweet has done much towards rendering the study popular.



THE *Yorkshire Archaeological and Topographical Journal*, Vol. IX. Part III., for 1886, contains the early history of the Counts of Eu, of the first and second houses, as it results from the researches of Mr. Chester Waters. The several tabular pedigrees will assist the general reader in understanding the confessedly intricate problems presented by some of the earlier generations of the family. On the alleged identity with the then Count of Eu of William of Eu, the conspirator of 1096, who wanted to set Stephen of Aumale on the throne of England, Mr. Chester Waters seems to us to make out a strong case against the identity. The seal of John de Builli (Brit. Mus. Add. Ch. 20,583), well deserved to be reproduced. Both the seal and the antique gem forming the counterseal are highly praised for their beauty and workmanship in the paper by Mr. Gordon M. Hills on the abbey of Roche and Beauchief, in the *Journ. Brit. Arch. Assoc.* for December, 1874, where they were engraved for the first time. Paver's 'Marriage Licenses' cannot but be most useful to the genealogist, while the valuable papers by the Rev. J. T. Fowler on 'The Cistercian Statutes,' by Mr. W. Brown on 'The Smaller Yorkshire Priors,' and by Mr. A. Leadman on 'Aldborough Church' are also continued, and the number throughout maintains the high standard of the *Journal*.

THE *Journal of the Derbyshire Archaeological and Natural History Society*, Vol. VIII., for 1886, contains papers of great interest in various departments of history and antiquities. In the Alsop charters Mr. W. R. Holland gives the genealogist and historian much useful matter, carrying on the same line of investigation as General Wrottesley's Burton chartulary in the previous volume of the *Journal*. The account of the Derbyshire crosses, or pre-Norman sculptured stones, by Rev. G. F. Browne, B.D., is a contribution of great interest on a subject but little worked in England. The illustrations add to the value of Mr. Browne's paper, and show systems of ornamentation varying, no doubt, in certain minor details, but, broadly speaking, of the same school as that which is so well known through the many beautiful crosses scattered over Scotland, Pictland, Ireland, and Manxland. We do not think the ornament on the Bakewell cross, plate xv. No. 10, is peculiar to Manx crosses, as Mr. Browne seems to suppose. We have certainly seen it elsewhere. No. 7 is on the Isel cross. Some of these Mercian crosses have been carefully drawn and described in the *Journal of the British Archaeological Association*.

IN *Lancashire and Cheshire Antiquarian Notes*, Parts VI. and VII. of Vol. II., for 1885, the editor, Mr. W. D. Pink, continues the good work of gathering up "remnants of history." Mr. W. A. Abram's account of the Byroms of Byrom, with their dramatic ending in Samuel Byrom, born to a great but heavily encumbered inheritance, dying in beggary; Mr. Robert Holland's 'Cheshire Idioms, Metaphors, and Proverbs'; the series of 'Institutions to Lancashire and Cheshire Livings'; the list of inhabitants of Salford in 1246, with its interesting mixture of Scandinavian and Celtic names—these and other papers all go to make up a table of contents which shows the *Notes* to be of more than local value.

MESSES, CLAY & SON will issue forthwith from the Cambridge University Press 'The Architectural History of the University of Cambridge and of the Colleges of Cambridge and Eton,' by the late Robert Willis, M.A., F.R.S., edited, with large additions and a continuation, by Mr. J. W. Clark, M.A. This important work, on which Mr. Clark has been long engaged, will be in four volumes, of which the fourth is devoted to maps and plans. The illustrations will form a special feature.

OUR valued correspondent Mrs. C. G. Boger is preparing for publication a work on 'Legends, Scenes, and Worthies of Somersetshire,' in which she will treat of Bladud, Joseph of Arimathea and Glastonbury, King Arthur in Somerset, and many kindred subjects, as well as of numerous more modern and less mythical personages.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

JOHN NOTMAN, New York ("Solution of Riddle: 'A headless man had a letter to write'").—

Decapitate man, and you straightway shall find

That 'twas An (Ann) wrote a letter expressed in one word;

'Twas a cipher (O) she wrote; nought was read by the blind,

While nought said the dumb, and nought the deaf heard.

R. B.—The two names, French and English, you mention for the *Taraxacum dens-leonis* are, of course, due to popular observation of the diuretic effect of a decoction of the herb. There is assumably no direct connexion between the use in one country and that in another.

P. G. ("Gray of Invergowrie").—We cannot depart from our rule that to inquiries of private interest names and addresses must be supplied, that information may be sent direct. This answer applies to innumerable correspondents.

HORACE P. BIDDLE, Loganport, Indiana ("Wolf Note in Music").—Many thanks for communication, the matter of which has, however, been anticipated.

UNUS ("Ancient Lights").—The meaning of the phrase used in such a case is that no building must, without compensation, be erected so as to interfere with the existing right to light.

R. HARDY.—("Though lost to sight.") See 6th S. xi. 60.—("Between the devil and the deep sea.") The origin of this is unknown to us. Some correspondent may know it.

N. WHARTON ROBINSON ("Tis a very good world that we live in").—The lines are older than Lord Lytton, but of uncertain origin. They are generally known as 'Lines on an Inn Window.' See 4th S. xii. 8.

JAMES HOOVER ("A March Saying").—You will have seen that your inquiry was anticipated by another correspondent.

E. H. ("Griffaun").—Anticipated.

CORRIGENDUM.—P. 293, col. 1, l. 21, for "Bonapart" read *Bonpart*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, APRIL 24, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XVII.

We have now seen where we find ourselves landed if we accept the guidance of historians who tell us that

th' ancient Britain by the Saxons chaqd  
From 's native Albion soon the Gaul displacd  
From Armorick and then victoriously  
After his name surnamed that Britannie.\*

There are, it is true, other shadowy accounts, less obviously fabulous, which deduce the Bretons from our island,† but, on the whole, it is quite safe to leave the two stories, one deriving the insular from the continental and the other the continental

\* Sylvester's *Du Bartas*, 'The Columnes,' to. ed. p. 339. Note Sylvester's use of the cédille.

† See a number of authorities quoted by Böcking, 'Notit. Dign.,' p. 821\*. Gibbon, c. xxxviii., note 136, accepts the theory that the Armorican Britons are descended from Britons driven out of our island in the middle of the fifth century. Lappenberg, Thorpe's translation, i. p. 59, accepts Bede's version of the story, and regards the story of St. Ursula as having some foundation in history. Cf. also Palgrave, i. p. 332. Elton, 'Origins,' 141 (note), 234, 361, 365. That a number of insular Britons took refuge among their continental brethren in the fifth and sixth centuries is, I think, indisputable. My point is that the refugees founded neither the name nor the nation of the Gallic Bretons.

from the insular Britons, to eat each other up after the fashion of the cats of Kilkenny. Yet that the progenitors of the Welsh, Cornish, and Bretons were, broadly speaking, of one and the same race, and further, that while some of the original race passed into Britain, eventually to become Welsh and Cornishmen, others remained on the other side of the channel, eventually to become Bretons, may, I suppose, be accepted as indisputably true. But here comes in a consideration which, I think, has never been allowed its due weight by historians. It is this,—that populations on the move cannot help moving, like other bodies, in the line of least mechanical resistance. An inevitable corollary from this proposition is that the invading races by which Britain was successively peopled ever since it was an island must have landed on the south-eastern seaboard. Following, as they could not help but follow, the line of least resistance, they crossed the Channel where the Channel is easiest to cross. Of course there may have been, and probably were, plenty of minor settlements of invaders—in the south from Western Gaul, or possibly even the Spanish peninsula; on the west from Ireland; and on the north and east from Scandinavia and the Low Countries—but whatever local complications these may have produced they do not alter the broad fact that any immigration on a large scale and extending over a long period—any invasion, in fact, not of an army, but of a people with their household gods, their wives, children, and belongings—must of necessity have landed on the south-east coast, and must equally of necessity have pushed the tribes previously in possession to the west and north outwards from the centre of dispersion at the spot where they landed.

In short, that the original Britons of France once occupied the modern Picardy, Artois, and Flanders, while those of England occupied the modern Kent, Sussex, and Surrey, seems to me as incontestable as that Northumberland once lay immediately north of the Humber. So far as this country is concerned, I do not suppose that anybody would be found to deny that the progenitors of the Welsh once on a time occupied the south-eastern parts of the island, even if it should be demonstrated that they had been driven out long before the Roman invasion. Nor are there wanting on the French side clear indications of a British people having held the coast of the narrow seas at least as far as the Elbe and probably as far as the Weser. Thus, to take some of the instances noted by De Belloguet,—a large tract of marshland between Covoerden and the Ems is the *Bretansche Heide*; near Leer, in East Friesland, is a range of hills called *Brettenberg*, a name which recurs in *Hainault*; at the mouth of the Old Rhine, near Catwyk, once stood the fortress of *Brittenburgum*. Near



Leeuwarden, again, is Britsum; the Rhineland of South Holland as late as the tenth century was known as Bretangen, or in Latin Britannia; to which in all probability are to be referred the inscriptions found on the banks of the Rhine dedicated "Matribus Brittis."\*

Besides these tokens of British occupation there is the direct evidence of Pliny, who mentions the Britanni as a people of Gaul, and in a connexion which shows that they lived near the Rhine and the North Sea.† Prof. Rhys, who refers to Pliny, notices also M. de Vit's opinion that the Brittones in the Roman army were mostly natives of Gaul. To this array of authorities may also be added a passage of Dionysius Periegeta, which, though generally supposed to refer to our insular Britons, almost certainly describes a continental people:—

Where its cold flood

The northern ocean pours, the Britons there,

And white-hued tribes of warlike Germans dwell.‡

In commenting on this passage Eustathius observes that the people here mentioned have the same name as the Bretonid islands which lie opposite to them. Eustathius, it is true, is a very late authority, but he had exceptional opportunities of ascertaining what his author really meant.

Taking this mass of evidence into account, fortified as it is by the antecedent probabilities of the case, we are, I think, perfectly justified in assuming that a British people was once on a time more or less permanently settled on that part of the French and Belgian coast nearest to England, and in assuming, further, that these Britons were part of the "Armorican States" of Caesar. Among these states, it is to be noted, are also the Calètes, who may have given their name to Calais, and as late as the last quarter of the fourth century the 'Notitia Imperii' tells us that Armorica still included Rouen.

We have now, I think, safely posited the Britishers, who gave their name alike to Britain and Brittany, on both coasts of the Straits of Dover, and effectually disposed of the myth which derives one set of Britons directly from the other by deriving both from a common stock. But besides these two Britains on the English Channel there is a third Britain which has been very unfairly treated by etymologists. It lies, indeed, on the shores of the blue Mediterranean, but it is a real Britain for all that, and as such deserves attention from its Atlantic homonym.

Latin writers seem all to fight shy of giving a name to the country of the people who occupied the toe of the boot of Italy. The people figure continually in Roman history as the Bruttii, but

from Livy down to the compilers of the 'Notitia Dignitatum' there is no mention of Bruttium or Bruttia as the name of their territory. It is always "the Bruttii," "the province Bruttii," "the field of the Bruttii," the "Bruttian field"—some formula or other which, recognizing that the territory is held by the race, declines to admit that the race has any right to the territory. Greek authors are less squeamish. Polybius sometimes prefers "the Brettian territory," but Brettia is with him, as with Strabo, the recognized Greek name of the country, as Brettioi is of the people. This is very near Procopius's Brittia, but other forms approach still more closely to the usually accepted name of our island. In the extracts of Photius from Diodorus Siculus is a mention of the Brettian cities of Rome—meaning the cities of the Bruttii—and, although Wesseling attributes the word Brettian to the ignorance of transcribers and corrects it into Brettian, still he admits that Brettian is the form he found in Photius's extract. The error, moreover, if error it be, is repeated in the MSS. and early editions of Athenæus, which give us the very word Bretania as the name of the Bruttian territory.\*

Athenæus, it is true, only wrote in the first half of the third century, and Photius made his extracts at a very much later period, so that, even if there has been no error in transcription, no great weight can be attached to their authority. But without relying on the authenticity of forms like Brettian and Bretania, the name Brettia still remains as that by which the country of the Bruttii was known to the Greeks, and the similarity of this to Procopius's Brittia for the country of the Britons—or Bretons, it matters not which—is, I think, sufficient to render doubtful all the etymologies hitherto suggested for the name of Britain. For, as Prof. Rhys was the first to point out, it is certainly a fact that Brittia must have been a real name, as it is exactly the form that would result in that which is the actual Breton name of Brittany—namely Breiz, which cannot be derived from any other known form of the kindred name of our country or its people.†

BROTHER FABIAN.

(To be continued.)

\* Diod. Sic., xxvi. 8 (Wess., ii. p. 514); Ath., 'Deipn.', v. 11 (Dind., i. 208c). In the last passage, the MSS. vary between Brettania and Bretania. Dindorf reads Brettia, but apparently only on Casaubon's authority. The use of the word Bretania in this passage of Athenæus has misled Dr. Henry, 'Hist. of Great Britain,' i. 6; vol. ii. p. 209, where he tells us that it was a British pine which formed the mainmast of the huge ship built by Hieron II. of Syracuse, under the superintendence of Archimedes, as a present for Ptolemy Philopator of Egypt.

† 'Celtic Britain,' p. 210, where it is further pointed out that this fact is inconsistent with the theory that Brittania was peopled from our island.

\* De Belloguet, 'Eth. Gaul., Types Gauloises,' p. 280, &c.

† Pliny, 'N. H.,' iv. 31.

‡ Dion. Per., l. 283. The translation is from the 'Mon. Hist. Brit.,' p. xvi.



## INDEX OF ALE AND BEER SONGS.

For some years past I have been collecting, with a view to publication, all, or nearly all the beer songs, and, incidentally, those on malt and hops. These songs give a fair reflex of the respective times and manners of the periods in which they were written. My collection is not yet perfect; but I herewith send a preliminary list of those I have, should you think the titles worthy of publication. I must add that I am greatly indebted to the pages of 'N. & Q.' for information on the subject. Gratitude is a lively sense of favours to come; if, therefore, some of your readers would kindly supplement my list, they and you will confer a lasting obligation.

A Ballad on Ale (John Gay): While some in epic strains delight.  
 A Bitter Remonstrance: Oh, Mr. Bass, a pretty pass.  
 A Christmase Carol: A bone, a bone, God wot.  
 A Cup of Old Stingo: There's a lusty liquor which.  
 Advice of Hendyng: Hast of bread and ale no lack.  
 A Glass of Old English Ale: They talk about their foreign wines.  
 A Glass of Rich-brown Ale: Let gallants boast their bowers of bliss.  
 A Stave for Bass & Co.: Bass, whose fame is based on beer.  
 Auld Lang Syne: Should auld acquaintance be forgot. And so will We do Now: The winds whistle cold.  
 A Jolly and true Happy Fellow: With my jug in one hand and my pipe in the other.  
 A Franklyn's Dogge (Ingoldaby): A franklyn's dogge leped over a style.  
 Ale, Ale, all Ale: I will sing you a song with a voice as bold.  
 Ale Fairs at Islington: At Islington a fair they hold.  
 An aae will We Yet: Sit ye down here, my cronies, and gie us your crack.  
 A Pot of Porter, Ho: When to old England I came home.  
 A Pot and a Pipe of Tobacco: Some praise taking snuff.  
 Barley Broth (from *Punch*, not a beer song): A basin of barley broth make, make for me.  
 Barley Water (*Punch's* cookery): For a jug of barley water.  
 Beer, a Voice from the Crowd: The minister's tax.  
 Beer, Boys, Beer: Beer, boys, beer, the present scale of prices.  
 Bitter Beer: The subject of my little song.  
 Bob Hobson's Advice to his Son: Bob Hobson sat before the fire.  
 Boniface and Aimwell: Here, tapster, my old Anno Domini broach.  
 Bony Party: Should the French in Newcastle but dare to appear.  
 Burton Ale: What can avail like fine old ale.  
 By the Gaily Circling Glass: By the gaily circling glass.  
 Carols for a Wassel Bowl: A jolly wassel bowl.  
 Carol for a Wassel: Bring us in good ale, and bring us in good ale.  
 Celebration Song (Coronation Song of George IV.): A feast would loyalize the brutes.  
 Christmas Song of Welcome: Now does jolly Janus greet your merriment.  
 Collier Life in Newcastle: They love to feast, drink, play, and game.  
 Daft Pys: The midnight hour is clinking, lads.  
 Dear Sir, this Brown Jug: Dear sir, this brown jug, which now foams with mild ale.

Dialogue between Wine and Beer: Jovial wine exhilarates the heart.  
 Doll the Ale, doll the Ale (wassel song).  
 Drink To-day: Drink to-day and drown all sorrow.  
 Drinking Song: The thirsty earth drinks up the rain.  
 Drink Song (Congreve): Prithee, fill me the glass.  
 Dedication to Brewers: To you, right worshipful the brewers.  
 English Ale: D'ye mind me, I once was a sailor.  
 Gaffer Gray: Ho, why dost thou shiver and shake, Gaffer Gray?  
 Let us sip, and let it slip.  
 Good Ale for my Money: Be merry, my friends, and list awhile.  
 Gude Wife, count the: Gane is the day, and mirks the night.  
 Harvest Home Song: Your hay it is mowed and your corn it is reaped.  
 Hesperides (Herrick): Now, now the mirth comes.  
 Huli Ale (W. Taylor): Long time did a silly old proverb prevail.  
 High and Mighty Commendation of Ale: Not drunken or sober, but neighbour to both.  
 Hunting Song Refrain: The life of a sportsman is free from all care.  
 Hunting Song, second part: If sickness come this physic take.  
 Joe Iredale's Yell: Let Englishmen brag of their rum from Jamaica.  
 John Barleycorne (Burns): There were three kings into the East.  
 John Barleycorn: Those were the days of old.  
 John Dowie's Ale: A' ye who wis on evenings lang.  
 Joan's Ale was New (Restoration Song): Four versions.  
 Joan's Ale: 1. There were six jovial tradesmen; 2. There were three jolly fellows; 3. And then there came in the latter; 4. There was a jolly tinker.  
 John Lapraik's Song: There was a'e song among the rest.  
 Jolly Good Ale and Old (Bishop Still): Let back and side go bare, go bare.  
 Jolly Good Ale and Old (original version): Back and syde goo bare, goo bare.  
 Joys of Drinking: Poor Joe the miller loved good ale.  
 King John's Head (poem): Just at the entrance of the palace gate.  
 Let's have a Peal: Let's have a peal for John Cooke's son.  
 Lr Mraglydd Dafydd Williams y sw: Cymru gwrgv suway a samam harl wech.  
 In Commendation of Warm Beer: We care not what stern grandsires now can say.  
 Lines on an Inn (Shenstone): To thee, fair freedom, I retire.  
 Maypole Ballad: All around the maypole how they trot.  
 Newcastle Beer: When fame brought the news of Great Britain's success.  
 Nottingham Ale: Fair Venus, the goddess of beauty and love.  
 Ode on the Breaking of a China Quart Mug: Whene'er the cruel hand of death.  
 Push about the Pitcher: The silver moon that shines so bright.  
 Praise of Yorkshire Ale: Bacchus having called a parliament of late.  
 Patent Brown Stout: A brewer in a country town.  
 Praise of a Pot of Good Ale: The poor man will praise it, so he hath good cause.  
 Sae will We Yet: Come sit down, my cronies.  
 Scotin's Sons ha'e aye been Free: Blythe, blythe, around the happy.  
 Saint Mungo: St. Mungo was ane famous saint.



Soldier's Drinking Song: With a merry tale sergeants beat the drum.  
 Stanzas from Love's Trials: Then a sheaf of good bread nice and brown as a nut; In the line of your life, good sir knight of the bottle.  
 Submit, Bunch of Grapes: Submit, bunch of grapes, to the strong barlie ear.  
 Suffolk Harvest Home Song: Here's a health unto our master.  
 Another version: Now supper over and all things have pass'd.  
 Todle But and Todle Ben: When I hae a saxpence under my thumb.  
 Tosse the Pot: Tosse the pot, tosse the pot, let us be merry.  
 The Bare-footed Friar: I'll give thee, good fellow, a twelvemonth or twain.  
 The Barley Mow: Here's a health to the barley mow, my brave boys.  
 The Big-bellied Bottle (Burns): No churchman am I, to rail or to rant.  
 The Ale-wife and her Barrel: My mind is vext and sair perplex'd.  
 The Brewer's Coachman: Honest William, an easy and good-natured fellow.  
 Warrington Ale: Your doctors may boast of their lotions.  
 Wassail Songs: 1. Here we come a-wassailing; 2. Wassail, wassail, all over the town.  
 When Arthur first in Court began: When Arthur first in Court began to wear long hanging sleeves.  
 Willie Brewed a Peck o' Mault: Oh, Willie brewed a peck o' mault.  
 Winter Song: When icicles hang by the wall.  
 Up in the Morning Early: Up in the morning, up in the morning.  
 Yorkshire Stingo: He had no Greek or Latin lingo.  
 The Brewer: There's many a clinking song is made.  
 The Brown Bowle: The merrie browne bowle.  
 The Cobbler: A cobbler there was, and he sat in his stall.  
 The Collier's Relaxation: With bousing and laughing and smoking.  
 The Craven Churn Supper Song: God rest you, merry gentlemen.  
 The Dorsetshire Squire: A wealthy squire of Dorsetshire.  
 The Dropsical Man (W. Taylor): A jolly brave toper who cou'd not forbear.  
 The Exciseman: The De'il cam fiddlin' through the town.  
 The Farmer's Wife's Ditty: Ye Londoners who, although so gay.  
 The Good Old Days of Adam and Eve: I sing, I sing, of good times older.  
 The Good Fellows' Frolic: or, the Kent Street Club: Here's a crew of jovial blades.  
 The Rigs o' Barley: It was upon a Lammas Night.  
 The Rise in Ale: a Bitter Wail.  
 The Social Bowl: Merry, mantling social bowl.  
 The Social Cup: The gloaming saw us a' sit down.  
 The Sun's Darling (1623): Cast away care, he that loves sorrow.  
 Teetotism and Cattle: When forty-six cattle have perish'd by water.  
 The Thresher (Dibdin): Can any king be half so great.  
 Three Beggars' Song: To the wedding, to the wedding.  
 Three Man Song (1600): Cold's the night, wet the rain.  
 The Glories of the Contested Election: Ye freemen all, with heart and voice.  
 The Haymakers' Song: Come, neighbours, now we've made our hay.  
 The Inconstant Lover: From church the fond couple adjourn'd to the "Crown."

The Harrow and the Plough: Let the scythe and sickle lie.  
 The Jolly Fellow: Come, landlord, fill the flowing bowl.  
 The Leather Bottel: God bless the cow and the old cow's horn.  
 The Littel Barlie Corne': Come, and do not musing stand.  
 The Lover's Farewell to Pale Ale: Farewell, my bright, my brisk, my pale.  
 The Military Toper: How stands the glass around?  
 The Player's Song: The nut brown ale, the nut brown ale.  
 The Praise of Ale: Come all ye brave knights.  
 The Praise of Hull Ale: Let's wet the whistle of the muse.  
 The Fumbler's Rant.

W. T. MARCHANT.

10, Windermere Road, Upper Holloway.

HOCK-TIDE.—In 1546 the churchwardens of Bechingley entered among their receipts:—

"Item recevid of the hoguel money at the feast of the Nativite of our lord God in the xxvijth yere of the reign of Kyng Henry the viijth xxiiij vj4."—J. R. Daniel-Tyssen, 'Surrey Church Notes,' 1869, p. 101.

The Hoke-Days were movable feasts, at the discretion of the people, but were not unusually held a fortnight after Easter. Money was gathered on these days for the repairs of parish churches; see more in Brand, ed. Bohn, i. 184-191.

W. C. B.

BILLIARDS. (See 7th S. i. 238.)—MR. JULIAN MARSHALL quotes the statement in 'Annals of Gaming,' published in 1775, "It is a game newly introduced from France." The following entry may, therefore, be found interesting. I take it from a manuscript "expense book" of James Masters, Esq., of Yotes Court, Mereworth, county Kent (the present owner of which is his descendant Viscount Torrington), which goes to prove that the game was in vogue more than a hundred years earlier:—

"December 21, 1661. For 4 ya[rds] &  $\frac{1}{2}$  of Greene Cloath to cover my Billyard table at 10<sup>s</sup> y<sup>e</sup> yard, 02. 05. 00."

"Feb. 12, 1661/2. For 2 Billyard Sticks, 2 balls, Ring & porch, 00. 18. 00."

D. M.

A NEW SIGN: a Desirable Addition to our Caligraphic Resources.—I have often felt the want of an expressive sign, familiar enough to phonographers—a wavy form ( $\frac{1}{2}$ ) which means, "This is not to be taken quite seriously." We employ in "longhand" the exclamation point (!) and the sign of interrogation (?), and you may readily imagine how much we should lose if both or either of these signs were not in ordinary usage. Everything that tends to make written communication more naturally expressive is a direct gain to this valuable medium for the conveyance of thought. I have frequently had to strike my pen through a sentence in letters to friends for fear that a remark



made in jest should be received as written seriously—the adoption of this sign would have saved half a page of explanations which, after all, do but poorly convey what one really wished to make clear—"brevity is the soul of wit."

I fear my meaning is rather obscure, but I must not encroach further upon your space in making a communication of this character. Those of your readers who write phonography will, I am sure, bear me out in saying that their vocabulary is very much enriched by the simple addition of  $\frac{1}{2}$ .

E. J. BAILLIE, F.L.S.

Chester.

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A. De Morgan, 'On the Ecclesiastical Calendar,' in the *Comp. to the Brit. Almanack*, 1845, and the *Book of Almanacks*, by the same.

W. C. B.

MONUMENTAL TABLETS.—Last year I came across the following monumental tablets in a stonemason's yard in Essex—but where they came from the proprietor could not tell me; they were there when he took the business. He was kind enough to allow me to take notes and rubbings of them. I merely give names, dates, and coats. Should they be of any interest to your readers I would with pleasure give fuller details:—1. Hermann Pohlman, 1689. 2. Anne Penelope, widow of Wm. Falkener and wife of Herman Pohlman, 1734. Coat on each: Demi-man, with a sort of mandarin hat on, holding a branch of ....., impaling a two-headed eagle displayed. 3. Ambrose, dau. of George Michelsen, widow of Rev. P. J. Borneman and wife of John Collett, 1740. Coat: on a chev. (I voided) between three hinds trippant as many annulets; impaling, per pale the sun in splendour. 4. Claudius Heide, 1772. If I remember rightly there was another

tablet, but illegible. I should be glad of any particulars for my own sheets.

J. G. BRADFORD.

DE LA POLE, EARLS AND DUKES OF SUFFOLK.—The following are the only notes in the *Antiquary* I can find: Vol. iv. p. 221, on the destruction of the residence and counting-house of the De la Poles situated in High Street, Hull; and vol. v., in the article on 'The Holy Ghost Chapel and Marie Cufaude' (p. 239), some mention of the Pole family, which evoked two notes in vol. vi., at pp. 183, 229. At the last reference Mr. J. H. Round hopes before long to contribute "a note on the true pedigree of Pole." This note has not yet appeared. There is an account of "The De la Poles" in 'Vicissitudes of Families,' by Sir Bernard Burke, vol. ii. pp. 180–202, and also in Skelton's 'Antiquities of Oxfordshire' (1823), Ewelme Hundred, pp. 2, 3, 4, and 5. In the same work (Banbury Hundred, p. 7) the family is mentioned with reference to the Great Bourton estate, which passed through the De la Pole family.

ALPHA.

HISTORICAL BUILDINGS IN LONDON.—A few years since a praiseworthy attempt was made (by the Society of Arts, I believe) to indicate, mainly for the benefit of sightseers and tourists, the houses in London in which very eminent persons had been born or had resided. It is much to be desired that this useful enterprise should be persisted in. For example, there is no mark upon the house near Golden Square in which William Blake, the poet-artist, was born, and many other shrines of great interest might be mentioned which are also unmarked. Would the Society of Arts kindly take up this matter, and appoint a small sub-committee for perpetuating the memory of historical houses in London?

R. DENNY URLIN.

Kensington.

RUSKINIANA.—In the interest of bibliographers let 'N. & Q.' note that an interesting letter on "Willie's Tale" in 'Redgauntlet' appears in Lieut.-Col. Fergusson's book 'The Laird of Lag: a Life Sketch,' 1886, pp. 181–2, addressed to Col. Fergusson and dated January 24, 1885.

WILLIAM GEORGE BLACK.

STOCKS.—I see in W. C. B.'s note on 'The Village Green' ('N. & Q.,' 7th S. i. 174) that "new stocks were erected so lately as 1805" at Newland, near Malvern. I have not ascertained when punishment in the stocks was put an end to, but I well remember seeing in 1852 new stocks set up next the old ones in the village of Cogenhoe, near Northampton. I never had the pleasure of seeing any one in either of these racks, and when I visited the parish last summer both of them had vanished.

ALBERT HARTSHORNE.



LATIN VERSION OF "WHEN A TWISTER A-TWISTING," &c.—The following Latin rendering of the French lines "Quand un cordier en cordant," &c., by the present Dean of Lincoln, reproduces the verbal play of the original with sufficient skill to merit a place in your pages:—

Torquem si tortor torquens contorserit, illi,  
Qui torquem torquet, sint tria torta manu;  
Sed si de tortis tortum detorserit unum  
Tortum detorquens torta retorta facit.

For the sake of those to whom the original is not familiar, I append it, as well as the clever English version attributed both to Porson and Parr:—

Quand un cordier en cordant veut se corder une corde,  
Pour cordant sa corde trois cordons il accorde;  
Mais si un de ces cordons qu'il accorde décorde,  
Le cordon qui décorde décorde la corde.

When a twister a-twisting would twist him a twist,  
For twisting his twist three twines doth he twist;  
But if one of the twines that he twisteth untwist,  
The twine that untwisteth untwisteth the twist.

EDMUND VENABLES.

SIXTEENTH CENTURY POEM.—The enclosed, under date 1535, is from the miscellaneous papers of Christ Church Priory, Canterbury. The spelling is carefully copied:—

This nyght last past,  
Where I was last,  
I left my joye behinde.  
Such love is cast  
While liff doyth last,  
She hath both hart and mind.  
Her bewtie pure  
I kepe inewre,  
Her goodly face I see;  
She may be sure  
While I endure  
Her lover will I be.  
There is nothyng  
In erthe reyning  
So much nye unto me  
As my swete swetyng,  
Whom above all thing  
I love most hartely.  
Crist wold I myght  
With her all nyght  
Onse lye & take her rest;  
Then as best eight  
Throwth wold I plight  
With her that I love best.  
finis.

JAMES E. THOROLD ROGERS.

House of Commons.

GOETHE AND A CLASSICAL EDUCATION.—I am in want of a passage of Goethe's, known to me only by the following translation:—

"Puisse l'étude de l'antiquité grecque et romaine demeurer toujours à la base de toute culture supérieure! Les antiquités de la Chine, de l'Inde, de l'Égypte, ne seront jamais que de curiosités; on fait toujours bien d'en prendre connaissance et de les révéler aux autres; mais elles ne porteront jamais que bien peu de fruits pour notre culture morale et esthétique."

I should feel much obliged by an exact reference to the locality of this extract, with a copy of the original words, and of any brief context confirming or in any way affecting the wish and opinion here expressed, and with an English translation.

JOHN W. BONE, F.S.A.

PREDICTION APPLICABLE TO THIS YEAR.—In the church at Oberem-mal, near Prevon, in Germany, is the following inscription, centuries old, in stone:—

"When Mark shall bring us Easter, and Anthony shall sing praises at Pentecost, and John shall swing the censers at the Feast of Corpus Domini, then shall the whole earth resound with weepings and wailings."

A.D. 1886: Easter falls on St. Mark's Day, April 25; Pentecost on St. Anthony of Padua, June 13; St. John Baptist on Corpus Christi, June 24.

W. E. BUCKLEY.

ODD BLUNDER OF THACKERAY.—I find the following in the *Slough Observer* of March 20, 1886:—

"One of the most curious blunders made by an author was that by Thackeray, when collecting material for his 'Irish Sketch Book.' Driving along a road, he saw at due intervals posts set up with the letters 'G.P.O.' upon them. Overtaking a peasant, he inquired the meaning of those initials, and was gravely informed that they stood for 'God Preserve O'Connell'! Out came the tourist's note-book, in which a memorandum was at once jotted down of the curious statement. In the first edition of the sketches the fact was duly mentioned, but it was suppressed in all the subsequent issues, owing to the tardy discovery that the initials stood for 'General Post Office,' indicating that the highway was a post-road."

This appears to me so unlikely a blunder to be made by so sensible a man, that I should be glad to have it verified or contradicted by a possessor of the first edition.

G. B.

Upton, Slough.

FURMETY ON GOOD FRIDAY.—In an account of "Charley Strickson" that appeared in the *Peterborough Advertiser*, March 6, there is a passage worth quoting in these pages. Strickson was an eccentric shoemaker, who lived at Stanground, near Peterborough, and died about the year 1858, aged seventy:—

"Mr. Strickson will be identified by the older residents of Peterborough from the fact of his having for many years followed an old custom of retailing frumenty (or fromaty) on Good Friday mornings. The receipt for this ancient 'mess of pottage' he always declared had descended through his family for generations, which he alone considered indisputable testimony of its quality. As his yearly rounds provoked no opposition, it may be assumed that his frumenty was all that could be desired, and with him appears to have died his receipt and the annual custom in Peterborough."

Frumety was a common dish for Christmas Day, but its use on Good Friday is (I fancy) rare. As a Lenten dish, it was popular on Mid-Lent, or "Mothering Sunday."

CUTHBERT BENE.



### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"PRIDE'S PURGE."—What was the actual number of members of the House of Commons secluded on the memorable December 6 and 7, 1648; and where shall I meet with a complete list of their names? In one of his numerous tracts William Prynne gives the number as "above forty of them were imprisoned and above a hundred more of them forcibly secluded" on the two days; but elsewhere he says, "Above two hundred were kept away by force." The latter must be nearer the correct number, inasmuch as in his 'Exact Alphabetical List of the Old and New Secluded Members,' printed in 1660, Prynne names some 203 as then surviving, but who were not permitted to return to Westminster with the "Ramp" in May, 1659. This list is a good one; but several had, of course, died in the preceding ten years.

W. D. PINK.

PRONUNCIATION IN THE TIME OF CHAUCER.—Will a reader kindly inform me to what extent it is generally considered right to conform to such rules as those laid down by Mr. A. J. Ellis in his work on this subject? In some respects (as in the word *creature*, three syllables, and in some cases of *e* final) it seems imperative to follow his directions in order to preserve the metre; but how are we to treat such words as *late*, *wait*, *mine*, for which it seems we are to read *lah*, *wah-ee*, *meen*, or nearly so?

EDWIN W. THOMSON.

Camden Road.

"A. P." AUTHOR OF AN 'APPENDIX' TO 'THE AGREEMENT OF THE PEOPLE,' 1648-9.—Who was the author of this tract, which was published against the views of Ireton and Cromwell in the historic paper called 'The Agreement of the People'? The appendix was licensed January 24, 1648-9, and there is a copy in the Chetham Library (No. 9979).

JOHN E. BAILEY.

Stretford, Manchester.

WATER-MARK ON PAPER.—Can any of your readers enlighten me as to the date of a water-mark upon writing-paper, the name Radway?

F. W. C.

POPULATION OF THE WORLD.—Has any estimate been attempted of the total number of the human race from the Creation to the present century, accepting the Mosaic account of the Creation and the Deluge? I am in search of such an estimate; can you help me?

R. ANDERSON.

[We believe that the first serious attempt to estimate the population of the world was made some twenty years ago by two German statisticians, who then calculated the total number of the human race to be about twelve

hundred millions. A revised estimate, published last year, brought it up to fourteen hundred millions. Your question is, we fear, incapable of being answered.]

BAMBERG MISSAL: DERRY CHELSEA VASES.—Can you help to restore a fine canon of the celebrated Bamberg Missal on vellum to the copy that has lost it, or bring together four fine oviform blue, gold, and white Derby Chelsea vases, which would probably be marked with gold anchor, and their blue, gold, and white stands marked No. 10? You will do a good work if you can.

J. C. J.

MATTHEW PATTESON, c. 1640.—Who was this person. In a quarto copy of Bacon's "Essays," newly enlarged, printed by John Haviland in the Little Old Bayly," which seems to be the edition of 1632, there are some MS. notes, said to be in the handwriting of Philip, Earl of Pembroke, who died in 1650. The first note, written in the margin of the dedication to the Duke of Buckingham, is as follows: "Judicious Mathew Patteson dead three years ago at Brussels though ye last yet not ye least admyrer of nobility & forwarder of Herauldry & all Sem'inary acts and Jesuiticall Projects."

JOHN E. BAILEY.

Stretford, Manchester.

ROYALIST FAMILIES OF YORKSHIRE.—Where can I obtain particulars regarding the Royalist Yorkshire families whose estates were confiscated during the Commonwealth? The Index Society has published several names, but no information regarding places of residence.

B. G.

'REGISTRUM HONORIS DE RICHMOND,' FOLIO, 1722, P. 1.—Will some of your correspondents who may have access to this work oblige me with the names and arms of the knights to whom the Count de Bretagne is represented as distributing his lands? It would interest many readers of 'N. & Q.' The illustration is believed to be a genuine painting of the time of Edward I.

HERMENGARDE.

"HATCHMENT DOWN!"—Can any of your readers oblige me with a list of those Knights of the Garter who have been degraded?

JOHN ALT PORTER.

31, Store Street, Bedford Square.

"ANDREW MILLAR'S LUGGER."—Could you give me any hint what the term "Andrew Millar's lugger" (see 'Merchant of Venice,' I. i. 27, "My wealthy Andrew") means, and whence it is derived? I suppose it is a maritime slang word; is it not?

F. A. LEO.

[Admiral Smyth's 'Sailors' Word-Book' says *Andr. w* or *Andrew Millar* is a cant name for a man-of-war and also for Government and Government authorities. We shall be glad if any correspondent can supply PROF. LEO with further information.]

MACAULAY'S 'ARMADA.'—In the *Boy's Own Paper* for January 30, 1886, this notable ballad-



fragment is published, with a "completion" by Rev. H. C. Leonard, M.A., the following introductory note being given:—

"Those who love English ballad poetry—and what boy does not?—will often have regretted that Lord Macaulay should have left unfinished his treatment of so promising a theme as the story of the Great Armada. Notwithstanding the fact that the poet-historian carried his brilliant narrative no further than the night-alarm preceding the great events which followed it, his ballad, from the time of its first appearance in 1832, took rank as an English classic. To the seventy-four lines of the 'Fragment,' a hundred and fifty-six are now added, in which the story of England's deliverance is told to its close, with careful regard to historic accuracy, and with an attempt to catch the spirit of the prelude."

It is not my object to criticize this completion of this stirring piece, but simply to ask if your readers can refer me to any other writers who have done similar work, building a superstructure on the foundation laid by our great historian. I have a recollection of one such effort, as I saw some years ago in a literary paper a completion of Macaulay's 'Armada' by a well-known ballad-writer, Dr. Mackay. I have, however, missed the cutting and lost the reference. Perhaps one of your readers can inform me if it was published, and where; and others may be able to furnish information as to other efforts in a similar direction.

W. H. K. W.

Plymouth.

DE PERCHEVAL AND DE HORSEY FAMILIES.—Is it known whether these family names were originally the same? Is De Horsey merely the Anglicized form of De Percheval. The ancient arms borne by the latter were a chevron between three nags' heads, which were probably adopted in allusion to the name of Percheval or Percival. Are the arms of the De Horseys the same? In Mr. George's account of Lytes Carey Manor, county of Somerset, he says the finials of the gables in the east front—one a swan with wings expanded, the other a horse sejant, each supporting a shield—are modifications of the crests of the Lyte and the Horsey families.

T. W. CAREY.

#### THE BLUE ROSE.—

"Plusieurs auteurs ont signalé une rose bleu de ciel, très commune, disent-ils, en Italie, ou ils l'ont vue. Elle est aujourd'hui parfaitement inconnue et tout porte à croire qu'elle n'a jamais existé."—Alphonse Karr, "La Rose," in "La Promenade des Anglais."

In what authors may we find mention of the blue rose?

J. MASKELL.

THE LAST EARL OF ANGLESEA.—Burke, in his 'Extinct Peerage,' after giving a short account of the celebrated Annesley trials (1765 to 1772), says that the above title may be said to have become extinct at the death of Richard, Earl of Anglesea, Baron Newport Pagnel in Great Britain, Viscount Valentin, Baron Mountmorris and Altham in Ire-

land, which occurred 1761, his son Arthur having succeeded to the Irish titles, but his claim to the earldom of Anglesea having been rejected by the English House of Lords. Earl Richard, however, had another son Richard (half brother of said Arthur), who unsuccessfully opposed Arthur's claim to the Irish honours in 1771-2, after the decision of the English House of Lords against Arthur's claim to the English honours; and there is a strong tradition among the descendants in the female line of the said Richard that he actually sat in the English House of Lords as Earl of Anglesea and Baron of Newport Pagnel, although (owing to his brother Arthur enjoying the property and Irish honours) he was known in Ireland only as Richard Annesley, Esq. This Richard married Mary Tottenham, sister of the first Marquis of Ely, by whom he had three daughters but no son. He was murdered in the Irish rebellion of 1798. Can any one tell me if there is any record in the House of Lords of his having sat there as Earl of Anglesea any time between 1761 and 1799?

SYDNEY A. READE.

1, Queen's Terrace, Mount Rudolf, Exeter.

EDYE FAMILY.—Can any of your readers furnish me with any information concerning this family? The name has been variously spelt, such as Eddy (1556), Edey (1590), Edey (1640), Edie (1651), &c. The family has been domiciled for centuries in Devonshire and Somersetshire. Extracts from registers, copies of Nonconformist entries, and loans of manuscripts, &c., are solicited.

L. EDYE.

Athenæum Club, Liverpool.

[Correspondents will please reply direct.]

BRIGADIER MACKINTOSH OF BORLUM.—Is anything known concerning the history of this soldier, who played a conspicuous part in the outbreak of 1715, and was apparently one of the few commanders of the insurgents who possessed military experience and skill? He was amongst those who surrendered unconditionally at Preston; and after being committed to Newgate in company with General Forster the pair succeeded in effecting their escape. Pitts, the governor of the prison, was tried for his life as an accessory, but acquitted. He seems to be alluded to under the following disguise in Allibone's 'Dictionary of Authors':—

"Mac Intosh, Borland, Brigadier. Essays on Ways and Means for Inclosing, Fallowing, Planting, &c., in Scotland, &c., Edin., 1729, 8vo.

"The author seems to have entertained very sound views and enlarged comprehension" (Donaldson, 'Agricult. Biog.', 1854, 48)." Vol. ii. 1171.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

FRICCA.—Whence came, and what has become of *fricca*—a crier, preacher, which I find set down in Bosworth's 'Anglo-Saxon and English Dic-



tionary'? Mr. Mark Antony Lower ('Patronymica Britannica') credited it with surviving issue in the surname Fricker, to which the German Frickenhaus looks as if it bore some relationship. ST. SWITHIN.

RAWLINSON.—Where shall I find anything about Thomas Rawlinson, the bibliophile, beyond what is to be had in Chalmers's 'Biog. Dict.,' the two French universal biographies, the ill-natured paper in the *Tatler*, and the funny story about the four rooms full of books in Gray's Inn? I know that his father Daniel was buried in the desecrated church of St. Dionis; also, of course, of the sale of his books at St. Paul's Coffee House. Dibdin's 'Bibliomania' I have not seen. O. A. WARD.  
Haverstock Hill.

'IMMORTALITY OF GARRICK.'—I have a line engraving, entitled as above, G. Carter del. pinxit, the landscape engraved by S. Smith, the figures engraved by J. Caldwell; then follows the inscription "'Immortality of Garrick,' published as the Act directs January 29, 1783, by G. Carter, Margaret Street, Cavendish Square." On the left is represented the spirit of Garrick being borne away by angelic figures from an open sepulchre presided over at each end by two female deities; on the right is represented twelve male and five female figures, all in theatrical costumes. The figure of Shakespeare is seen descending the hill between Tragedy and Comedy, each bearing immortelles. On the distant hill above is Apollo with six other figures. Are the seventeen figures in the body of the plate to the right intended for portraits of actors then living; and, if so, whom do they represent? Is this, or not, a well-known print? I can find no mention of this subject. Pilkington mentions G. Carter.

J. W. JARVIS.

Avon House, Manor Road, Holloway, N.

CUSTOM IN DERBYSHIRE.—On the anniversary of the dedication of the parish church of Christ Church, Burbage, near Buxton, the clergy with the choir clasp hands and walk round the church. Query, the origin of this custom? W. G. P.

[See 5th S. vi. 308, 436, 520; vii. 38.]

BREAKSPPEAR.—Can any one inform me whether there is any real connexion between Adrian IV. and an English family of the same name, well known at the beginning of this century in legitimist circles in Paris, and recognized by the court of the Vatican as the representatives of the family of Nicholas Breakspear? About the year 1818 the Pope offered Mr. William Henry Brakspear (late of Henley, Oxon), who was then at the Polytechnique, to make him a count of the Holy Roman Empire in consideration of his descent. This offer was refused, because Mr. Brakspear intended to live in England, and did not

consider that his position there would enable him to support the dignity. Some members, however, of the family settled in France, among others his sister Elizabeth, who married the Comte de Sabatière. Her house was one of those that afforded shelter and a hiding-place to the unfortunate Duchesse de Berri after her unsuccessful rising. I should be much obliged to any of your readers who could supply me with authentic information either about the family of Nicholas Breakspear or of these later Brakspears of Henley. J. H. G.

"DOLLY'S."—In a recent announcement of a reprint of the first edition of 'The Vicar of Wakefield' it is stated that Dr. Johnson and Dr. Goldsmith frequented "Dolly's chop-house." Is there any record of their having done so? I have searched, but have failed to find any.

JAMES WM. COOK.

Snaresbrook.

TOM PAINE'S 'COMMON SENSE.'—Can any reader inform me in whose possession the original MS. of this celebrated pamphlet is, and whether it is in the author's handwriting? E. W. C.

### Replies.

#### ANGLO-SAXON NAMES.

(7th S. i. 209.)

Verstegan, in his 'Restitution of Decayed Intelligence' (1605, Antwerp), p. 266, in his eighth chapter, on the "Etymologies of our Saxon Proper Names," says: "I fynd *Os* and *Hus* in the old Teutonic to bee both now modernly with us *houses*. *Osmund*, then, is the mouth of the hows, the speaker for his familie. *Oswald* is a ruler or menager of the affaires of the hows. *Oswine*, it might otherwise bee *Hows-wine*, that is beloved of his hows or familie." Camden also, in his 'Remaines,' the first edition of which work was published in 1605, takes the same view, and in accordance with it explains Osbern, Osbert, Oswald, Osmund, save that he makes this last = House peace. As these authors wrote independently of each other, they must have had some common source of information upon which they relied, and as both refer in general terms to previous writers on names and their etymologies, it would be interesting to ascertain who first ventured on identifying *os* with *hus*, an utterly erroneous supposition. A better day dawned when J. M. Kemble turned his attention to the subject and wrote his paper on 'The Names, Surnames, and Nicknames of the Anglo-Saxons,' which was read at Winchester before the Archaeological Institute in September, 1845, and published in 1846. He therein lays it down as a general rule that "pure Anglo-Saxon names are compounds made up of two adjectives, as *Æðel-heah*, two substantives, as *Wulf-helm*, or an adjective and a substan-



tive, as *Æðel-stán*, *Wulf-heáh*; and that verbs and particles do not enter into the composition of names. These compound words, therefore, are translatable and intelligible. The Anglo-Saxon names, too, have a law of recurrence, from the desire of great families to perpetuate a noble name which was connected with the glories of the country, and had been distinguished in the arts of war or peace, by military prowess, or successful civil government. As an example he says: "Of the seven sons of *Æðelfrīð*, King of Northumberland, five bore names compounded with *Os*, thus, *Oslaf*, *Oslác*, *Oswald*, *Oswin*, and *Oswidu*. In the successions of the same royal family we find the male names *Osfrīð*, *Oswine*, *Osríc*, *Osræd*, *Oswulf*, *Osbald*, and *Osbeorht*, and the female name *Osðryð*; and some of these are repeated several times." Then in a note he adds: "*Os*, semideus, Gothic *Ans*: thus A.S. *Osláf*, Goth. *Ansilais*. This word is nearly peculiar to the royal (god-born) race of Northumberland, and occurs rarely in the south of England; and where it does it is rather of Jutish and Angle than Saxon character." This view is adopted by Ferguson in his 'Teutonic Name System' (1864), who says that the Old Norse *as*, Ang.-Saxon *ós*, Goth. and High. Germ. *ans*, may be, perhaps, connected with the Sanscrit *as*, to be, giving it the meaning of the self-existing. In Old Norse *as* was a general title prefixed to the names of all the principal gods; thus Thor is called *Asa-Thor*, while Odin is called by pre-eminence *The As*. In the *Anses* of the Goths the sense seems to be a little lower, and more that of demi-god, while the A.-S. *ós* is rendered by Bosworth, perhaps rather under its meaning, as hero. At first, probably, it was confined to those who claimed to be descendants of Odin, and though all the founders of the Anglo-Saxon kingdoms claimed such descent, yet it was only in the Northumbrian branch that the word was common (Ferguson, p. 112).

W. E. BUCKLEY.

The inquiry into the meaning and relations of the prefix *ós* possesses considerable interest and opens out a wide field of investigation, on which I take leave to offer the following observations.

First let me eliminate from the discussion the idea that *ós* is in any way connected with A.-S. *hús*, house. There is not the slightest analogy between the two syllables, nor any connexion in the ideas expressed.

*Os* is a purely Teutonic word, and is confined to the Low German, principally Anglo-Saxon, speech, in which it only exists as a prefix to names, either personal or local. It is omitted in Bosworth's edition of 1838, but will be found in that of 1852, with a note of interrogation and a vague reference to Grimm's 'Deutsche Grammatik,' which is very like a reference to a needle in a bundle of hay. Ettmüller's elaborate 'Lexicon' does not contain

it, nor does it occur in Skeat's list of A.-S. prefixes at the end of his 'Dictionary.' Stratmann gives it correctly, with its Norse equivalent.

In England this prefix is very common before the Conquest in personal names, e.g., *Oswald*, *Oswy*, *Osmund*, *Osgood*. It is found in numerous place-names, such as *Osbaston*, *Osmaston*, *Osbaldston*, *Osbourn*, *Oscroft*, &c.

It is rather singular that in Taylor's volume on 'Names and Places' there is not the slightest reference to so common a prefix.

Let us next inquire what is the original meaning of the particle *ós*, and in what relation it stands to similar particles or prefixes in the kindred Teutonic tongues.

Wachter ('Glossarium Germanicum') says: "*Os*, in nominibus propriis Alamannorum, videtur idem denotare quod Cambris *od*, i.e., excellens, præstans, egregius. Inde *Osmund* = vir præstans, *Oswald* = tutor egregius." The Alemanni were a mixture of races (All-men), containing a strong Low German or Saxon element.

In Old High German the analogous prefix is *as*, in Gothic *ans*, in Icelandic or Old Norse it appears as *áss*.

In English we have many place-names with the prefix *ás*, some of them of decidedly Norse origin, such as *Asby*, *Ascott*, *Asgarby*. The latter, indeed, is identical with Norse *Asgarthr*, the home of the gods in the Northern mythology. Jornandes ('De Gothorum Origine') says: "Gothi proceres suos quasi qui fortunâ vincebant, non pares homines, sed semi-deos id est *Anses*, vocavere."

Wachter (sub voc. "*As*") says: "Præter unum et verum Deum multi celebrantur *Asæ*, qui etiam natura Dii non sint, Dii tamen vocantur ab ido ai tris, præcipue a Germanis borealibus."

So Gabelenz ('Glossarium Gothicum') explains *Ans*, Heros, Halbgott.

Odin was called *As* by pre-eminence, Thor *Asa-Thor*, as somewhat subordinate.

Miss Yonge ('Hist. of Christian Names') has some interesting observations on the prefixes *as* and *os* in their mythological relations.

Is it possible to pursue the inquiry further, and trace the term to its primary source?

We naturally look to Sanskrit, as the elder sister of the Aryan tongues, for light from the dawn of etymology, but not with entire success. Mr. Ferguson ('Teutonic Name System') asks, "Can we venture to connect it with Sansk. *as*, to be, giving it the meaning of the self-existing?"

Fick ('Wortschatz der Germ. Sprachenheit') connects, or rather compares, *as* or *os* with Zend *anhū* (Herr-Gott) and Gallic *H-esu-s*. The prefix *O* in Runic inscriptions corresponds with *ós* or *as*.

Graff ('Althochdeutscher Sprachschatz') says: "Nord *ás*, Angels. *ós*, numen, eine Gottheit." He refers to Sansk. *yas*, niti, to shine.

Bopp ('Glossarium Sanscritum') adopts the



same origin of *yas'as*, from a last root *yas'*, which he connects with Zend *ā-yēs-ē* and Cymric *tesin*, radiant, glorious.

It must be noted that the accented *á* in Old Norse was pronounced like English *o*, which thus identifies the two prefixes.

Perhaps these few remarks may give a little aid to your correspondent in coming to a conclusion.

J. A. PICTON.

Sandyknowe, Wavertree.

The suggestion that the *ós* of Anglo-Saxon names is derived from *hús*, a house, is only another example of the ridiculous etymologies propounded in England. Prof. Skeat has given the death-blow to a vast amount of similar nonsense in the main branch of English etymology; but the field of local and personal names is overgrown with a rank crop of speculations that defy all philological principles and common sense. One has only to pick up an English book upon either of these subjects to see what nonsense is offered to the British public. The explanation of this lamentable state of affairs is that these books are almost without exception written by men with absolutely no qualification for the task they undertake. In most cases their sole equipment seems to be the possession of an indifferent Anglo-Saxon dictionary. In the subject of personal names there is very little excuse for this helpless blundering, for the Anglo-Saxon name-system is an integral part of the common Teutonic name-system. So that, with an indispensable knowledge of phonetics, it is possible to check results at almost every stage by comparison with the names of other Teutonic tribes.

The stem *ós* affords a very good illustration of this. It is a well-known fact that *n* has a very strong tendency in Anglo-Saxon to disappear before *s*, and that this disappearance lengthens the preceding vowel. Hence we can at once predicate that *ós* stands for an older *ons*, and, as *a* before a nasal frequently becomes open *o* (Sweet's "tagged *o*"), we can restore *ons* to a still older *ans*. Now if we turn to the Old High German, the Frankish, Gothic, or Lombardic names, we find many instances of names compounded with *ans*. So that he who suggested that the A.-S. *ós* was from *hús* actually supposed that *hús* and *ans* were identical! This would probably be too much for the credulity of even the typical "etymologist."

This A.-S. *ós*, plural *és*, is thus the same word as the Icelandic *ás*, plural *æsir*; Old High German *ans*, plural *ensi*, which forms suggest a Gothic *\*ans*, plural *\*anzeis*. From the well-known passage of Jordanes we learn that these Gothic *anzeis* (*ansis* in his text) were half-gods, but in the other tongues they were simply heathen gods. In cap. 14 Jordanes mentions an *Ans-ila* in the pedigree of Theodric the Great. This is the same name as the A.-S. *Ésla*, the grandfather of Cerdic the West Saxon. With

this use of *ós*=a god in compounding names may be compared the A.-S. names in Ælf and God, the Greek names in Θεός, and the Sanskrit names in Deva (=Deu-s). W. H. STEVENSON.

The prefix *ós*, or, more correctly, the first part of Anglo-Saxon compound proper names of persons formed by *ós*, has certainly nothing to do with *hús*, but belongs to the same common Teutonic words as Old Norse *áss* and a Gothic root preserved in the Latin *ans-es* of Jornandes, and means originally the *ases*, the old heathen gods, especially Odin, Loki, and Thor, afterwards the demi-gods and deified heroes. "The word appears in the English names Osborn, Oswald, &c., in Old German proper names, with *n*, e. g., *Ansgār*=A.-S. *Oscar*" (cf. Dr. Vigfusson's 'Icelandic Dictionary,' p. 46).

H. KREBS.

Oxford.

The A.-S. prefix *ós* in proper names corresponds to O.N. *ás* and the Gothic *ansi*, and means god. Thus Ansovald (divine rule) answers to O.N. Asvalldr, A.-S. Osveald, and English Oswald. So, again, Ansemund, Asmundr, and Osmund (divine protection), from which we obtain the name of the *Osmunda regalis*, the royal fern, sacred to Odin, are dialectic forms of one and the same name. The fanciful derivation from *house* given by old authors belongs to the days of prescientific etymology. See Förstemann, 'Altdeutsches Namenbuch,' vol. i. pp. 101-112, where the matter is fully discussed. Cf. Fick, 'Vergleichendes Wörterbuch,' pt. vii. p. 18; Ferguson, 'Surnames as a Science,' p. 57; Yonge, 'Christian Names,' vol. ii. pp. 180-185.

ISAAC TAYLOR.

The true meaning of *ós* in personal names will be found in Wachter or Meidinger.

R. S. CHARNOCK.

Nice.

FUNNY BONE (7th S. i. 249).—I quite agree with MR. TERRY that this expression has arisen rather from the "funny tingling sensation" produced when the elbow is struck in the immediate neighbourhood of the inner condyle (or protuberance) of the humerus (or bone of the upper arm), than, as Dr. Brewer suggests, from a mere "pun on the word *humerus*," though the suggestion is both ingenious and funny, and may have some amount of truth in it. But MR. TERRY is mistaken when he supposes that the funny sensation is due to "the ligament of the bone" having been struck. Ligaments are dry, unyielding, inelastic bands, out of which nothing *humorous* is to be got. It is a nerve, the ulnar nerve, which, when struck, gives rise to the peculiar sensation, and I will quote what Erasmus Wilson (in his 'Anatomist's Vade-Mecum') says upon the subject, when describing the course of the ulnar nerve. His words are: "At the elbow it is superficial, and supported



by the inner condyle, against which it is easily compressed, giving rise to the thrilling sensation along the inner side of the fore-arm and little finger,\* ascribed to striking the *funny bone*." If, therefore, any bone is entitled to be called the *funny bone*, it is certainly not the *whole* of the humerus, but only that part of it, the inner condyle,† which is sure to be struck by any blow giving rise to the peculiar sensation above described; and, accordingly, in Clifton and Grimaux's 'Fr. and Eng. and Eng. and Fr. Dict.' I find "Funny bone.....condyle interne de l'humérus."

F. CHANCE.

Sydenham Hill.

The "funny" sensation is caused by striking the ulnar nerve at a point where it has bone immediately under it and little but skin over it. The ligaments are devoid of sensation. An old dissecting-room conundrum for first-year's students is, or used to be, "Why is the *funny bone* so called? Because it borders on the humerus." J. T. F.

Winterton, Doncaster.

Probably *os humeri* is a humorous derivation, but it is curious that neither Skinner, Junius, Minshew, nor Wachter gives any clue. Richardson hazards perhaps from *fain*, A.-S. *fægan lætus*. We might guess it to be of the same root as *funk*, which Wachter gives as *scintilla*, akin to *féγγos*, and to *fon*, fire. So that the crackling sparks that emerge from burning wood might represent the tingling sensations of the *funny bone*. Verbal *fun* is mostly a witty confusion arising from the discovery of accidental likeness in things totally disparate. Sparkling and crackling and tingling are all connected together as sight, sound, and touch affect the nerves.

C. A. WARD.

Haverstock Hill.

There are two errors at this reference which should be corrected. The so-called *funny bone* is not a bone, as stated in Dr. Brewer's 'Dictionary,' nor is it a ligament, as your correspondent seems to think—it is a nerve, the large ulnar nerve, which lies in the hollow on the inner side of the back of the elbow-joint. The "funny tingling sensation" is only produced when this nerve is struck or pressed upon, and the term *funny bone* is a misnomer, due to popular ignorance of anatomy.

G. B. S.

I hope MR. BIRKBECK TERRY will not think me captious or hyper-critical if I tell him that the tingling sensation he speaks of is not due to any "ligament" being struck, but to compression of the ulnar nerve against the bony groove in which it lies. This nerve passes down the upper

arm, then behind the elbow, and after supplying some of the muscles of the fore-arm goes to the little finger and one-half of the ring-finger. These parts are benumbed when the nerve is pressed upon, just as one's leg is said to "go to sleep" when one has been sitting on a hard seat, and thereby compressing the great nerve at the back of the thigh. No doubt MR. BIRKBECK TERRY's remark is correct as to the feeling in the fingers being odd or *funny*. Dr. Brewer's suggestion that *funny* is a play upon the word *humerus* is copied from Hotten's 'Slang Dictionary.' Barham's "your *funny bones* crack" is mere nonsense. JAYDEE.

In making this a pun on *humerus* Dr. Brewer has made an unfortunate etymological guess, without saying that it is a guess—one of the *banes* of such works. Nay, more, he seems to make, according to the version given, the *humerus* to be the lower part of the *os humeri*! But this, I presume is only the slip of a hurrying writer. By the multitude the *funny bone* is perhaps applied in a vague way to the lower and inner tubercle of the humerus, that is, to the inner and end portion of the arm bone. Properly, however, and anatomically, a part of this part of the arm bone forms only a part of the true *funny bone*. The ulnar nerve—not "a ligament"—there lies in a groove formed in part by a portion of the inner tubercle and in part by the olecranon process of the ulna, the inner and larger bone of the fore-arm, the process itself covering the back of the joint much as the knee-cap covers the knee. When this nerve is jarred or struck the *funny* or odd tingling feeling results, and if the stroke be more forcible, a pin-and-needly sensation is superadded, running even into a pain that makes one cry out.

BR. NICHOLSON.

CHRISTIAN NAME OF WILLIAM (7th S. i. 188, 271).—Prof. Freeman writes, in his "Few Words on Old English Words and Names" prefixed to 'Old English History,' p. xv:—

"The English names and those used by the Teutonic people on the Continent are made out of the same Teutonic roots, but it so happens that not many of the particular names are common to England and to the Continent. For instance, we have plenty of names beginning with *Wil*, as Wilfrith, and we have plenty of names ending in *helm*, as Ealdhelm; but I never heard of an English Wilhelm, and I doubt your finding a Wilfrith or an Ealdhelm abroad."

MR. STEVENSON's list, which is almost exactly the same as one I had made, clearly shows that there were genuine old English Wilhelms, although the name was very rare before the time of Edward the Confessor. Even Wilhelm, the grandfather of Wuffa, belonging to the fifth century, may be referred to the Continent. In Domesday Book we find two places which will have been named from Wilhelms long before the Conquest, viz., Wilhelms-torp, in Derbyshire (i. fo. 276b), and Wilhelmitone

\* The parts chiefly supplied by this nerve.

† This is probably what Dr. Brewer meant by his very inexact expression, "the bone at the end of the *os humeri*."



(Wilmington), in Devonshire (*ib.* fo. 108b). The Survey names as living in 1066 "Will's," son of Sceluard (Notts, *ib.* 282b), and Willelm, son of Styr, in Hants (*ib.* 52b, 48b). The latter was surviving in 1086. They were of English parentage, and could hardly have been godsons of William, the Norman Bishop of London. Willelm (Will's) occurs thrice in Yorkshire (*ib.* fo. 301b).

A. S. ELLIS.

As I am referred to by name, I beg leave to say that I find I have not made a *sufficient* study of proper names, and, not being the thing stigmatized by Pope, have no desire to "rush in" where I am not sure as to what I am doing. Meanwhile, let me advise your readers to treat the remarks of MR. W. H. STEVENSON with deserved attention. At any rate, I shall do so myself, feeling that he knows more of the matter than I do.

WALTER W. SKEAT.

With regard to William, I will only add to the excellent note of MR. STEVENSON that the successive forms seem to be Willahalm (which comes nearest to the Gothic *vilja*, "voluntas"), Willehalm, Willehelm, Wilhelm, Wilielm, and William. The Norse form is Vilhiálmr. ISAAC TAYLOR.

ENGLISH TRANSLATION OF THE 'DECAMERON' (7th S. i. 3, 130, 262).—MISS BUSK must not be too hard on the Elizabethan and Jacobean translators. She seems to have just discovered, in a modern version, one of the most interesting of these, the anonymous translation of the 'Hundred Novels,' which stands dedicated to Sir Philip Herbert, K.G., Earl of Montgomery, and so forth. My copy of this—folio, with portrait of Master John Bocchas—is of the fifth edition, 1684, corrected and augmented. It contains, not forty novels only, but a hundred; and, alas! it contains also, so far as I can trace them, all the errors pointed out by MISS BUSK. Nevertheless, it is a book right profitable and delectable to read; a storehouse of fine old English, wherein if any man of sense shall look and taste he will thenceforth think but meanly of his favourite newspaper. And this will be such a blessing to him that he will not, as MISS BUSK has done, arraign Prof. Morley at the bar of 'N. & Q.' but will merely regret, as I do, that the conditions of that gentleman's undertaking did not (as I suppose) enable him to give the whole of the translation, and to correct its errors, and yet preserve its style. Probably his view of the matter was that which my friend Mr. Ormsby, in the preface to his own 'Don Quixote,' has expressed concerning Shelton, namely, that the work is, in its way, admirable and charming, but that, as a translation, to amend it would be to spoil it.

I have not yet seen the professor's reprint, but I hope his omissions include the dull and tedious story of Serichtha, which forms the tenth novel of

the third day. Our anonymous translator, acting in a pre-Bowdlerite spirit of free handling, has not only inserted this story in place of the "unspeakable" 'Rustico and Alibech,' but has made his narrator say that, whereas the audience no doubt are expecting a wanton tale, they must be good enough to profit by the superior morality of what follows.

Who was the anonymous translator; and whence did he get this story of Serichtha? A. J. M.

Allow me to correct a slip into which I have been betrayed at p. 265. Of course I ought to have seen when I wrote, as I see now when reading, that Porta San Gallo being called so in Boccaccio's time, it is by a coincidence that it happened to be rebuilt by one of the architects San Gallo, after whom it is now said to be named. At the same time, "St. Gall's Gate" cannot be said to be "the Italian form" of the appellation. R. H. BUSK.

AUTHORSHIP OF DISTICH (7th S. i. 188).—The author is Pope. But when were the lines written, and when were they first inserted in Pope's 'Works'? Dod, in his 'Epigrammatists,' Lond., 1870, p. 323, notes that Frederick, Prince of Wales, took a lease of Kew House in 1730, where he lived till 1750, the year of his death, Pope having predeceased him in 1744, so that the two lines must have been written between 1730 and 1744. But it seems possible to narrow considerably this interval. In a letter of Pope to Swift, printed for the first time in the 'Works' of Pope by Roscoe, in 1824, vol. x. p. 488, bearing date May 17, 1739, he writes:—

"You ask me how I am at court. I keep my old walk, and deviate from it to no court. The prince shows me a distinction beyond any merit or pretence on my part: and I have received a present from him of some marble heads of poets for my library, and some urns for my garden."

In Roscoe's 'Life of Pope,' i. 219, there is printed a letter from George, afterwards Lord Lyttelton—unfortunately without date—in which his Royal Highness's intention of making Pope a present of urns or vases for his garden is communicated to him. Now, George Lyttelton was appointed principal secretary to the Prince of Wales in 1737 (Collins's 'Peerage,' by Brydges, viii. 352), the circumstances leading to which are mentioned by George Lyttelton in a letter to his father, Sir Thomas, dated Aug. 18, 1737 ('Works,' 1774, "Miscellanies," p. 725. As it is not likely that Pope would have ventured to present a dog to H.R.H. without having received some encouragement, such as the munificence of the prince was in his gifts of the bust and urns, and as this gift could not have been conferred before Aug. 18, 1737, and was made before May 19, 1739, it seems probable that the lines must have been written and engraved on the dog's collar at some time



between the above dates, when the dog was presented as an acknowledgment of the kindness of H.R.H. In 1797 the lines were inserted as Pope's in 'Select Epigrams,' i. 38, with the reference to Sir William Temple's 'Heads designed for an Essay on Conversation' ('Works,' i. 311, fol., 1720) as the source from which the idea was taken: "Mr. Grantam's fool being asked by a great Man whose fool he was, replied, 'I am Mr. Grantam's fool—pray tell me whose fool are you?'" They were not admitted by Dr. Warton into his edition, published in 1797. Whether Bowles inserted them in his edition in 1806 I am unable to ascertain, but they appear in Roscoe's ed. in 1824, vol. iii. p. 359, with the note above quoted. W. E. BUCKLEY.

It is a matter of everyday experience that contemporary *bon mots* get ascribed, in repeating them, to a variety of originators. Many minor poems and epigrams, gathered thus from hearsay, get included in the published collections of this or that author's works, and have to be vindicated now and again for a more authentic inventor. There can be no sort of doubt, too, that many times the same *bon mot* is independently invented by different persons. This oft-quoted dog-collar verse, however,—of which the accepted version seems to be—

I am His Highness's dog at Kew,  
Pray tell me, sir, whose dog are you?—

has been included, and, I believe, without challenge, in many succeeding editions of Pope's 'Works.' Most editions state formally that it was engraved on the collar of a dog which Pope gave to the Prince of Wales. A note to Croker's edition says it was first published in Dodsley's edition, in 1738; and, of course, it must therefore have referred to the Prince of Wales, father of George III., not to his son the Prince Regent, as Miss Vansittart supposes. Roscoe (ed. Pope's 'Works,' 1824) traces it to an idea to be found in Sir William Temple's 'Heads for an Essay on Conversation,' vol. i. p. 311, fol. ed., 1720; being, in fact, an adaptation of "Mr. Grantam's fool's reply to a great Man who asked whose fool he was. 'I am Mr. Grantam's fool; pray tell me whose fool you are.'"

A few pages from this in every edition of Pope's poems is another squib, namely, the equally oft-quoted one about "Tweedledum and Tweedledee," affording an instance in point of the fact I alluded to at starting. It has again and again been claimed for other authors, notably for Swift and Dr. Byrom; nevertheless it is brought forward again in Macmillan's edition, 1882, without any allusion to the latter.

R. H. BUSK.

16, Montagu Street, Portman Square.

[LADY RUSSELL, R. R. W. L., M. JEAN DE JEANVILLE, REV. C. F. S. WARREN, M.A., MR. E. H. MARSHALL, MR. N. H. HUNTER are among the numerous correspondents who oblige with replies to a similar effect.]

C. R. EDMONDS (7th S. i. 248).—I was a pupil of Cyrus Reid Edmonds (when he was head master of the Proprietary School, Leicester) from 1843 to 1846. If I remember rightly, his wife (one of the most amiable women I ever met with) was a daughter of Dr. Ashwell, of Nottingham. They had, I think, two children, son and daughter. Mr. Edmonds was a good English scholar and critic, and I have an impression that at one time (probably prior to his connexion with Leicester) he had been editor of the *Eclectic Review*. He retired from the school about 1846, and commenced teaching on his own account at a house in the Welford Road, Leicester; after which I lost sight of him. His successor was Mr. James Francis Hollings, a profound classical scholar, antiquary, and poet, who had been second to him in command, and whose end was a sad one. Mr. Edmonds belonged to the sect of Baptists, and attended Robert Hall's chapel in Harvey Lane. He was on intimate terms with the Rev. James Mursell, who succeeded Mr. Hall in his ministration, and whose son, the Rev. Arthur Mursell, if Mr. BAKER's query should come within his ken, would most likely be able to supply many points of interest that I have omitted. ALFRED WALLIS.

BETTY: BELLARMINE: DAMIGIANA (7th S. i. 247).—Some other derivation should be found for "Bellarmine" as used by Welsted than that suggested at this reference. Cardinal Bellarmine, so far from being signalized by a "capacious belly," was particularly noted for sobriety. Many tokens of his abstemiousness are recorded:—

"*Frugalissimo era il suo vitto; diggiunava a rigore in tutti i mercoledì, venerdì e sabbati e nelle viglie tutte della Madonna.....Nel suo cardinalato adoperò sempre la prima veste che gli diede il Papa nella sua promozione; e le vesti interiori erano rappezzate a diversi colori.....Da ultimo, consumato dalle fatiche ed aggravato dall'età chiese al Pontefice di ritirarsi presso i suoi religiosi a prepararsi alla morte*";

and the last twenty years of his life were spent in the strict house of the Jesuit noviciate at S. Andrea del Quirinale.

Bayle's 'Dict.,' which, of course, collects the attacks which were made upon him (as there expressed) "on every side," provoked by his ardent controversial spirit, finds no word to hint against his moderation and sobriety. So far from this, proof of his spirit of mortification is there recorded which those who have lived in a hot country will appreciate: "Il fut si patient qu'il souffrait même que les mouches et telles autres petites bêtes l'incommodassent beaucoup. Il les laissait faire, et il disait qu'elles n'avaient point d'autre paradis." Also, that not only at his death, but during his lifetime, the people treated him as a saint, with "des préludes de culte."

So far as Welsted is concerned, the line, taken in its context, *might* be read as if Bellarmine stood



for the name of a vintage. Cardinal Bellarmine was born at Montepulciano, and his family may have given their name to some wine of that favourite vintage grown in vineyards belonging to them.

"The maiden hogshead," referred to a few lines lower down, is very probably the poet's rendering of the Italian *damigiana*, as he goes on to name a "flask" in the same breath:—

No maiden hogshead lies retir'd  
For chosen friends, and men inspir'd!  
No precious flask, the night to close  
With amorous talk "beneath the rose"!

The *damigiana* is a very large bottle, of the pattern known in England as an oil-flask. The word is not in *La Crusca*,\* but it is still in common use in Tuscany.† There is an idea in Italy that Chianti wine (not unknown to Welsted, as further on he names

Rich fumes of Chianti)

can only be preserved well in large quantities, and flasks of the *damigiana* type are specially used for it. *Dame-jeanne* and *demijohn* are French and English analogous terms, doubtless connected with it, but with localized differences. R. H. BUSK.

DR. MURRAY suggests that an "Elisa, a Betty called in common speech" was some kind of drinking vessel." This would be another instance, of which several others have been noted, where a drinking vessel is called by some familiar name, either of man or woman, as a Jack, a Jill. We do not now recognize a *jug* as falling within this category; but Cotgrave gives *jug* as equivalent to Jenny, answering to the Fr. *Jehannette* or *Janette*. In the district of Gower ('*Philological Proc.*' iv. 223) the name of Susan is given to a brown earthenware pitcher. H. WEDGWOOD.

There is a passage in Ben Jonson's 'The Masque of the Gypsies' (12mo., London, printed by J. Okes for J. Benson, 1640, p. 47) which brings together two sorts of stoneware jugs, one remarkable for its "beard" (qy. the *bellarmine*), the other for its "belly" (qy. the *betty*), thus:—

"Gaze.....especially on this brave sparke strook out of Flintshire, upon Iustice Juggs daughter, then Sheriffe of the County, who running away with a Kinsman of our Captains, and her Father pursuing to the Marches, he great with Iustice, she with Iuggling, they were both for the same time turn'd stone, upon the sight of each other in Chester, till at the last (see the Wonder) a Iugg of the Towne Ale reconciling them, the memoriall of

\* I have a note on its etymology, however, which I cannot find just at the moment.

† Except when brought in with Tuscan wines it is not common in Rome. A huge bottle is, indeed, there in use to fetch a day or two's provision of wine from the wine-shops, but this is made strong enough to do without the twisted rush covering, and is called a *bocetta*. A prize for *damigiane* was given at the wine exhibition in Carneval this present year.

both their gravities, his in beard, and hers in belly hath remained ever since preserv'd in picture, upon the most stone Iuggs in the Kingdome."

Although this extract does not help us to the word *betty* as applied to a drinking-jug, yet it certainly refers to the *bellarmine* (to which Ben Jonson elsewhere alludes by that name), distinguished in a masculine sense by its beard, and to another "stone iugg" marked in a feminine sense by its rotundity of form, and may thus be said to illustrate the passage quoted by DR. MURRAY.

ALFRED WALLIS.

According to Jon Bee's 'Sportsman's Slang' (1825), p. 10, *Betty* or *Bess* is "a crooked nail to open locks. Several sizes are carried by cracksmen; they are bent first and hardened afterwards. 'All Betty' or 'all Dickey,' same as 'all up'; past recovery, must die." 'The New Canting Dictionary' (1725) gives both *betty*, or *bess*, and *jenny*. G. F. R. B.

In 'Folk Etymology,' sub "Doll," Mr. A. Smythe Palmer has: "*Betty*, a clothes drainer (North-ampt.)," a word which is absent from Miss Baker's 'Glossary.' I know not how this may fit in with the context of DR. MURRAY's quotation, but I suspect that it will hardly suit. Without having 'Oikographia' before me, I should agree with the reader who suggested that *Betty* is the familiar name of *Eliza* (she would not scan as *Elizabeth*), a servant-maid. ST. SWITHIN.

The following quotation will possibly be of use to DR. MURRAY:—"Expert burglars are generally equipped with good tools. They have a jemmy, a cutter, a dozen of *betties*, better known as pick-locks" (H. Mayhew's 'London Labour and the London Poor,' 1862, vol. iv. p. 339).

GEO. L. APPERSON.

Wimbledon.

If there was a drinking-vessel called an *Eliza*, after *Elizabeth* (but all depends on the *if*), it would soon become a *betty*, in defiance to the *bellarmine* then in fashion. P. P.

CLARKIA, COLLINSIA, AND COLEUS (7th S. i. 269).—Almost any ordinary gardening or botanical dictionary would have supplied, at least in part, the information which DR. COBHAM BREWER seeks. *Collinsia* was so named by Thomas Nuttall after Zaccheus Collins, whilom a vice-president of the Academy of Natural Sciences of Philadelphia. The genus *Clarkia* was founded in honour of Capt. Clarke, the companion of Capt. Lewis in his journey to the Rocky Mountains of North America. Neither of these worthies is noticed in any biographical dictionary that I have looked at, so that DR. BREWER must consult an American one. By referring, however, to Don's 'General History of the Dichlamydeous Plants' he will find the names mentioned of the periodicals in which the genera



were first published, so that by looking these up—and I presume they are in the British Museum—further information will undoubtedly be secured concerning both Collins and Clarke. The descriptions of the first introduced species of each genus in the *Botanical Magazine* and *Botanical Register* should not be overlooked.

The derivation of *Coleus* is plain enough. It comes from *κολεος*, *koleos*, a sheath, and is given to this genus from the filaments of the stamens—the male organs—being connected, and forming a tube at the base, which sheaths the style.

W. ROBERTS.

BELL OF THE HOP (7th S. i. 7, 54, 72, 193).—MR. MARSHALL is in mistake in saying that "The lint was in the bell" occurs in a poem of Sir Walter Scott. It is to be found in Burns's 'Cottar's Saturday Night,' stanza xi:—

The dame brings forth in complimental mood,  
To grace the lad, her weel hain'd kebbuck, fell,  
An' aft he 's prest, an' aft he ca's it guid;  
The frugal wife, garrulous, will tell,  
How 'twas a towmond auld, sin' lint was i' the bell.

The obvious meaning of the passage is that the cheese was made at the period of the year when the lint or flax was in flower. A curious misapprehension of its meaning occurred in a French translation of the poem, published some years ago, which brought out that a year had elapsed from the time when the linen cloth around the cheese was in the cheese mould in the press.

A. G. REID, F.S.A.Scot.

Auchterarder.

It is important to be accurate in trifles. If Scott "has in a poem," &c., MR. ED. MARSHALL is desired to say where. In the 'Cottar's Saturday Night' of Robert Burns, eleventh stanza, we have—

'Twas a towmond auld, sin' lint was i' the bell.

S. H.

[The same correction is supplied by MR. F. C. BIRKBECK TERRY, MR. E. S. WILSON, MR. HENRY WILSON, DR. THOMAS STRATTON, W. M. D., and others.]

BUNYAN'S 'PILGRIM'S PROGRESS' (7th S. i. 227, 272).—I have deferred a reply to the questions put by MR. BUCKLEY in his interesting communication until another more careful examination of the copy in question could be made. The following particulars bear, I think, on the points raised by your correspondents.

The volume contains 232 pages, with a final page, unnumbered, entitled "The Conclusion." It is a clean and perfect copy. At the foot of the title-page is: "London printed for Nath Ponder at the Peacock in the Poultry near Cornhill 1678." The portrait is uniform in size with the title-page, and to the eye of an ordinary, though careful, observer, appears to have been included in the original binding. It has the initials R. W. f.

on the rock on which the author lies, but the copy has no other illustration. "Vanity" is marked on the distant city. There is nothing else in print or figure on the portrait, which is finely executed. On the margin below is: "Printed for Nat Ponder in the Poultry." It will be noted that Poultry has here a slightly different spelling, and that there are small differences in the reference to the publisher; but I imagine that little importance attaches to this. The portrait has been torn nearly across above the head, and there is a sheet of paper pasted to the back which does not quite touch the binding.

I may add that the copy appears, from a note written at the end, to have been given to Jane Fleetwood by her uncle (?) Fleetwood. It came into the possession of my great-grandmother, Ann Palmer, who was adopted and brought up by the Misses Fleetwood, sisters of Dr. Fleetwood, Rector of Wexham, Slough, afterwards Bishop of St. Asaph, and then, I think, of Ely. Ann Palmer's name is written across the title-page. The copy passed, on the death, in 1808, of my great-grandfather, William Nash, of Upton Court, Slough, to his only child, William Nash, of Langley, and then to my late uncle, the Rev. Z. Nash, Vicar of Christchurch, Hants, who shortly before his death gave it to my father, the present owner. He will be pleased to allow it to be examined by experts, as suggested by MR. BUCKLEY. T. A. NASH.

11, King's Bench Walk, Temple.

REV. ROBERT BURROW, LL.D., OF DARRINGTON, CO. YORK (7th S. i. 229).—Will dated September 19, 1752, proved March 1, 1754. Was son of Thomas Burrow, of Clapham, co. Surrey (will dated April 4, 1719, proved January 15, 1724-5), who died December 8, 1724, and brother of Christopher Burrow, of Hatton Garden, London, who married and had issue, and of Sir James Burrow, of Starborough Castle, co. Surrey, and of the Inner Temple, London, who died *s.p.* November, 1782. The said Rev. Robert married one Margaret Waller, who was aunt to the Rev. James Waller, of Ugley, co. Essex. She died September, 1768. They had issue John Burrow, of Henley-on-Thames (will dated March 24, 1788, proved January 13, 1789), who died January 7, 1789, *s.p.*, having married one Mary —, and James Burrow, of Staple Inn, London. I may add that I have a good many papers—legal, diaries, &c.—concerning the above family which I shall be pleased to show to R. H. H. if he cares to call upon upon me at the Heralds' College.

ALFRED SCOTT GATTY, Rouge Dragon.  
Heralds' College.

'THE NEW ENGLISH DICTIONARY' (7th S. i. 303).—"Achromatichromacy." This word is not of my spelling; I wrote the second syllable with a *c=k*, and so it stands in the first edition of my



'Guide to the Practical Study of Diseases of the Eye,' 1855, p. 261; and also in Holmes's 'System of Surgery.'

J. DIXON.

PICKELL HERINGE (7th S. i. 209, 276).—There were two Stoney Streets or Stoney Lanes, both, in all probability, originally outcomes of old Roman ways toward crossing the Thames. See Horwood's map, *inter alia*, as to Stoney Lane cutting into Clink Street west of London Bridge, and Stoney Lane leading from Tooley Street toward Pickleherring Stairs east of London Bridge. They are both now, as street or lane, in the Ordnance maps. Pickleherring Stairs would be about thirty or forty yards from the north end of the eastern Stoney Lane.

In two sewers presentments, one, 1640, "Daniel Mercer, of St. Olave's, dyer, repair and cleanse two sinks east side Stonie Lane"; another, 1620, "the sewar, or pisser, from ffortall place, all along the west side of Stonie Lane, to be cast and clenched, and the wharfes" (sides of sewers) "repaired," orig. p.m.

'New Remarks, London,' &c., 1732: Stoney Street, St. Saviour's, next Winchester Yard (p. 177); Stoney Lane, next Unicorn Yard and Pickleherring Stairs in St. Olave's (p. 173). Pray excuse a quotation from Bailey, 'Philologos': "Pickle-herring, a Jack pudding, a Merry Andrew, a Buffoon"; and in this sense a Shakespearean word. I see I did not express myself clearly that street and lane seem to have been used indifferently by most old writers and map makers, and that I did the same.

WILLIAM RENDLE.

RHYMES ON TIMBUCTOO (7th S. i. 120, 171, 235).—These rhymes possess a literary interest, and imply a definite date, of which your correspondents do not seem to be aware. In 1829 Alfred Tennyson, then an undergraduate at Trinity, gained the Chancellor's medal for a prize poem, for which the assigned subject was Timbuctoo. Cambridge tradition affirms that when the subject was given out it was said to be impossible to find a rhyme to Timbuctoo, and several university wits tried their hands at a sort of burlesque competition for the prize, with results which your correspondents have chronicled. The orthodox version of the best of those you give is, I believe,—

If I were a cassowary  
On the plains of Timbuctoo,  
I would eat a missionary,  
Prayer Book, Bible, and hymn book too.

T.

BARTON STREET AND COWLEY STREET, WESTMINSTER (7th S. i. 247).—According to Cunningham's 'Handbook for London' (1849) they were "so called after Barton Booth, of Cowley, in Middlesex, the original Cato in Addison's play." "Much of his property," the same authority adds,

"lay in Westminster." Mr. Mackenzie Walcott, in his 'Memorials of Westminster' (1849), states that they were both built by Booth, and that the latter street was named after the poet.

G. F. R. B.

There is little or no doubt about the names Barton and Cowley. The statement in 'Old and New London,' that Booth named the street from his favourite poet, belongs more to poetry than to history. Cowley was the son of a London grocer, and had nothing whatever to do with Westminster, except as having been at school there. Cunningham, at "Barton Street," puts it quite straight. "So called after Barton Booth, of Cowley, in Middlesex." There is a Barton Court at Hoxton, but Cunningham takes no note of it. Drayton, of course, is close to Cowley.

C. A. WARD.

Haverstock Hill.

ST. WINNOCK (7th S. i. 288).—The rhyme as quoted is mnemonic. We read, "First comes David," the patron saint of Wales being celebrated on March 1; "Then comes Chad," a saint with many dedications and titular Bishop of Lichfield, celebrated March 2; "Then comes Winnock," which name is misquoted, for it should be Winwaloc or rather Winwaloe, celebrated March 3. This system is similar to the much better-known rhyme:—

Tid, mid, misera,  
Carling, Palm, Paste-egg day;

which indicates the Sundays of Lent, and well suits an age when almanacs were unattainable by the multitude. St. Winwaloe, celebrated March 3, was an abbot of Welsh extraction, born in Brittany, obiit 529. His name varies to Vignevalley, Guignole, Vennole, &c. St. Winnock is celebrated November 6; also spelled Winoc. He likewise was a Cymru-Breton, obiit circa 750.

A. HALL.

First comes David, then comes Chad,  
And then comes Winnemal [St. Winnold] as though he was mad.

White or black,  
Or old house thack [thatch].

It is thus given in Mr. Rye's 'History of Norfolk,' p. 299 (where a reference is made to 'N. & Q.,' 1st S. i. 349), and also in the 'Norfolk Garland,' p. 155. In Forby's 'Vocabulary of East Anglia,' vol. i. p. 376, it is stated that, "The third of March is the anniversary of St. Winwaloe, a British Saint, whose interesting biographical memoirs are to be found in Butler's 'Lives of the Saints,'" and "that much uncertainty seems to exist about the proper spelling of his name." In Blomefield's 'History of Norfolk,' vol. vii. p. 508, he is spoken of as "flourishing about the year 550, an abbot and canonized." I cannot find the spelling "Winnock."

E. FARRER.

Mr. W. C. Borlase, F.S.A., in his presidential address at the spring meeting of the Royal



Institution of Cornwall, May 31, 1878, on 'The Age of the Saints: a Monograph of Early Christianity in Cornwall,' gives the following information, pp. 105-6:—

"The name of Winoc or Vennoc, with its Welsh forms Gwynno and Gwynnoc, and its Cornish ones Winnow and Pinock, seems to have been a very common one throughout the 'Age of the Saints.'.....In Wales there was Gwenog, a virgin, and Gwynno, the founder of several churches, and a member of the College of St. Cadoc—the latter in the sixth, the former in the seventh century. In Brittany there was a St. Winoc as late as the eighth century, mentioned as an Abbot, and of whom the Lives are extant, and there was also a previous Winoc besides in the end of the sixth century, who perhaps, with as much probability as either of the others, may be identified with our St. Pinock. Sigebert mentions in 582 that 'Winoc was famous for his sanctity in Britain,' and Gregory of Tours says, speaking of the year 578, 'At that time Uinochus Britto in the height of his abstinence came from the Britons to Tours, being desirous of going to Jerusalem, having nothing wherewith to clothe himself but sheepskins, shorn of their wool.' He appears (under the name of Vennochus Britto) to have suffered a horrible death in the year 586. The parish name of St. Winnow may perhaps be looked for rather in the Welsh Saint Gwynno."

St. Winnoc is commemorated on November 6.

JNO. CLARE HUDSON.

Thornton, Horncastle.

[Innumerable answers to the same effect are gratefully acknowledged. It is obviously impossible to insert them all.]

FICTITIOUS NAMES (7th S. i. 68, 191, 294).—The "fierce steersman" whom C. M. I. wishes to identify is Charon. The gallant ship (of the Christian faith, I presume) having gone down, there is no bark left to carry men over the sea of eternity; not even Charon's old ferry-boat can be looked for. The description is from Dante, 'Inferno,' iii. 97, *sqq.*:—

Quinci fur quete le lanose gote  
Al nocchier della livida palude  
Che intorno agli occhi avea di fiamme rote.

And below, 109, *sqq.*:—

Caron dimonio, con occhi di bragia  
Loro accennando, tutte le raccoglie;  
Batte col remo qualunque s' adagia.

S. G. H.

COAX: COSSET: COSY: CATGUT (6th S. xii. 325, 452; 7th S. i. 217, 291).—In asserting that the last three of these words are not in Prof. Skeat's 'Etymological Dictionary,' I referred to the only edition (or issue) of that work which I possessed or knew of. I am thankful to know that for half-a-crown I can purchase Prof. Skeat's 'Supplement.' I shall purchase it, but it will not complete the volume I have, for that I had expensively bound, in the belief that it was complete; and if PROF. SKEAT thinks it "a little hard" that I should say that *cosset*, *cosy*, and *catgut* are not in his dic-

tionary, since two of them (*cosy* and *catgut*) are in a supplement, I, too, think it "a little hard" that I should have to choose between rebinding my copy of the dictionary or binding a thin supplementary vol. ii. to range with a thick vol. i. I am, in any event, obliged to PROF. SKEAT for the trouble he has taken in my behalf. As to "the modern system of *always expecting an answer*," whether fair or unfair, it is one that PROF. SKEAT has almost endeavoured, in the kindest spirit, to meet; and many besides myself are deeply in his debt on that account. I can truly assert that I have often troubled him with private letters soliciting aid, and I have always had a helpful and pertinent answer. As Mr. Chamberlain said of the Premier, in regard to such a combination of ability and experience, the chances are always in favour of his being in the right and myself in the wrong; and yet in this matter of *catgut* I am quite unconvinced by the extract from Marston. I simply do not believe—as at present informed—that the intestines of the cat (and I might almost add the wolf too) were ever employed for the manufacture of musical strings. Prof. Barrett thinks *cat-gut* is a corruption of *calf-gut*. That is plausible; meanwhile, we should at least remember that *cats* (i. e., instruments of flagellation) were sometimes armed with wires, and they may well have been armed with gut for the same abominable purpose.

C. M. INGLEBY.

Edinburgh.

ANNE STEELE, HYMN WRITER (7th S. i. 288).

—References to her may be found in Allibone and in S. W. Christopher's 'New Methodist Hymn Book and its Writers,' London, Houghton, no date; and in Miller's 'Singers and Songs of the Church,' London, 1869; and in Holland's 'Psalmists of Britain,' London, 1843, vol. ii. p. 223; and in Creamer's 'Methodist Hymnology,' New York, 1848. Your correspondent should specially note Sedgwick's reprint of her poems (London, 1863), with memoir by John Sheppard.

FRANCIS M. JACKSON.

Bowdon, Cheshire.

Anne Steele, hymn writer, was the daughter of the Rev. Wm. Steele, Baptist minister at Broughton, in Hampshire, and was born in 1716; died 1778. She was a great sufferer, and had the terrible misfortune to lose her lover within a few hours of their intended marriage. Her poetical works were collected and published in 1863 under the title of 'Hymns, Psalms, and Poems by Anne Steele,' with a memoir by John Sheppard. The well-known lines, "Forgive, blest shade, the tributary tear," are from her pen. These particulars are taken from 'Our Hymns, their Authors and Origin,' by Josiah Miller, 1864.

J. S. ATTWOOD.

Exeter.



SOUTHERN (7th S. i. 227).—There is some confusion about Southern, except that he died May 26, 1746, eighty-six years of age, or eighty-five. MR. MASKELL is quite right in saying that he lived in Tothill Street, but not that he died there. He died at his house in Smith Street, Westminster, according to Cunningham, and he ought to have given some better evidence of this than the mere assertion. Smith, in his 'Antiquarian Ramble,' i. 262, says that both he and Wycherley are buried in St. Paul's, Covent Garden; and he adds that Southerne (so he spells the name) died in his lodgings somewhere in Covent Garden. He quotes from Oldys a description of him as "a venerable old gentleman, who used to attend the evening prayers at the church of St. Paul's, Covent Garden. He was always neat and decently dressed; commonly in black, with his silver sword and silver locks." So far Oldys is sure to be right; but Smith omits the next sentence—"but latterly, it seems, he resided at West." Noble says (iii. 319) that "while resident in Covent Garden he attended evening prayers at St. Paul's Church there; and when he retired to Westminster, ten years before his death, he constantly went to the Abbey service." He is certainly not buried in the Abbey, so for the present we will hold that he lies buried by Covent Garden. There is a portrait of him by J. Worsdale, engraved by J. Simon.

Haverstock Hill.

C. A. WARD.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Chartularies of St. Mary's Abbey, Dublin, with the Register of its House at Dunbrody, and Annals of Ireland.* Edited by John T. Gilbert for the Master of the Rolls. Vols. I. and II. (Longmans.)

THE editor of these two volumes deserves the thanks of every student for a most important and interesting addition to the materials hitherto accessible of early Irish history, for, although there were more than thirty Cistercian houses of religion in Ireland in former times, the only two chartularies which are known to be in existence are those of St. Mary's Abbey, Dublin, and of St. Mary's, Dunbrody, in the county of Wexford, and they are now printed for the first time. These MSS. were so little known that when Mervyn Archdall compiled his 'Monasticon Hibernicum' in 1786 he was contented to derive his account of St. Mary's Abbey from Sir James Ware's excerpts, without inquiring what had become of the original chartularies, although they might have been easily traced to the Bodleian Library at Oxford and the Cotton Collection in the British Museum. St. Mary's Abbey was built on the north bank of the Liffey by the native sovereign of Leinster about half a century before the English conquest of Ireland. It was originally Benedictine, but was affiliated in 1139 to Savigny Abbey, which was constituted by a Papal bull in 1148 the immediate head of the Cistercian houses in England and Ireland. Eight years afterwards the administration of St. Mary's, Dublin, was solemnly deputed by the abbot and chapter of Savigny to the abbots of Buildwas, in Shropshire, and this dependence on the

English abbot was confirmed after the Conquest by King Henry II., who granted by charter, in 1175, St. Mary's Abbey, with all its possessions, to Ralph, Abbot of Buildwas, and his successors. Abbot Ralph attended as the king's delegate at the Synod of the Irish Hierarchy at Cashel, and by his authority the house at Dunbrody was subjected to St. Mary's in 1182. St. Mary's, although of Irish origin, found singular favour with the English conquerors of Ireland, for its endowments were confirmed and enlarged by almost every viceroy in succession, from Richard Strongbow, in 1173, to Lord Grey, in 1536, and the list of benefactors includes the name of every family of note within the English pale. St. Mary's was not one of the religious houses which were suppressed in 1537 by the Irish Parliament, for this Act excepted certain monasteries, which "the King was not disposed to have suppressed or dissolved." Its existence, however, was prolonged only by a short reprieve, for the abbey and all its possessions were formally surrendered into the king's hands on October 28, 1539, by Abbot Laundry, who was compensated by a pension for life of 50*l.* per annum. Lord Deputy Grey made the abbey his official residence after its suppression, but he was recalled to England in the next year, and when the Earl of Desmond made his submission to King Henry VIII., in 1543, the abbey was granted to him for a residence, in pursuance of the king's desire that the greater Irish nobles should reside in Dublin, and attend the Parliaments there. The crown lease of the abbey was sold by Lord Desmond's heir in the reign of Elizabeth, and was regranted from time to time to various personages of note. The tenant in the reign of Charles I. was Lord Chancellor Loftus, who was imprisoned "in his own house at St. Mary's Abbey" by Wentworth after his removal from office. The Lord Chancellor's daughter, Alice Loftus, married Charles, second Viscount Drogheda, and their grandson, the second earl, settled the rents of St. Mary's Abbey on his wife in jointure. The Countess became in 1679 the wife of William Wycherley, the dramatist, and his attempts, after his wife's death, to enforce her claims on the abbey rents involved him in ruinous litigation, which ended in his imprisonment for debt for several years. The site has long been covered by buildings, and the stones of the old abbey are said to have been used in the construction of the bridge over the Liffey in 1676. The second volume of this edition will be found by students of Irish history of greater interest in some respects than the first, for Mr. Gilbert has printed for the first time Sir James Ware's excerpts from the lost register of St. Mary's, which contained a multitude of documents not noticed in the chartularies. The register of Dunbrody, printed from the Rawlinson MS. in the Bodleian, abounds with charters, which will be found of great use in clearing up the early pedigrees of Anglo-Irish baronial families, whilst the various fragments printed from Sir James Ware's scattered collections throw a flood of new light on the history of the Cistercian order in Ireland. But the most important contribution to historical materials is the transcript, which is now published for the first time, of the fragments collectively entitled by Ware 'The Annals of St. Mary's.' For they supply several important additions and corrections to Camden and Bishop Gibson's editions of 'The Annals of Ireland.' Amongst the obscurer passages of history on which fresh light is thrown by the details contained in these fragments, are the coronation and death of King Edward Bruce, and his relations with the De Lacys and other great baronial families of the English pale.

In the *Transactions* of the Royal Historical Society (N.S., Vol. III, Pt. I., Longmans) Dr. Hyde Clarke dis-



cusses very fully the myth of Atlantis, with reference to early intercourse between America and the western coasts of Europe and Africa. The "great king" of the legend must have been a very great king indeed, if we may credit even a portion only of the accounts embodied in the writings of Plato and other more vague but widespread traditions. The influence of the notion of the four worlds on the discoveries of Columbus opens up a wide field for discussion in the history of geographical research. In the same part Miss Frere's charming memoir of Sir Bartle Frere will be read with general interest.

CHARLES DICKENS is once more discussed in *Le Livre*, No. 76 of which periodical, dear to the book-lover, presents a full account of the second residence of Dickens in Paris, 1855-56, accompanied with a full-page portrait.—In the *Bibliographie Moderne* M. Rivet reviews at some length 'Le Théâtre en Liberté' of M. Victor Hugo. Under the title of 'A Propos Rompus' M. Octave Uzanne, the editor, supplies an interesting *causerie* upon subjects of current bibliographical interest.

MR. J. SALISBURY, of Paternoster Row, has issued an etching, by Mr. C. E. Harper, of the house in Fetter Lane said to have been occupied by John Dryden, which is likely to be shortly pulled down. This will accordingly preserve an agreeable record of its present appearance.

THE Rev. Francis Chenevix Trench, formerly rector of Islip, and author of 'The Life and Character of St. John, Evangelist,' who died on the 3rd inst., having survived his brother, the late Archbishop Trench, no more than a week, was an old correspondent of 'N. & Q.' The following particulars concerning his life, extracted from the *Times*, may interest our readers. He was the eldest son of the late Mr. Richard Trench, barrister-at-law, by his marriage with Melesina, grand-daughter and heiress of the late Right Rev. Richard Chenevix, Bishop of Waterford. He graduated at Oriel College, Oxford, where he obtained a second class in *Literis Humanioribus* in 1823, graduated B.A. in 1824, and proceeded M.A. in 1829. Mr. Trench was ordained deacon in 1835 by the Bishop of Winchester (Dr. Sumner), and admitted to priest's orders in the following year by the Bishop of Salisbury (Dr. Burgess). Having held for a short time the curacy of St. Giles's, Reading, he was appointed, in 1837, to the incumbency of St. John's, in that town. In 1857 he was instituted to the rectory of Islip, in Oxfordshire, which living he held to 1875. Besides the work above mentioned, Mr. Trench was the author of three volumes of 'Theological Works,' 'Brief Notes on the Greek of the New Testament,' 'A Walk Round Mont Blanc,' 'Lectures on Conversation and on Good and Bad Reading,' 'Travels in France and Spain,' 'Travels in Scotland,' &c. Mr. Trench married in 1837 Mary Caroline, daughter of the late W. Marsh, D.D.

THE death of Mr. Sampson Low, at the age of eighty-nine years, occurred on the 16th inst., at his residence in Mecklenburgh Square. The son of a well-known printer, Mr. Low began business as a bookseller and librarian in Lamb's Conduit Street. Removing to Ludgate Hill, he established the firm of Sampson Low, Marston, Searle & Rivington, which speedily took rank as one of the foremost and most enterprising of our great publishing houses. Mr. Low, whose death will be much regretted, had for some years retired from business.

WE may also mention that Mrs. Frances Mortimer Collins, of whose death we recently heard with much regret, was a valued correspondent of 'N. & Q.'

To the newspapers which include a column of "Local Notes and Queries" must now be added the *Hampshire Independent*.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

F. H. M. C., Ceylon ("Knighthood of Papal Order of Saint Gregory").—According to the best authority no British subject has received the Queen's official licence to accept the order of Gregory the Great. But should such licence ever be obtained he would be addressed by his acquaintances as before, and he would be formally styled as before, but followed by the initials of the class of the order to which he belongs. His wife would have no title. He would have no courtesy title. To whatever class of the order he might belong the foregoing answers would equally apply. If the permission were obtained, he would wear the star and badge only at a *levée*. How the name of the order should be abbreviated must be ascertained from the Papal authorities. All particulars connected with the origin of the order will probably be found in a copy of the statutes.

C. A. WARD ("Chronicle of the Kings of England").—Written in the manner of the Jewish historians by Nathan Ben Saggi, a priest of the Jews. London, 1711, 8vo. By Robert Dodale. Reprinted, with radical notes, in 1821 (?). Translated into French by Fougaret de Montbron. London, 1743, 8vo.

INQUIRER ('Pomona; or, the Fruit Garden Illustrated').—Batty Langley, the author of this, wrote many works, chiefly illustrated, on architecture, planting, &c. They are not, as a rule, in much demand or estimation.

IRELAND ("Emerald Isle").—This epithet, as applied to Ireland, was first used by Dr. William Drennan, author of 'Glendaloch, and other Poems.' Born Retford, May 23, 1754; died, same place, February 5, 1820. The poem in which it occurs is quoted 2<sup>nd</sup> S. ix. 199, where much information on the subject may be found.

THOS. H. BAKER ("Alliterative Couplet on Wolsey").—The authorship of this couplet is unknown. See 1<sup>st</sup> S. xii. 7, 53.

R. JAMES, Salisbury ("Descriptive Catalogue of Old and Rare Books").—Such are innumerable. Consult Mr. Wheatley's work, just published (Elliot Stock), 'How to Form a Library.'

R. S. BARKER, Newport, Rhode Island ("Douglas").—Your reply has been anticipated. See *ante*, p. 198.

CORRIGENDUM.—P. 313, col. 2, l. 28, for "1855" read 1885.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MAY 1, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XVIII.

Brettia, then, or Brittia—for the vowel in this particular connexion is of no significance—is a name given approximately at the same period to two distant territories occupied by apparently different races—one in Southern Italy and the other on the Straits of Dover. What is the meaning and origin of the word?

In his account of the Italian Brettioi Strabo says that the name was given by the Lucanians, and that it meant "rebels" (*apostatai*), the Brettioi having formerly been herdsmen of the Lucanians, against whom they organized a peaceful revolt in the fourth century B.C., when Dio was moving heaven and earth against Dionysius. Diodorus gives a rather different version. He says that the name means "runaway slaves" (*drapetai*), and that most of them had formerly been slaves, apparently in Sicily, for he describes how they had become robbers and pirates before they made a victorious descent upon the shores of Italy. Dionysius Periegeta calls the people Brettioi, a name which suggests a connexion with Brundisium (*Brentesio*, Gk.) and the Frentani; while his commentator Eustathius, although re-

ferring to Strabo, derives the name from Brettos, a son of Hercules.\*

From these accounts it is probably safe to infer that the Brettioi were a subject—partly maritime, partly pastoral—population formerly settled on both sides of the Straits of Messina; that during the civil wars in Sicily those on the Sicilian side either were driven or fled to the Italian side; and that the united population, joined probably by adventurers of other nationalities, found itself strong enough to assert its independence against the Lucanians. The name of the people, by a process of "pejoration" of which a score of other instances might be quoted, would thus be identified in popular speech on one side of the channel with "fugitives," and on the other with "rebels." But that either of these was the original meaning of the word is contradicted alike by the fact that the people called themselves Brettioi, which they would not have done if the name had conveyed any real disparagement, and by the existence of the legend which makes their eponymous hero Brettos a son of Hercules.

So far, then, we have no light on the real etymology of the name; but we have established the significant fact that the Brettioi of Italy, whoever they may have been, were once established on both sides the Straits of Messina, just as we have seen that the Britanni or Brittones of Britain were once established on both sides the Straits of Dover.

If any enterprising ethnologist should hereafter find it possible to trace a family connexion between the Bruttii of Italy and the Britons of this island and Gaul it will then be time to regard the word "Briton," in some shape or other, as a genuinely ethnic name—that is, it will then be probable that the similarity of the name is due to the people which bore it having settled in all three localities. In the meanwhile the ethnological relationship is apparently about as close as that between Monmouth and Macedon so acutely pointed out by the learned Fluellen,† and while it is safe to say that the likeness of name points to a connexion of some kind, it is equally safe to say that the connexion is not one of racial identity or affinity. What, then, is it?

Does the use of Bret..., Brit..., or Brut..., as

\* Strabo, vi. (Falc., p. 367); Diod., xix. 15 (Wess., ii. 93); Dionys., i. 362. Strabo, vi. (Falc., p. 282), says that Brentesio, in the native dialect of the Messapians, means a stag's head, the name being given to the town in consequence of the shape of the harbour. Vide Smith's 'Dict.,' s.v. "Brundisium."

† Oddly enough, though it cannot be said that "there is salmons in both," there is certainly King Arthurs in both. Kings named Artus at the extreme end of the Italian peninsula figure in the history of the fourth and third centuries B.C. (Thucyd., vii. 33; Athenæus, iii. 108). The name resembles that of "le roi Artus" just in the same way as Italy itself resembles a boot.



applied to our own island throw any light on in meaning? In Italy, apparently—perhaps only apparently—the people gave the name to the territory. In our own case, the first writer who describes our island as Britannia and its people as Britanni is Julius Cæsar; but more than a century earlier Polybius had written of “the Brettanic islands,” evidently regarding Ireland as being every bit as Brettanic as Britain; and Diodorus Siculus, only a few years later than Cæsar, makes certain Britons Irishmen—“those Brettanoi who inhabit Irin, as it is called.”\* Diodorus, moreover, knows nothing of any name Britannia. The island with him is the Brettanic island, not merely one of the Brettanic islands; but its title is only a qualification, not a name. These Greek notices, it seems to me—even were there no Brettia in Italy—effectually knock on the head all attempts to derive the name of the island from the name of any people. If Polybius could have been mistaken in applying the term Brettanic to both islands it is impossible that Diodorus could have supposed the Belgæ of Kent to be the same race as the cannibals of the West coast of Ireland, whom he calls Brettanoi. In his view, manifestly, “the Britons” simply meant dwellers in the British islands, whatever they might call themselves and to whatever nationality they might belong.

Bret..., then, is not originally an ethnic name. Nor, in spite of the Brutus of British and Brettus of Italian myth, is it a personal name, because in that case it could hardly have been equally applicable to a people and territory in South Italy and a wholly alien people and territory in North-Western Europe. But if it be neither ethnic nor personal, it can practically be only one other thing, and that is geographically descriptive. Nor, I think, can there be any doubt as to the geographical feature it describes. An adjective formed from Bret... qualifies not merely our islands and their inhabitants, but a continental people and territory on the opposite coast of the channel and at the same time a people and territory on the Straits of Messina. In all cases the islands, territories, and people are situated on the narrow seas, and if we interpret Bret... as straits, the adjective formed from it will be applicable in all cases.†

\* Cæsar, ‘B. G.’ v. *passim*; Polyb., iii. 57; Diod. Sic., v. 32—where “Irin” is probably an indeclinable noun. The “cœlum Britannum” of Lucretius (vi. 1104) probably dates a few years before Cæsar’s mention. Lucretius makes the first syllable long—Virgil short. Cf. Selden’s note on Fortescue, ‘De laud. leg. Ang.’ 32.

† Ireland, it is true, can hardly be regarded as actually on the Straits of Dover, but in all ages the highroad to Ireland from the Continent has been across the Straits of Dover, and while the vague geography of early days was content to class it as one of the Channel islands, the exacter knowledge acquired by Roman conquest appears from the first to have declined to recognize Ireland as Britannic.

Our own empire in the Far East supplies us with a striking analogy. The two islands of Singapore and Penang, together with Malacca and Province Wellesley on the mainland, are collectively known as the Straits Settlements, from their situation on the Straits of Malacca. Nor are earlier analogies wanting. The Straits legion—the *legio Fretensis* of Roman inscriptions—is the legion recruited from the Sicilian straits; the *mare fretense* of Cicero refers to the same Italian frith; while the *fretalis Oceanus* of Ammianus refers to our own British Channel.\*

BROTHER FABIAN.

(To be continued.)

# ‘DICTIONARY OF NATIONAL BIOGRAPHY,’ NOTES AND CORRECTIONS.

(See 6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82.)

## Vol. VI.

P. 7 a. The contributors to the *Free-Thinker*, authoritatively named in the fourth ed., 1742, were Abp. Boulter; Richard West, Lord Chancellor of Ireland; Dr. Gilbert Burnet; Henry Stephens, rector of Malden, a friend of the archbishop; and Ambrose Philips, who was the editor. This list differs from that in Lowndes and here. No. 1 appeared 24 March, 1718; No. 159, the last, 28 Sept., 1719. Boulter wrote the papers on education and learning. The periodical had nothing to do with freethinking as commonly understood. For “Pierce” read *Pearce*.

P. 7 b. Boulter did not issue a volume of ‘Sermons,’ but he printed many singly. His ‘Letters,’ 1769–1770, were not published under the superintendence of Ambrose Philips, who died in 1749; they were collected by him, but were edited by Dr. Wall.

P. 14 a, for “Galtre” read *Galtres*; for “Heyworth” read *Heworth*.

P. 25 b, “Newcastle-under-Lyne,” read *Lym.*

P. 31 a, Immanuel Bourne. Smith’s ‘Bibl. Anti-Quak.’ 80, 81, where “Perison” is rightly printed *Peirson*.

P. 32 a, 33 a, for “Poemata” read *Poematia*. Some of Bourne’s poems appeared in ‘Miscellaneous Poems by Several Hands,’ published by David Lewis, 8vo., 1726.

P. 35 b. Mr. Boutell towards the end of his life resided at Kempsey, near Worcester, and wrote the letterpress to accompany Mr. Aldis’s photographs of the carvings in Worcester Cathedral.

P. 36 a. ‘Arms and Armour,’ translated from Lacombe, appeared in 1869, not 1874.

P. 44 b, John Bowdler, 1783–1815. ‘Life of Wm. Wilberforce,’ vols. iii., iv.; notes and refl. in Miller, ‘Singers and Songs,’ second ed., 1869, p. 375.

\* Gruter, ‘Inscr.’ p. 457, n. 6, 354, n. 6; Cic., i. 7; Am. Mar., xxviii. 2 (14).



2 a. Bower's account of the Inquisition was added to a translation of Dellon's 'Goa,' 1812 (p. 15).

3 a, for "Elleker" read *Ellerker*.

4 a, Edward Bowles. Much original matter found in Shaw's 'Autobiog.,' Surt. Soc., pp. 157, 413-4, 439-40; see the other Shaw, Davies's 'York Press,' and Thoresby's 'Diary and Corresp.'

5 b, Samuel Bowly. More in Smith's 'Books,' i. 307-8.

6 b. Bowtell's MSS. were much used by 'Church Bells of Cambr.,' 1869.

10 a, 117 a, for "Lanesborough" read *Lanborough*.

16 b, Joseph Boyse. Much about him and of his letters in Thoresby's 'Diary and Corresp.,' and see Taylor's 'Biog. Leod.,' 1865.

In list of authorities, 'Biblioth. Antiq.,' 1782, read 1872.

17 a. David Bradberry was born at Reeth, Richmond, Yks., 12 Nov., 1735; see further, 'Singers and Songs,' second ed., 1869.

24 b, for "Monagahela" read *Monongahela*.

30 a, John Bradford. 'Life of Lady Hunt,' ii. 477-8.

30 b, Samuel Bradford. On 19 Jan., 1717/8, preached before the king at St. James's Chapel on 'The Nature of Christian Union,' provoked a reply in the shape of 'A Letter from the Reverend Dr. Bradford,' 1718.

34 a, for "Sowles" read *Sowle (his)*; see 'Friends' Books,' i. 310.

31 b. Ralph Bradley was the son of Nicholas Bradley, of Greatham, co. Durham, by his first wife Margaret, dau. of Ralph Bunting, alderman of Stockton; biog. in Brewster's 'Stockton; Top. Notes,' ii. 83.

72 a, Rev. T. Bradley. Davies's 'York

73, Dr. Thomas Bradley. More in Smith's 'Books,' i. 310-1.

81 a, Henry Bradshaw. 'Merc. Pub.,' July, 1660. Old books containing his autographs occur.

89 a, Bradwardine. See especially Toplady's 'Life.' Instead of "Dean Milner" it would be better to read *Joseph Milner*.

90 b. Bradwardine's mathematical writings, in Morgan, 'Arithm. Books,' p. 11.

97 a, "Colosseum." Qy. *Coliseum*.

97 b, Braham. A notice in R. Charlton's 'Sketches of Eminent Musicians,' Lincoln, pp. 30-32.

98 a, M.R.C.S.E. An awkward way of writing it. Does E. mean England, or Edinburgh?

103. Joseph Bramah was not born in 1748, April, 1749; more in Wilkinson's 'Barnsley and its Vicinity,' 1883, pp. 225-251.

P. 203 a. Bramhall was schoolmaster of Kilburne, near Kirklington, before he received his church preferment (Comber's 'Mem. of Wandesford,' 1778, p. 83). There is some doubt about Elvington, which the books print "Elvington or Eterington"; it may be a mistake for Kilvington, for he was rector of South Kilvington 1618-33, though not mentioned here. Much about him in Wrangham's 'Zouch,' 1820, ii. 290-6; Thoresby's 'Corresp.,' ii. 110.

P. 223 a, 1802-1847, aged twenty-five. Some mistake in the figures.

P. 224 b, Ambassador to the Duke of Urbino. Qy. for "to" read *of*.

P. 233 b, for "Kirtlington" read *Kirklington*. Dugdale's 'Visit. Yks.,' Surt. Soc.

P. 236, Charles Bray. On his 'Philos. of Necessity,' see Morell, 'Hist. Mod. Philos.,' 1846, i. 368, 385; ii. 307.

P. 238 b, His portrait "was," read *is*.

P. 244, 246, E. W. Brayley. Why elder and younger, their names not being identical? See on p. 360, below.

P. 246 b. The last number of the *Graphic and Hist. Illust.* was dated 21 April, 1834, which is also the date of the preface; the failure of the publisher brought it to an end.

P. 248 a, for "Hanslope" read *Hanslope*.

P. 272 a, for "Stow-in-the-wold" read *Stow-on-the-wold*.

P. 272 a, Brereton the great eater; notes and ref. in Grey's 'Hudibras,' p. iii. c. iii. 369.

P. 284 b, 285 a, M.R.C.S.E., L.S.A.L. The E and L should be separated from the other letters and extended.

P. 286 a, Lay Baptism "Invited." Qy. *Invalid*.

P. 286 a. Brett's 'Honour of the Christian Priesthood,' 1711-2, was reprinted at Oxford, 1838. He communicated notes from Twysden's MSS. to Hearne's 'Guil. Neubrig,' 1719.

P. 287 a, for "rhymester" read *rhymist*.

P. 293 b, Jehoiada Brewer. Lady Huntingdon's dealing and corresp. with, see her 'Life,' i. 438, &c.

P. 305, Brewster. Hearne's 'Langtoft,' vol. ii.

P. 312 a, for "Bynnemon" read *Bynneman*.

P. 315 b, for "Nathaniel Johnson" read *Johnston*.

P. 316 a, Wm. Bridge. Portrait, 'N. & Q.,' 3rd S. xii. 247, 318. His sermons on the 'Freedom of the Grace of God,' 1671, contain his portrait and a pref. by J. O[wen], who speaks of "the vain endeavours of some witty men to make both himself and writings ridiculous."

P. 317 b. Bp. Bridgeman's dealing with Calvin Bruen, and others for countenancing Prynne and Layton in 1637 occupies the latter part of Prynne's 'Prelates Tyranny,' 1641.

P. 320 b. Bridges's 'Christian Ministry' was required of candidates for ordination by the late Bp. Bickersteth.



P. 321. John Bridges, topographer, communicated copies of Cotton MSS. to Hearne's 'Guil. Neubrig,' 1719, p. 785-6.

P. 322 b, Noah Bridges. De Morgan, 'Arithm. Books,' p. 44.

P. 323 a, Thomas Bridges, for "Sell" read *Sill*.

P. 327 a. See De Morgan, 'Arithm. Books,' xxv. 42, where the 'Trigon. Brit.' is given Gouda, 1633, not London.

P. 327 b. Another of H. P. Briggs's pictures is described in Sheahan's 'Hist. of Hull,' 1864, p. 502.

P. 358 b, "John Halifax," rather *John Holywood*.

P. 360 a, "Edward William Brayley," read *Wedlake*.

P. 363 a, Britton. 'Book of Days,' ii.

P. 369 b, "He took orders and entered the church." A man enters the church at baptism.

P. 373 a, "Non-abjuring," an unusual phrase.

P. 375 a. An amusing anecdote of a descendant of Dr. Brocklesby and Porson in E. H. Barker's 'Reminisc.' ii. 21.

P. 384 b, "Courthorpe." Qy. *Courthope*.

P. 384 b, Brodrick. Boulter's 'Letters,' under Brodrick and Middleton.

P. 406 a, "Ordained to a curacy in Essex, and in 1811 to the curacy of Hartshead." This statement needs explanation or amendment.

P. 407 a, "Between Leeds and Kendal." Very vague; see a map.

P. 413 a, Brontë. J. H. Turner's 'Haworth, Past and Present,' 1879.

P. 421 a, for "Milot" read *Millot*.

P. 421 b, for "Helperringham" read *Helpringham*.

P. 423. The fate of Lord Cobham (styled the tenth, not the eighth, as here) has been discussed in a careful paper in *Archæologia*, 1881, xlv. 249-265.

P. 431, John Charles Brooke. Wilkinson's 'Barnsley Worthies,' 1883, pp. 190-224.

P. 439 b. Admiral and Colonel Rainsborough was one man, not father and son, see *Archæologia*, xlv. ; an anecdote of Brooks in Grey's 'Hudibras,' 'Lady's Answ.,' 127.

P. 442. Broome's 'Poems' were reprinted in Cooke's ed., 1796.

P. 445 b, for "Treibner" read *Triebner*.

P. 448 a, Dr. W. Brough. 'N. & Q.,' 1st S. vii. 597; viii. 113; and specially 5th S. xi. 233. The first ed. of his 'Manual' appeared in 1650 (not 1659, as here, which is the date of the fourth ed.); it was very popular, was reprinted so late as 1672, and was translated into Welsh by Rowland Vaughan, Yorke, 'Roy. Tribes,' 1799, p. 178; at the end is a separate 'Preservative against Schism.' He also published 'Discourses,' 8vo., 1660.

P. 462 b, for "Cain" read *Cam*.

P. 470 b. One Mr. Henry Bruncker, a worthy

man, an ancient soldier of poor fortune, married a dau. of Sir Charles [qy. Thomas] Grantham, of Meaux Abbey; he served under Sir John Hetham in Hull, and exposed a plot for its betrayal designed by his father-in-law ('Good Newes from Hull,' 15 June, 1642).

Great variations may be noticed in the spelling of proper names. Doubtless latitude must be allowed to individual idiosyncracies; but in some instances the want of uniformity is rather irritating. The increasing frequency of references to 'N. & Q.' is a cheering and hopeful sign; the present volume fairly bristles with them. *Verb. sat sap.* W. C. B.

#### CAXTON'S 'GOLDEN LEGEND.'

It has been somewhat confidently asserted that not long after the publication of the first edition of this work Caxton reprinted it in a smaller form; and yet, strange to say, not a single bibliographer, so far as I can discover, has ever pretended to have seen a copy of this mysterious reprint. Mr. Blades has shown conclusively—what no one before him seems to have discovered—that Caxton did reprint, if not the whole volume, at any rate so much of it as to justify its being called a second edition; but this reprint was of exactly the same size as the first edition, and in other respects so much resembled it that only a practised eye would discover the fact that some of the existing copies (notably the one in the British Museum) are made up from a mixture of the two. Herbert alludes in a vague way to the smaller edition, and evidently on the authority of his predecessor Ames; but the value of Ames's testimony may be estimated from his own words: "He [i. e., Caxton] reprinted this book several times, and by the churchwardens' accounts of St. Margaret's, Westminster, so late as 1497," i. e., *six years after his death!* Dibdin ('Typ. Ant.,' 193) contents himself with saying: "This edition, of which I have never seen a copy, is said by Ames to be printed without initials, and was probably printed soon after the large one."

The writer of an article on the 'Golden Legend' in a recent number of *Book-Lore* (February, 1886), thus enumerates the English editions printed before 1500:—

1. The edition of 1483 (large folio).
2. The edition of 1483 (small folio).
3. The edition of 1493 (folio).
4. The edition of 1498 (folio).

Thus ignoring altogether the indisputable reprint in large folio (which Mr. Blades supposes to have been made about the year 1487), while, on the other hand, he gives no authority for the date which he assigns to the "small folio." The same writer informs us that "a very mutilated and otherwise imperfect copy of what was supposed to be the small folio edition of 1483 was sold at f



Bright sale for 30*l.*; this copy was, however, dated 1486," on which I have only to remark that inasmuch as this copy wanted several leaves at *both ends*, it is absolutely impossible that it can have borne any date at all, and it is likely enough to have been only a fragment (it wanted more than one hundred leaves at the end) of the edition published by Wynkyn de Worde in 1493. At all events, until it comes to light again (it was sold in 1845, and must surely be still somewhere in existence) and proves to be a genuine "Caxton," we are no nearer than ever to a solution of the mystery.

The earliest mention I have found of this so-called second edition is in Osborne's 'Bibliotheca Harleiana' (5 vols., 8vo., 1743-45), where it is twice alluded to. In one place (iii. 1661) we are informed "there is but one preface to this [*i. e.*, the first] edition; but to his next, in a smaller size, there is also another, expressing that as the work would be overchargeable," &c., which only proves that the Harleian copy of the first edition was imperfect, for the first edition most certainly has both prefaces, while the authority for the smaller edition seems to be derived solely from another book in the same catalogue (iii. 1574), viz., a copy of W. de Worde's edition of 1527, which is thus described:—

"Wanting both prologues. Mr. Smith has supplied them partly by supplying the first Leaf in Print from the said first Edition, as he calls it; which Leaf contains the greatest Part of the first Prologue; and partly by transcribing the Remainder, both of that, and the second Prologue."

The whole note is rather clumsily worded, but it is very evident that the writer was not well up in his subject, for in the first place the description of the printed leaf proves that it could not have belonged to the first edition, whereas it exactly corresponds to the first leaf in the edition of 1493, while, on the other hand, if the writer had ever seen a perfect copy of the 1527 edition he would have discovered that, like that of 1493, it never had the second prologue at all.

If this copy of 1527 can ever be traced to its hiding-place, something may possibly be learned from it, for its former owner, Mr. Richard Smith, evidently made more notes in it than are given in the Harleian Catalogue, and what is given only makes confusion worse confounded.

One word in conclusion. Mr. Blades, our greatest living authority on all matters relating to Caxton, has not one word to say about this apocryphal (as I cannot help thinking it) "second edition in small folio." F. NORGATE.

LUKE DANIEL.—Some years ago a dear friend of mine—a working man, who died, alas, before he could reap where he had sowed—left me many scraps of unequal little poems, some of very great

merit indeed. A piece or two of his has appeared in past years in your pages, and I believe others of like kind by other hands. He had, although his circumstances were narrow, a strange fancy that to get money for his little poems was, so to speak, to prostitute the Muse. At all events, his poetry appeared in *Tait* in 'The Feast of the Poets,' once in the *Times*, and in provincial papers, but without the so needed profit to him. He was, so to speak, a pessimist; and, indeed, although some fault was in himself, he had reason to be gloomy. Some of his pieces were written during the time of the Corn Law agitation. Here is one:—

## SONGS FOR THE MANY AND WARNINGS FOR THE FEW.

## No. 1.

The broadest river has its source,  
The ocean must be fed:—  
Why talk to us of moral force  
While we are wanting bread?

We fain would weed the human mind  
Of discord and despair:  
But how—when we go home and find  
Gaunt famine sitting there?

How, when on walking forth to view  
Abundant fields of corn  
Wave hopeful in their harvest hue  
For wealth to reap in scorn?

How, when they gather all that grows  
On native hill and glade,  
And still impose their fiendish laws  
To shackle foreign trade?

L. D.

This, even if we have other evils instead, is happily a picture of the past.

I will give now but one more, hoping you will be able to permit me to go further a little in this line of tribute to my friend of long ago:—

## BETTER FEELINGS.

I was dissatisfied with health and strength,  
And said ungratefully: such gifts as these  
Are common unto all men: but at length,  
Smote by the hand of merciful disease,  
I sank like leaves beneath autumnal trees,  
Faded upon my sleep-abandoned bed;  
And moaning as those leaves moan in the breeze  
That sweeps them to destruction, humbly said,—  
Pardon, Almighty One! and pity me,  
Who with a heathful eye refused to see  
That vigour of the arm and intellect  
Are blessed boons which emanate from Thee;  
Till o'er the loss of boons so little recked  
My prostrate heart reproached my feeble knee.

L. D.

One more, if you please:—

Beautiful earth! no other source of pride  
Can equal this—that I'm a child of thine  
Brought forth in love, from thy maternal side,  
And suffered in thy bosom to recline  
Amidst its soft profusion—there to twine  
Around my limbs those flowing locks of thine  
That ever form thy graceful summer dress,  
The lovely vesture of thy loveliness!  
There to kiss honey from thy lips' pure dyes,  
And bask me in the sunshine of thine eyes,



Until the music of thy varied voice  
And fragrant essence of thy gentle breath  
Shall wean me from despondence (*sic*), to rejoice  
That our reunion is the work of death ! L. D.

W. RENDLE.

BURKE AND THE ATHENIAN DEMOCRACY.—In one of Burke's most impassioned denunciations of the evils and crimes of a democratic government (in his 'Vindication of Natural Society,' which appeared in 1756 under the name of "a late Noble Writer," meaning Bolingbroke, who died about five years before its publication), he says :—

"But if this People [the Athenians] resembled *Nero* in their Extravagance, much more did they resemble and even exceed him in Cruelty and Injustice. In the time of *Pericles*, one of the most celebrated Times in the History of that Commonwealth, a King of *Egypt* sent them a Donation of Corn. This they were mean enough to accept; and had the *Egyptian* Prince intended the ruin of this City of wicked Bedlamites, he could not have taken a more effectual Method to do it than by such an ensnaring Largess. The Distribution of this Bounty caused a Quarrel; the Majority set on foot an Enquiry into the Title of the Citizens, and upon a vain Pretence of Illegitimacy, newly and occasionally set up, they deprived of their Share of the royal Donation no less than five thousand of their own Body. They went further; they disfranchised them; and, having once begun with an Act of Injustice, they could set no Bounds to it. Not content with cutting them off from the Rights of Citizens, they plundered these unfortunate Wretches of all their Substance; and, to crown this Masterpiece of Violence and Tyranny, they actually sold every Man of the five thousand as Slaves in the public Market."

Perhaps it will be interesting to call attention to the fact that the only authority for this supposed masterpiece of violence and tyranny of the Athenians so vehemently denounced by Burke is a single sentence in Plutarch which is evidently corrupt, and of which the true reading is uncertain, *ἐφάνθησαν* having been suggested instead of *ἐπράθησαν*. Even the brothers Langhorne remark in a note on the passage, "The illegitimacy did not reduce men to a state of servitude; it only placed them in the rank of strangers." There can be little doubt that what really took place on the occasion was simply a stricter investigation than heretofore as to who were legally entitled to be considered as citizens of Athens; and Grote ('History of Greece,' fourth edition, vol. v. p. 90), in referring to the subject, says of *Pericles* :—

"He had himself, some years before, been the author of that law, whereby the citizenship of Athens was restricted to persons born both of Athenian fathers and Athenian mothers, under which restriction several thousand persons, illegitimate on the mother's side, are said to have been deprived of the citizenship, on occasion of a public distribution of corn."

And, with regard to the meanness of the acceptance of the corn, had Burke been really well up in the classical history of those times, he would have known that the only "king of Egypt" that can possibly be intended was *Inarus*, who was never

generally acknowledged as king, but endeavoured to free Egypt from the yoke of the Persians with the assistance of the Athenians, so that the corn was not exactly a gift or largess, but in all probability a contribution to the expense of the Athenian expedition to Egypt, which, as is well known, led to a partial success in the rising, though it finally failed, and *Inarus* was perfidiously put to a cruel death in Persia.

W. T. LYNN.

LEGAL MACARONICS.—In Foss's 'Judges of England,' p. 558, *à propos* to Richardson, the following story is told :—

"While attending at the assizes at Salisbury a prisoner whom he had condemned to death for some felony threw a brickbat at his head; but, stooping at the time, it only knocked off his hat. On his friends congratulating him on his escape, he said, 'You see, now, if I had been an upright judge I had been slain.'"

In a note to Dyer's 'Reports,' p. 188 *b*, this occurrence is thus reported :—

"Richardon, C. J. de C. Banc, al Assises at Salisbury in summer 1631 fuit assaut per prisoner la condamne pur felony quis puis son condemnation, ject un brickbat a le dit Justice, que narrowly mist, & pur ceo immediately fuit indictment drawn pur Noy envers le prisoner & son dexter manus ampute et fix al Gibbet, sur que lui mesme immediatement hange in presence de Court."

L. H. A.

HAYWARD. (See 7th S. i. 259.)—From what my friend Mr. Barnes says in his 'Glossary of the Dorset Dialect,' and from the review on that capital book at the above reference, I take it that *hayward* is considered = *hedgeward*. I have not the least thought of disputing this, but I may note that here, well within my memory, an important part of the *hayward's* duties had to do with hay. The large parish of Fordington, all but encircling the other three parishes of Dorchester, nearly all is "Duchy," part of the estates of the Duchy of Cornwall. Till of late years the duchy land was in some respects held on the old common field system. In particular, the great water-meadows were, as regards aftermath pasturage, common to the duchy tenants. But each tenant made and carried the hay of a certain share of one of these meadows. Now it was the *hayward* who marked out these shares for each tenant's haymaking. And, by the way, in those quite recent recent times an old-world duchy benefaction to the Cell of Friar's Mayne was still enjoyed by the owner thereof. Each year he sent to Fordington Mead five waggons—five "ploughs"—for the tithe hay to Friar's Mayne. The Editor speaks of our Dorset "plough" = waggon. A friend has suggested that probably "plough" is identical in sound with the Roman pronunciation of the first syllable of "plaustrum." It may—he would suggest—be a legacy from the Roman coloni, whom the late Mr. Coote believed to have weathered the Saxon invasion in large numbers.

H. J. MOULE,

Dorchester.



### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE GREEN DALE OAK.—I discovered the other day at the back of four old French engravings in black and gilt frames four separate etchings, each numbered. No. 1 is headed, "A plan of the great Oke called the Green Dale Oke in the lane near Welbeck in Nottingham-Shire." An earl's coronet is at one corner, and underneath two C's back to back, in the centre an H, and surrounded by an O, and the motto "Virtute et Fide." No. 2 is a sketch of the tree, with a man on horseback passing through the arch cut through the trunk. No. 3 is a view of the other side, with the man returning. No. 4 is a view of the tree. These last three are charming etchings, giving picturesque views of this famous sylvan domain. Each of them is dated 1727, and in the corner of No. 1 the letters "G. V., ft." Are these sketches of any value; and can you inform me if there is any particular history attached to this oak?

R. D.

UNPUBLISHED POEM BY POPE.—I possess the following original poem, in the autograph of Pope, which I believe is unknown. Can some reader of 'N. & Q.' discover the answer?—

#### A RIDDLE.

Behold this Lilliputian throng,  
Nor male nor female, old nor young;  
Six inches tall, of slender size,  
With neither mouth, nor nose, nor eyes;  
They never from each other stray,  
But stand in order night and day,  
Like soldiers marshal'd in Array;  
A bloody ensign each does bear.  
Tho' not train'd up to feats of War:  
Their actions gentler passions move,  
Or fan or quench the flames of love,  
Softens the unrelenting Fair,  
And sooth the pensive statesman's care:  
Nimble, as thought, they skip and dance,  
But ne're retire, nor ere advance,  
Nor order change; like the world's frame,  
Always unchangeably the same:  
Tho' active and to motion free,  
Yet never move they willingly;  
But in their silent caverns sleep  
Time without end, nor stirr nor peep,  
Until some heav'n-born Genius comes,  
To rouse them from their silent Tombs  
By pow'rs unseen; then up they spring,  
Without the help of leg or wing  
They mount; and as they mount they sing.

There is evidence to prove that the MS. was at one time in the possession of Sheridan. K.

CURRIE FAMILY.—Wanted, particulars as to the family and antecedents of Mary Currie, who was in or about 1773 married to William Jackson, a merchant trading between Topsham, co. Devon,

Lisbon, and Newfoundland. She was aged about sixteen at the time of her marriage, and is believed to have been a native of Newfoundland or Nova Scotia. Please send answers direct to

F. W. DUNSTON.

Ewelme, near Wallingford.

OPPIAN'S 'HALIEUTICKS,' 1722.—This work was translated by "J. Jones, of Oxford." Who was this J. Jones, and to what college did he belong?

THORPE.

LEIGHTON FAMILY.—Can any of your readers tell me whether the ancient family of Leighton, Lighton, or Lychtoun, of Ulyshewen, or Usan, in Forfarshire, was in any way connected with Leighton Buzzard, in Bedfordshire? How did the latter place get the name of Leighton; and what is the origin of the name, which apparently belongs to several small parishes in various part of the country? Andrew Jervoise, the author of the 'Records of Angus and Mearns' (a copy of which book I am unable to find at the British Museum), gives an account of the Leighton family, and seems to think that the Scotch branch originally came from the barony of Leighton, in Beds, but I can find no proof of this. I should be much obliged for any information relating to the family and for the names of any books which refer to it. C. F. LEIGHTON.

Pall Mall Club, S.W.

PRIESTS' HOLES.—There is a very good specimen of one of these at Wollashall, underneath Bredon Hill, in Worcestershire, near Eckington Station. The chapel is at the top of the house, and the retreat for the priest is so small, the fireplace being no bigger than one's two hands, that it appears to me plain that the proscribed priests were merely temporarily hidden. They used, so my grandmother told my mother, to spread clothes, as if for washing, on the hedges to tell Catholics when a priest would celebrate mass. Would that be so? There is a print of Wollashall in the *Gentleman's Magazine* for August, 1811, drawn by my uncle, John Pugh. HERBERT PUGH.

[See 1<sup>st</sup> S. xi. and xii., and 2<sup>nd</sup> S. i. and ii. *passim*.]

FAMILY OF WORTH.—I have an old cabinet from the west of England, round the front of which the following words are incised in lettering apparently of the time of James I., "For Master Hugh Worth, of Glaston." Can any of your readers help me to identify this Hugh Worth? It does not appear that he belonged to the direct line of Worth, of Worth. C. H. WOODRUFF.

5, Stone Buildings, Lincoln's Inn.

"OGERUS, FILIUS OGERI."—In Hunter's 'Fines,' "Ogerus filius Ogeri" is given as one of the persons before whom fines were levied in 7, 8, and 10 Ric. I. Is anything known as to this personage, what family he belonged to, or if he left any known descendants? I should be obliged to any reader



of 'N. & Q.' who could give me any information. I imagine he belonged to the eastern frontier, probably Norfolk. There was a family of Ogier, of Sigourney en Bas, Poitou, whose descendants were refugees in England, intermarried with the family of Freuzé, of Surrey. G. H.

THE EMPEROR LOTHAR.—What was the relation of the Emperor Lothar, of Saxony, to the Emperor Henry the Fowler, of the earlier Saxon house? Also, Who was the wife of the Emperor Adolphus of Nassau? E. T.

STAFFORD FAMILY.—Can any of your readers give such information respecting the Stafford family—from the Duke of Buckingham, beheaded in 1521, up to the year 1640—as would include a branch of the family settled in North Derbyshire between those dates? F. W. PORPEN.  
Market Place, Wirksworth.

CAXTON.—Can any of your readers tell me the origin of the name of Caxton? It is the name of a small village in Cambridgeshire and of manors in Essex and Suffolk. The manors probably took their name from some former possessor, who again may have taken his name from the village. Is anything known of the De Caxton family? C. S.

SOURCE OF LATIN QUOTATION WANTED.—I should be glad if among your readers some one could be found to supply a reference which has hitherto baffled research. I am editing book vi. of Clarendon's 'History of the Rebellion' for the University Press here. Speaking of the death of Lord Northampton in the action on Hopton Heath, as a kind of set-off against the defeat of the Parliamentarians (vol. iii. p. 459, ed. 1826) he says:—

Et velut æquali bellatum sorte fuisset,  
Composit cum classe virum.

Where this passage occurs I have not yet, though I have freely asked and received the assistance of classical scholars, been able to ascertain. An impression prevails with some that the lines are not classical, but exist in the works of some modern Latin poet, such as Mantuanus, or Fracastori, or Brixius. However, it has not yet been found.

T. ARNOLD.

2, Bradmore Road, Oxford.

'WHERE IS THE LIFE THAT LATE I LED?'—There is 'Dame Beattie's Replie' to this ballad in 'The Handful of Pleasant Delights,' 1584, at pp. 14-17 of Arber's reprint, 1878; but where are the original ballad and tune? Petruccio sang the first line of the ballad in 'The Shrew' (IV. i. 143), and Pistol quoted it in '2 Henry IV.' (V. iii. 146). We ought to be able to recover the whole thing; but I can get no tidings of it. F. J. F.

CHARLES DIBDIN.—Can any of your readers tell me where I can see the following writings by this

author: 'The Royal Circus Epitomised,' 1780; the *Devil*, 1785; the *Bystander*, 1787; 'A Short Treatise on the Subject of Teaching'; 'A Collection of Sonatas for the Harpsichord'; 'The Musical Mentor'? I have not been able to find that any of these are in the British Museum; and, although for years looking out constantly for them in all likely directions, I have so far been unsuccessful. EDW. RIMBAULT DIBDIN.  
Orme's View, Liscard, Cheshire.

PICTURES BY WILLIAM DANIELS.—In his 'Life' of Sir Joshua Walmsley, his son distinctly asserts that several paintings by this artist were bequeathed by Sir Joshua to the National Collection at South Kensington. Amongst the number was a portrait of George Stephenson. Whither, may I ask, are these paintings gone? I have paid several visits to South Kensington in the hope of seeing them, but without avail, and a correspondence with the Keeper of the National Portrait Gallery reveals the fact that he knows nothing of them. Can any of your readers suggest a likely place where these national pictures may be stowed away?—if so, I shall feel much obliged. J. COOPER MORLEY.  
1, Devonshire Street, W.

"THE GREATEST OF MODERN BARDS" is said by Mr. Halliwell-Phillipps, in his 'Outlines,' to be the one who declares that "A man's poetry has no more to do with the every-day individual than inspiration with the Pythoness when removed from the tripod." Who is this bard; and whence is the quotation? JAMES D. BUTLER.  
Madison, Wis., U.S.

ALFONSO, KING OF SPAIN.—Can any correspondent inform me what church this King of Spain commenced which his contemporary Henry I. of England succeeded in finishing? W.

FOT.—Can any reader furnish me with the date of Godwin Fot, the "recorded Saxon proprietor" of Foot's Cray, in Kent? PES.

PORTRAIT OF RICHARD PATES, TEMP. ELIZABETH.—Is there any portrait extant of Richard Pates, the founder of Cheltenham Grammar School in 1586; if so, where? Also, what were his armorial bearings? INQUIRER.

MARK PATTISON.—In his autobiography I believe it is stated that he wrote two of the lives of the English saints in Cardinal Newman's series. Which were they? A. H. E.

MOKETT.—Where shall I find a life of Richard Mokett, or Mocket, D.D.? He was rector for a year (1610-11) at St. Clement's, Eastcheap. There is a curious account of him in Newcourt's 'Reperitorium' (i. 327), taken from the 'Athens Oxon.' Watt only mentions his 'Politia Eccles. Aug.'; but he also published a Latin liturgy of the Church



of England, the thirty-nine Articles, &c. His 'Church Polity' was burnt publicly, as too much biased to Calvinism. But it is pretended (by Wood ?) that the true cause was his omission of the first clause of the twentieth article, that the Church has authority in controversies of faith. He died the day before the nones of July, 1618, out of grief for what was done to his poor book, and was buried at All Souls' College, of which he was Warden. Of this queer by-life I should like to know more.

C. A. WARD.

Haverstock Hill.

[Consult Heylin's 'Life of Laud,' the 'Biographical Dictionary' of Chalmers, the 'Biographie Universelle' of Michaud, and the 'Nouvelle Biographie Générale' of Hoefer.]

THE GAME OF THIRTY.—In an old commonplace book I find the following entry:—"Bp. Brownrig said concerning Bps. in 41 [i. e., 1641]: they had a Good Game of 30 playd into their hand, but would play againe and they were out." Can any one tell me what game is here alluded to?

G. C. MOORE SMITH.

"A MAN OF ONE BOOK."—At p. 61 of 'Myths and Dreams,' by Mr. Edward Clodd, occurs the following passage:—

"'Cave ab homine unius libri,' says the adage, and we may apply it, not only to the man of one book, but also to the man of one idea, in whom the sense of proportion is lacking, and who sees only that for which he looks."

Where does the adage first make its appearance? I shall be glad if any of your correspondents will kindly enlighten my ignorance.

F. C. BIRKBECK TERRY.

MISQUOTATION OF SCRIPTURE.—"Eye hath not seen," &c. (1 Cor. ii. 9). This verse is frequently misquoted "neither hath it entered into the heart of man to conceive," e. g., by a learned writer in the *Academy*, January 23, p. 52. The habit appears to be older than the year 1671. How old is it; and what was its origin? R. D. W.

HOBART.—Where can I find any account of Edmund Hobart, of Holt, Norfolk, who suffered much in the royal cause, and got back his estate at the Restoration?

C. A. WARD.

SIR WILLIAM PALMER.—Will any of your correspondents kindly inform me from what baronet the well-known Oxford divine who assumed the prefix denoting his alleged rank claimed to be descended? The ordinary baronetages do not appear to have recognized the claim. A. H. E.

JAMES BRIDGER.—Is this name on the title-page of any volume in the British Museum? He discovered the Great Salt Lake in 1824, and the geysers of the Yellowstone within twenty years after, at furthest. He discovered the Rocky Mountain pass which bears his name at the continental

divide. He was guide to Government expeditions, Stansbury in 1849-50; Warren, 1855; Johnston, 1857; Reynolds, 1859-60; Angur, 1868. What reader of 'N. & Q.' can give me any particulars of his serving as pathfinder for Sir George Gore in 1855? From Poole's 'Index to Periodical Literature' it appears that Bridger has never been the subject of any magazine paper.

JAMES D. BUTLER.

Madison, Wis., U.S.

COLLYHURST.—What is the origin of this place-name? I may state that it is a district in Manchester, and was known to the Romans, who, it is said, used to go to a stone quarry there to get stone with which they built their forts about this neighbourhood. It was sometimes written Collihurst.

JOHN MELLOR.

Manchester.

## AUTHORS OF QUOTATIONS WANTED.—

1. The world is soe much knave that 'tis growne a vice to be Honest.

2. Vpon James, Earle of Derby, 1651.

Bounty, Witt, Courage, all (here) in one ly dead;  
A Stanleys hand, Veres heart, and Cecil's head—  
George Harington.

3. Great men are banded like a Tennis ball,  
England's the Court wherein they Rise and fall,  
of which a Martial Gamster none like to thee  
rose ever yet for wit or Pollicy.  
great thy Care hath been, but thy designe  
Men cannot Judge, nor yet could Gould parloyne,  
our guilty grandees that enslav'd the land,  
Now Couch for fear of thy impartial hand;  
Cast of thy hood, and give the world that light,  
Knaves their desert shall have, and Charles his right.

The foregoing quotations are on the flyleaf of a copy of Owen Feltham's 'Resolves' (fourth ed., 1631) in my possession, and, as they are in the handwriting of the period, I am anxious to know something about them, information which, perhaps, some of your readers may be able to give me. No. 2 has appended the name "George Harington," but whether it is an autograph of the writer of the epigram or not I am not able to judge. No. 3 is, to say the least of it, curious and interesting.

W. H. K. WRIGHT, F.S.Sc.

## Replies.

## SUZERAIN OR SOVEREIGN.

(7th S. i. 101, 146, 170, 232, 270.)

BROTHER FABIAN seems to me to be partly right and partly wrong: right as to the original meaning of the word *suzerain*, but wrong in his deductions and wrong in his etymology. I entirely agree with him in thinking that *suzerain* was originally inferior to *sovereign*; but it has gradually, and I think naturally, worked its way up, and now it may even, in some respects, be superior to *sovereign*.\* I will endeavour to point out the different

\* As in BROTHER FABIAN's quotation from Lingard (7th S. i. 270); and see, in text, (4) at end and no



steps by which the word has attained to its present position.

In the first instance (if we exclude Hallam's use of it\*) *suzerain* was evidently applied to lords who had other feudal lords under them, lords paramount, as Miss BUSK terms them. They were little kings in their own districts, and next to the sovereign of the country. Cotgrave was, therefore, quite right in describing them as "sovereign (yet subaltern), superior but not supreme," &c., though he would perhaps have done better not to apply the term *sovereign* to them, as it might be misleading. He meant, of course, sovereign within their own domains, yet inferior to the king or ruler of the whole country.† (1.)

The next step was that, as the sovereign or ruler of the country stood in very much the same relation to these lords paramount as they did to the feudal lords under them, the title of *suzerain* was—and I think naturally—given to him to mark his relation to them; and this is shown by the quotations given by Miss BUSK (7th S. i. 232) from Anquetil as well as by the quotation given by HITTIN (7th S. i. 147) from Mr. Freeman. There is no real contradiction between Cotgrave and Anquetil, as Miss BUSK thinks; the word had merely further developed in the interval (more than a hundred years) which separated these two writers. (2.)

During the present century, I should say,‡ a further step onwards was taken, and *suzerain*, which had come to mark the feudal relations between a sovereign and his great vassals or lords paramount, who were also his subjects, was extended to such great vassals as had really ceased to be subjects at all, and at most paid tribute to their sovereign. This was the case in Roumania and Servia, over the rulers of which the Sultan was considered to exercise *suzerainty* up to the time of the treaty of Berlin in 1878; and I suppose that he is still in some measure regarded as the *suzerain* of Egypt and of Morocco.§ (3.)

\* From the quotation given by Miss BUSK it would seem that Hallam applied the term to any feudal lord. This is only one step further back, but I do not know what authority Hallam had for this meaning. Miss BUSK evidently thinks he had none.

† "Cascuns barons est souverain en se [sa] baronnie" (Littre, s.v. "Souverain," thirteenth cent.). And in Lacurne, s.v. "Seigneur," I find, "Seigneur subalterne—seigneur justicier autre que le roi, duquel il est inférieur et vassal."

‡ I do not pretend to have an accurate knowledge of history, and this step may possibly have been taken earlier.

§ I can quote only one passage in which the Sultan is termed the *suzerain* of any one of these countries, and that is from a little-known work ("The Popular Encyclopædia," Blackie & Son, 1876), s.v., "Roumania," where the principalities of its component parts, Moldavia and Wallachia, are said to have been left by the treaty of Paris, in 1856, "under the suzerainty of the Porte." But, unless my memory deceives me very much, I often

Whether in the case of the Boers of the Transvaal Mr. Gladstone advanced one step further is perhaps open to doubt. I myself think not. These Boers had up to 1848 been the subjects of the Queen. They then trekked, and founded a republic in the Transvaal. Some thirty years later, their new country was annexed for a short time, and then they were allowed to reconquer their independence. The title of *suzerain*, therefore, as given to the Queen by Mr. Gladstone, differs but little from the title as borne by the Sultan, and is quite as capable of justification. (3a.)

The last, and I should say the final, step was taken when our Queen came under the *suzerainty* of the Porte in respect of Cyprus. In this case one sovereign became the *suzerain* of another sovereign up to that time entirely independent of him. *Suzerain*, therefore, is in this instance superior to *sovereign* as far as our Queen is concerned, but inferior as far as the Sultan is concerned.\* (4.)

I myself am altogether in favour of the use of this word, of which I hold the meaning to have passed through a thoroughly legitimate development.† It is very convenient to have a word denoting a kind of titular or complimentary sovereignty without any real authority, especially as this kind of sovereignty is now, alas! so very much the order of the day—and such a word I find in *suzerain*. It is not easy, without referring to the context, to determine precisely in what sense Montesquieu used the word in the quotation taken by NOMAD (7th S. i. 233) from Littre, and in which the Pope is called "*suzerain* des choses spirituelles." It may have been because each Catholic country in the days of Montesquieu had its *sovereign*, and the Pope was the *suzerain* of these sovereigns in spiritual things, in which case *suzerain* would be to a certain extent superior to *sovereign*. Or the Pope may have been *suzerain* under God, his *sovereign*, in which case *suzerain* would be inferior to *sovereign*. At all events, I am sure that I am safe in saying that Montesquieu used the word in one of the

have seen the Sultan styled *suzerain* in the newspapers in regard to these countries. In Italian the word *suzerain* has never been adopted, and so in an Italian dictionary of geography, history, and biography, published in Milan in 1878 by the Brothers Treves, I find the relation of the Porte to Roumania described as the "*alta sovranità*" (high sovereignty). This is what we should call *suzerainty*, and the adjective *alta* well marks the distinction that now, so frequently and so much to the disgust of BROTHER FABIAN, is drawn between *suzerainty* and *sovereignty*. A *suzerain* has infinitely less power than a *sovereign*; and so, by way of compensation, his titular rank is considered to be higher.

\* When Lingard (see note \*, p. 349) says of Balliol, King of Scotland, "Balliol, *sovereign*, did homage to Edward I. as his *suzerain*," he uses *suzerain* much as it is used in this day.

† BROTHER FABIAN seems to consider it a crime for a word to develop new meanings.



four or five senses in which I have shown it to have been used; and, besides this, I think that the word *suzerain*, in the ethereal and immaterial signification which it has now acquired, is a charming word to apply to the Pope.

In modern French, again, I find the words *suzerain* and *souverain* used in contradistinction to one another just in the very way that so irritates BROTHER FABIAN. Curiously enough, the quotation I am about to give from the French *Figaro* (April 2) came under my notice accidentally on the very day that I first sketched out this note. The passage runs as follows:—

"Aujourd'hui, il est quasi *souverain* de l'île de Robinson: \* il y exerce, sous la réserve de la *suzeraineté* du Chili, qui n'a jusqu'ici jamais été invoquée, toutes les fonctions gouvernementales, judiciaires et administratives, et les choses, à en croire les journaux Américains, qui s'occupent beaucoup de M. Rodt, marchent cent fois mieux que dans n'importe quelle République. Le *souverain* y exerce pourtant un pouvoir absolu et sans contrôle."

Here, again, we see that *suzerain* is used of an altogether shadowy control, which is never exercised, but at the same time the *suzerain* is superior, so far as titular rank and dignity goes, to the man styled *sovereign* or *quasi-sovereign*. This case is analogous, therefore, to No. 4.

I will now turn to the etymology of the word. And I will say at once that, although I entirely agree with BROTHER FABIAN that *suzerain* was originally inferior to *sovereign*, I altogether differ from him as to the origin of *suzerain*, and believe it, with most etymologists, to come from *susum*, a form of *sursum*. But it does not in the least follow from this, as BROTHER FABIAN seems to think, that *suzerain* and *sovereign* must originally have been, and ought to be, identical in meaning. What two words were ever identical in meaning; or, if as nearly as possible identical, were ever used in precisely the same way? I most certainly have never met with two such words. And even if there were two such words, any two derivatives from them (one from each) would certainly be by no means synonymous. I say this because it seems to me to have been too hastily assumed that *susum* (= *sursum*) and *supra* are synonymous in Latin, and therefore that their derivatives *suzerain* and *sovereign* must be identical also. But surely *supra* and *sursum* are far from synonymous. *Supra* means *above*; *sursum* denotes merely a *tendency upwards*. *Sursum* has more potentiality; *supra*, greater actuality. A derivative from *sursum*, therefore, might ultimately rise higher than a derivative from *supra*, but in the first instance I should expect it to

be lower, and this, according to my view, is precisely what has taken place with *suzerain* and *sovereign*. And I arrive at the same conclusions upon other ground also.

*Sovereign* (in its French form *souverain*\*) is found as far back as the twelfth century (Littré); *suzerain* apparently did not come into use till the sixteenth century, four hundred years later. At first *souverain* itself was comparatively lowly in meaning; it denoted merely superior, or upper, and was even applied to a story of a house (Littré). Being a good word, however, it gradually rose in the social scale, and ultimately, instead of meaning *superior* it came to mean *supreme*. Then it was found to be too strong in certain cases in which it had before been used, and other words were substituted for it. One was *supérieur*, as in *cours supérieures* for *cours souveraines* (Ménage, s. v. "Souverain"); and another was *suzerain*, as in *juges suzerains*, for *juges souverains* (Littré, s. v. "Suzerain," from Lacurne).† And *suzerain* was made after the pattern of *souverain*, for the true adjective of *sus* would be *susain* or *suzain*, and not *suzerain* or *suzerain*.‡ And that *suzerain* should mean less than *souverain* seems to me quite natural; for not only, according to my view, was it invented for the purpose of taking the place abandoned by *souverain* when it attained supreme rank, but it naturally would begin where *souverain* began, by meaning nothing more than *superior* or *upper*. And though, having borrowed its termination from *souverain*, it took with this a good deal of the meaning of its model, yet it could hardly expect all at once to rise to the height which it had taken *souverain* four centuries to attain to. Nor, indeed, has it yet done so—so far, that is, as real power and authority are concerned.

As to BROTHER FABIAN's *subsupranus*, it would

\* I shall henceforward use *souverain* instead of *sovereign*, as the last syllable of *sovereign* has been deformed in consequence of a supposed connexion with *to reign*, and its analogy in form with *suzerain* has thereby been rendered less evident.

† I have but little doubt that *seigneurs suzerains*, in like manner, took the place of *seigneurs souverains*, though I have not been able to find this. See note †, p. 350, col. 1.

‡ As *supra* has given *supranus*, so *susum* would give *susanus*. And in fact we do find in Dacange, s. v. "Solarium," the O.F. *sozain* (from *soz*=*soz*, a form of *sus*=*susum*)=*suzain*, applied, in 1306, like *souverain* in its early times, to the upper story of a house. There is no French adjectival termination *erain*, and I know of no Latin termination *eranus*. The Latin termination is *anus*, and the French *ain*. N.B.—It is curious, however, that *suz* and *soz* are given in the dictionaries (see Lacurne and Littré) as forms of *sous* (*subtus*) only, and not as forms of *sus*, though *sozain* has evidently to do with *sus*, and not with *sous*. If *suzerain*, therefore, had been formed in the fourteenth century, this would have been in favour of BROTHER FABIAN's derivation from *sous*; but, unfortunately, when *suzerain* was formed *sous* had assumed the form of *soubz* or *soubz*.

\* The writer is here speaking of a M. Rodt, a Swiss, who has taken from the Chilean Government a lease of Robinson Crusoe's island, Juan Fernandez, and established there an agricultural colony, which is going on most prosperously. The italics are, of course, my own.



require much more violence to turn this into *suseranus* than I should care to resort to, especially as he cannot show the word to have existed. Besides, I hope that I have shown that such a violent operation is quite unneeded, and that *suzerain*, even though derived from *susum*, might, *a priori*, have been expected to denote less exalted rank than *souverain*.

F. CHANCE.

Sydenham Hill.

P.S.—K. N. (7th S. i. 233) says that English writers would do well to avoid the French word *suzerain* altogether, for that they already have the "all-sufficient English equivalent *overlord*." But it is a question whether *overlord* is used of that purely nominal authority which, as I have shown, is so often now denoted by the term *suzerain*. At any rate, Mr. Freeman, in his 'Historical Geography of Europe,' first ed., p. 447, applies the words "nominal overlordship" to the authority of the Turks over the "African seaboard"; and nobody nowadays would dream of saying "nominal suzerainty." Besides, to my mind, *suzerain* is a much prettier word than *overlord*, and *suzerainty* is certainly much less cumbersome than *overlordship*.

MISS BUSK is, I think, right in assigning a similar meaning to the two words. BROTHER FABIAN is always clever and interesting. He now candidly gives up his first derivation, *subtus*, and yet will keep, "etymologically," his first meaning, *underlord*. Alas! he next murders etymology with a syllogism resting on an assumption:—"But no feudal lawyer would adopt a term implying superiority or independence to denote *dependence*. Ergo, he would not employ a word derived from *susum* for the purpose. But feudal lawyers employed *suzerain* for the purpose. Ergo, that is not derived from *susum*!" The Brother says that *subregulus* was used synonymously with *suzerain* in feudal times; but use is not derivation; he should give the proofs; every one has not Duange to refer to. Usage is often confusion, whilst derivation is scientific. The *sub* of the former word is the *subtus* of the latter; but the Brother has surrendered *subtus* and cannot have it back again. Alas! again, the Brother has "an analogy of this word *subregulus* enabling us to go a step further." He says, "If instead of king we substitute the equivalent *sovereign*, we have precisely the word for which we are seeking, viz., *subsupranus*. From *subsupranus* the derivation of *suzerain* presents no philological difficulty." Wondrous ingenuity! The fatal difficulty is that such a word is non-existent and impossible (I think). Surely *sub-supranus* never grew, as M. Müller says all words have grown and are not made. An old lady hereabouts, where the valleys cause strange eddies of the wind, is used to speak of a north-south wind!

Seriously, I think BROTHER FABIAN has lost himself in feudalism and among feudal lawyers. He wills that a *suzerain* must be an *underlord*, because he possesses a superior fief (i. e., one on which others depend). This assumption of *dependence* is at the heart of his syllogism; but is it not a mistake? A king—*rex*, *sovereign*—possessed his kingdom as a fief, albeit he was supreme, with no "superior lord." He was *suzerain* to all holding fiefs under him (according to feudal ideas), but he was *sovereign*, according to older ideas, over his fief-kingdom. A feudal king was as much under obligation to defend his kingdom as a whole as were his feudal nobles in their lesser fiefs. Mutual obligation was the ideal of feudalism, binding king and nobles alike. As early as the tenth century a successor of Charlemagne was deposed by his feudatories, on the express ground of his inability to defend his kingdom from its enemies. He failed in what was the reason of his being made king, and so lost sovereignty and suzerainty at once.

BROTHER FABIAN has an advantage over me. I have not *Ménage* to refer to; but in his words as quoted I do not see any "distinct evidence of the statutes of S. Benedict being older than the Fr. *surtout*." The participle *sublatus* is not "distressing" at all. Does BROTHER FABIAN mean that *sublatus* is a "distressful" euphonic change, or that *suslatus* would have been proper, or that *sub* shows another derivation than *sus*—*sursum*? If so, I agree to differ.

W. F. HOBSON.

Temple Ewell, Dover.

On reading your correspondent BROTHER FABIAN's last paper on the above subject, I thought I would turn out the word in an old French dictionary which I have, by Mr. Boyer, published in the year 1720. So now upwards of 160 years ago under "Suzerain" I find this rendering:—"A Seigneur Suzerain, Lord Paramount." As a student of history for something not far short of fifty years, with a fair knowledge of Constitution Law, I might say a good deal in reply to your correspondent's theory—for it is really nothing more—but it would take more time than I have to spare and more space in your columns than I could reasonably ask for. BROTHER FABIAN evidently is quite convinced in his own mind that he is right, and as this will hurt no one, why should his equanimity be rudely disturbed by having his opinion called in question? Surely he has a right to say, as much any other, "*Hoc volo, sic jubeo, stet pro ratione voluntas*."

EDMUND TEW, M.A.

I beg leave to protest against the monstrous supposition that *suzerain* can come out of *subsupranus* by any known phonetic laws. Even in etymology a guess should be reasonable.

WALTER W. SKEAT.

Cambridge.



INDEXING MONUMENTAL INSCRIPTIONS (7th S. i. 248).—Most indexes are greatly impaired in usefulness by the modesty of the compiler. When a writer has made as many as two entries of one paragraph he generally thinks it a great stretch, and fears he will be accused of something like boasting if he puts it again under another and another heading.\* But it is a more profitable form of modesty to forget himself altogether, and construct only the reader's advantage and how to make the material at his disposal most available.

For this end, no rational reference should be omitted, whatever repetition it may involve. Every one who indexes his own commonplace books must have often lost hours in searching for a note which his memory is good enough to assure him is there, though it is not good enough to retain the particular head under which he entered it. The day he put it down he was impressed by one of its aspects, the day he wants to use it it is another aspect which occupies him: Then happens (and not always with such happy result) what Balzac so admirably describes of searching for lost objects in general:—

"Qui dans sa vie n'a pas bouleversé son chez-soi, ses papiers, sa maison; fouillé sa mémoire avec fureur, en cherchant un objet quelconque; et ressenti l'ineffable plaisir de le trouver après un jour en deux, consumés en recherches vaines; après avoir espéré, désespéré, de le retrouver; après avoir dépensé les irritations les plus vives de l'âme pour ce rien important qui causait presque une passion."†

The day he wants to use it his mind is absorbed by the subject to which he thinks it appropriate, and the other aspects of the note will not come to mind at call; but the day he put it down he *ought* to have exerted himself to enumerate all its bearings, or he might almost as well not have inscribed it at all.

This being the case with the different person that oneself is at different dates, the same cannot but befall with the various individuals of the public who have recourse to any published index. Multitudes of desired items lie buried under one's hand, lost and useless because the mind that indexed them thought of them under one category and the mind that wants to unearth them searches for them under another category. But the searcher occupied with his subject ought to find his reference ready to hand, and not have to rack his brain over other possible relations of it. It is the index-maker who should make it his

business to do that, and hold the subject ready for all the various classes who are likely to want it. Complete indexing involves repetition. Indexing (like translating and other branches of literary service) is far from the easy task it is too often credited with being, and great is the havoc habitually resulting from delivering it over to inferior hands. It requires a great deal of information and a great deal of judgment, and will be complete and useful exactly in proportion as the compiler is acquainted with the subject he is handling, and is well informed as to the needs of the various classes who will use the book he is indexing. Another great help to quick and ready reference is the old-fashioned plan of supplying small letters or figures in the margin to point out at once *what part* of the page is indicated.

A book of epitaphs is, I should imagine, just of the class that wants a vast deal of indexing. Each person will want to look out its contents according to his own favourite fad, and each category ought to be provided for—cursing, canting, humorous, laconic, pathetic, professional, genealogical, &c. Some will be interested in them according to their epochs; some will want to search for them according to localities; some for the names communicated; some for their authors' sake, &c.

In providing for all these and many others it is obvious the compiler must not mind putting down many of his epitaphs under several heads. It would be absurd that a man searching for, *e. g.*, humorous inscriptions should go away disappointed because all such had been entered under their localities, dates, or other heading for some other searcher's benefit. Time is of more value than type, and the wear and tear of temper than an extra page of index.

R. H. BUSK.

Though not "versed in such matters," I would suggest three indexes—(1) of places; (2) of persons; and (3) of first lines.

ALPHA.

I take it that in a monumental inscription the chief points to be noted are three—the family name of the deceased; the place, *i. e.*, the town or village, where the inscription was set up; and the date, not necessarily of the monument, but of the death which it records. If it records more than one death, then the names and dates must be separately given. I should, therefore, make for every volume an alphabetical index of the family names contained in it, adding to each name the place and the date. And I should have also a separate index volume, giving (1) an alphabetical list of *all* the family names in *all* the volumes; (2) an alphabetical list of all the places in like manner; and (3) a chronological list of all the dates, taking *date* as = *year*. Particulars as to the age, sex, rank, or occupation of the deceased, or as to the style of the monument, would be cumbrous, except as notes. If the querist has in his eleven

\* Of course this is not said in encouragement of the opposite error of swelling an index with *purposeless* entries which are only a provocation when turned up. And the story of the literary drudge who entered "Mr. Baron Bramwell, his great mind," referring to a passage in which Bramwell had said "he had a great mind to send the culprit to prison," points the moral of how readings ought *not* to be catalogued.

† *Histoire des Treize*, p. 134.



volumes any epitaphs on faithful servants, I should be much obliged to him for copies of them.

A. J. M.

SUCKLING HOUSE (7th S. i. 268).—Is this word used like the French *succursale*? Properly a church, "qui supplée à l'insuffisance de l'église paroissiale"—a chapel of ease; and then "par extension, établissement dépendant d'un autre et créé pour le même objet" (Littré). He gives as an example the Bank, which is obliged to establish *succursales* in all the departments. Travellers on the Continent have often to be accommodated in houses in this way dependent on the great hotels.

W. E. BUCKLEY.

How would "house of refreshment" fit the case?

E. T. EVANS.

GOSLING (7th S. i. 268).—This name appears to be the same as Gostlyn or Gosseline. MR. HOBSON will find an account of Dr. John Gostlyn, or Goslyn, Master of Caius Coll., Camb., in Wood's 'Athenæ Oxon.' and in Fuller's 'Worthies.' On a small brass plate to the east of the chancel door outside Dronfield Church is this inscription:—

"Carolus Gosling de Stubly Natus 20<sup>o</sup> die Nov. A.D. 1647 Uxorem habuit Martham Gul: Coleman de Kibworth In pago Leicest: gen: Filiam. Exinde proles quintuplex Fran: Edv: Elizab: Joyce et Radulphus. Die 9<sup>o</sup> Feb. 1714 anno ætatis 63 Fatis cessit uxor. Ille 24<sup>o</sup> Jan: 1741. Et juxta hanc columnam ambo Placide obdormiunt. Filius natu minimus Pietatis ergo hoc inculpsit."

This Ralph Gosling was master of a school at Heeley, near Sheffield. The earliest engraved map of this town, dated 1736, was made by him.

Joyce married a Mr. Mellish, of London, and survived her husband. A draft will of the schoolmaster was published in the *Sheffield Independent* on December 30, 1875. It mentions his three cousins John, Ralph, and George, sons of his late nephew, Edward Gosling, of Stubley, and their sisters Ann and Hannah.

In Stow's 'Survey of London,' ed. 1633, p. 908, is an amusing epitaph of one Humphrey Gosling, who died in 1586. The name occurs elsewhere in Stow.

S. O. ADDY.

Faulkner, in his 'History of Fulham and Hammersmith,' relates that the clock in the steeple of Fulham Church was given by a parishioner of this name, in order that he might be excused from serving any office during his residence in the village. He gives the following extract from the parish books:—

"August 14<sup>th</sup>, 1664. Ordered that Richard Goslinge, of this parish, brickmaker, bee and is from this day forward, during his abode in this parish, quitted from bearing any office off and belonging to the parish of Fulham, upon condition of the said Richard Goslinge doe, at his own proper costs and charges, give an able and substantial clock, not under the value of 12*l*., and y<sup>t</sup> the old clock bee given unto the said Rich<sup>d</sup> Goslinge, which new clock

is the voluntary gift of him, the said Rich<sup>d</sup> Goslinge, in consideration of the privileges aforesaid."

A William Gosling was Sheriff of London in 1684, and Fr. Gosling in 1757.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"[Died] Nov. 29<sup>th</sup>. Sir Francis Gosling, Knt., an eminent banker in Fleet Street, and alderman of the ward of Farringdon Without" (*Annual Register*, 1768, p. 219).

EDWARD H. MARSHALL, M.A.

Hastings.

William Goslyn, Sheriff of London, was knighted September 26, 1684. He married, firstly, Sarah, daughter of Thomas Norwich, of Bury St. Edmunds.

CONSTANCE RUSSELL.

Swallowfield, Reading.

BERE (7th S. i. 167, 238).—I agree in the opinion of Hutchins, as quoted by MR. MOULE from the 'History of Dorset,' and of the Rev. F. W. WEAVER, that Dr. Isaac Taylor is wrong in his definition of this terminal of Devonshire place-names. I believe also that your correspondents are correct in connecting it with *wood*. There are in Hampshire the Forest of Bere and Pamber Forest with a village of the same name—no doubt originally Pan-bere, the hogs' wood. Every one knows that this county is still famed for its "Hampshire hogs." The forest was formerly of far greater dimensions than at present.

J. S. ATTWOOD.

Exeter.

FIELDING PRIORY (7th S. i. 269).—This is, perhaps, meant for Fieling or Fyling, a manor belonging to Whitby Monastery. Dugdale, 'Monasticon,' i. 408: "William de Percy, the founder [strictly the refounder, *temp.* William I.], is stated to have bestowed on the monks, beside Whitby and the Church, extensive lands at 34 places, one of which is Fieling"; and at p. 421 in the abstract of the Roll, 32 Hen. VIII., occurs the entry:—

"Manerium de Fyling cum membris; Manerium de Filing cum grangia, &c.; Reditus et Firm' in Fylinge Rewe; Reditus et Firm' in Robinhoodbaye; Scarborough, Cotag";

and other properties. The locality is thus ascertained to be somewhere between Whitby and Scarborough, and if this be the place, the term "priory" is applied erroneously, and may have been used instead of "grange," as "a grange, in its original signification, meant a farmhouse of a monastery (from *grana*, *gerendo*), from which it was always at some little distance. One of the monks was usually appointed to inspect the accounts of the farm. He was called the *prior* the *grange*—in barbarous Latin, the *grangiar* (Malone, 'Measure for Measure,' III. i.) grange may thus have been called a *prior*."



modern times, as being a somewhat higher appellation.

W. E. BUCKLEY.

HIND (7<sup>th</sup> S. i. 205, 276).—It can hardly be assumed that Shakespeare used this word in the higher or northern sense, as suggested by A. J. M. He seems rather to have employed it as a term of contempt or reproach. For instance:—

'Tis like the Commons, rude unpolished *hinds*.

'2 Henry VI., III. ii.

Rebellious *hinds*, the filth and scum of Kent,  
Mark'd for the gallows,—lay your weapons down.

'2 Henry VI., IV. ii.

His army is a ragged multitude

Of *hinds* and peasants, rude and merciless.

'2 Henry VI., IV. iv.

Fight I will no more,

But yield me to the veriest *hind* that shall

Once touch my shoulder.—'Cymbeline,' V. iii.

What, art thou drawn among these heartless *hinds*?

'Romeo and Juliet,' I. i.

It is probable that Mr. Arch took the expression as a contemptuous reference to the type of class he represents, in the sense of boors and rustics, and that in retaliation he used an expression not unfamiliar, but in this instance certainly without point.

The term *hind* is not much known in these parts (except as to deer), but I think it would for the most part be received as descriptive of a very inferior class of servants. GEO. F. CROWDY.

The Grove, Faringdon.

Can A. J. M. spot any passage in Shakespeare which gives *hind* as the title of a bailiff or steward? Such expressions as "A couple of Ford's knaves, his *hinds*" ('Merry Wives of Windsor,' III. v.); "A shallow, cowardly *hind*" ('1 Hen. IV., II. iii.); "Rude unpolished *hinds*" ('2 Hen. VI., III. ii.); "Ragged multitude of *hinds* and peasants" ('2 Hen. VI., IV. iv.),—do not seem to imply much dignity in the bearers of the appellation. EDWARD H. MARSHALL, M.A.

Hastings.

Were Mr Arch as well versed in his Shelley as were the social reformers of forty years ago, to whom 'Queen Mab' was a kind of gospel, he would have remembered the lines—

The starved *hind*

For them compels the stubborn glebe to yield  
Its unshared harvests.

R. A. LAWRENCE.

Barnstaple.

Your correspondents have confined this word, in the sense of peasant or of bailiff, to the Northern Counties; but I remember well, some fifty-eight years ago, being desired by an uncle of mine, a Devonshire man, and living near Exeter, to tell the *hind* to come to him, and having to ask the meaning of the word. The *hind* was his bailiff. Shakespeare frequently uses the word, but in the

sense of peasant, and apparently with no indication of superiority of position.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

[Mr. R. BLAIR forwards us a bill to the following effect: "Hiring for Hinds or Married Farm Servants. Notice is hereby given, that a Hiring for Hinds or Married Farm Servants will be held in the Corn Market, Newcastle-upon-Tyne, on Wednesday, the 7th day of April next. By order, Benjamin Chapman Browne, Mayor. Town Clerk's Office, Town Hall, 20th March, 1886."]

YORKSHIRE WORDS (7<sup>th</sup> S. i. 248).—It does not seem to be known that the derivations of a large number of provincial English words are given in my Appendix to Cleasby and Vigfusson's 'Icelandic Dictionary,' published at Oxford in 1876. By merely referring to it, I find at once the following entries: "*Ket* (carriage), Icel. *kjöt*." "*Lathe* (barn), Icel. *hlað*, *hlaða*, and *hlaði*." "*Lea* (scythe), Icel. *lé*, *ljár*." The Icel. words are further explained in the 'Dictionary' itself. Surely the true Northern name for *barn* is *lathe*, a word actually used by Chaucer when imitating the Northern dialect; 'Cant. Tales,' 4086.

WALTER W. SKEAT.

*Kett*=filth is, no doubt, the same word as the Lincolnshire *kett*, unwholesome meat, carriage. See an old instance of its use in Lincolnshire in the *Archæologia*, xlv. 386. Mätzner and Stratzmann have only found one instance of the use of this word in M.E. It is in the *Bestiary* in the 'Reliquiæ Antiquæ,' i. 218, where it simply means flesh, meat. *Kett* is thus the Icelandic *kjöt*, meat, which represents an older \**ketva*-. *Lea*=a scythe, is the Icelandic *lé* (later form *ljár*), Swedish *lie*, Danish *lee*.

W. H. STEVENSON.

The words *lae* or *lea*, a scythe, and *ket*, carriage, are of Norse origin, and not confined to Yorkshire, but found in other regions of Scandinavian occupancy, such as Cumberland and Lincolnshire. The first is akin to the Greek *λαῖον* and the Sanskrit *lavi*, *lavitra*, a sickle; but among the Teutonic languages it has been retained only in the O.N. *ljá-r* or *lé* and the Frisian *lê*, a scythe. It may be traced ultimately to the Aryan root *lu*, to sever, which appears in the English *loose* and the Latin *solvo*. See Fick, pt. iii. p. 755; Cleasby, pp. 378, 394; Atkinson, 'Cl. Gl.,' p. 301; Ferguson, 'Cumb. Gl.,' p. 79.

The affinities of the word *ket*, filth, are more obscure. It seems to be derived from the O.N. *kjöt* or *ket*, flesh, meat, which survives in Danish and Swedish with the same meaning, whereas in Scotland, Yorkshire, and Lincolnshire it means carriage, dead horses, or dogs' meat (cf. *ket-craw*, a carriage crow), while in Cumberland it denotes not only carriage, but filth, anything that smells bad. There are serious difficulties in the way of connecting it with the A.S. *cwaed*, the Frisian *koth*,



and the Sanskrit *gutha*, all of which mean dung, excrement. See Fick, i. p. 76; Kluge, p. 178; Cleasby, p. 341; Atkinson, p. 293; Streatfield, p. 340; and Koolman, pp. 333, 423, where the matter is discussed at great length.

I do not recognize *leer*, a barn, as a Yorkshire word. The Yorkshire word is *lathe*. But one of my men tells me that he has heard *lair* used for a barn by "foreigners, chaps that come harvesting out of Wales and such parts." I suspect it is only the English *lair* (A.-S. *leger*), a place to sleep in, used in literary English only for the couch of wild beasts. Or it may be connected with the O.N. *hléri*, door, shutter (cf. Dutch *loer*), or with the Frisian *lár*, German *lauert*, a lurking-place.

ISAAC TAYLOR.

Settrington, York.

*Kett*, filth, Lincolnshire *cad*, carrion, correspond to the G. *koth*, filth, dirt, dung, formerly *káth*, *kát*, *quát*, Netherlandish *kaet*, *keet*, *quaet* (Kilian), Frisian *quad*, whence the O. English *quad*, Du. *quaad*, bad, wicked, and, as I believe, the familiar *cad*, a blackguard, one whose character excites our disgust. *Leea* is the Icel. *ljár*, Dan. *lee*, a scythe.

H. WEDGWOOD.

*Kett*.—I rarely venture on making a suggestion as to the derivation of a word. I may, however, quote what a very high authority has said: "*Ket*, sb., carrion, also meat that has become tainted or offensive. O.N. *köt*, *kjöt*, *ket*; S.G. *kött*; Sw. *köt*; Dan. *kjød*, flesh, meat" (the Rev. J. C. Atkinson's 'Glossary of the Cleveland Dialect,' *sub voc.*). *Ket* is a word in common use in the northern parts of Lincolnshire. The *Corvus corone* is the *ket-crow*, and a person who deals in unwholesome meat is a *ket-butcher*. The Court Roll of the manor of Scotter for 1586 contains the following order: "That no man throwe no *kytte* or carryon vnto the heighe waye to the annoyaunce of his neighbours, but shall pitt the same vpon paine of everye defalte xij<sup>d</sup>." EDWARD PEACOCK.

Bottesford Manor, Brigg.

PEERS (7th S. i. 267).—Under this heading MR. GEO. O. WILLIAMSON asks if any temporal peer now sits by virtue of being Abbot of Homesdale, and whether the right of sitting enjoyed by certain abbots is at the present time recognized in either House of the Legislature.

No temporal peer (if a layman) could sit in Parliament in "right of a spiritual position." There are instances of barons (e.g., Crewe, Auckland, and several in the Irish peerage) sitting and voting in the greater dignity of episcopacy, and the present Lord Plunket takes much higher rank as Archbishop of Dublin.

I never heard of Homesdale Abbey; and I suspect, from this name and the general tenor of his questions, that MR. WILLIAMSON is confusing the case of the abbacy of Holme (or St. Benet), which

has ever since the Reformation, and, I believe, by Act of Parliament, been attached to the see of Norwich. Dugdale quotes one (probably not the only) instance of a Bishop of Norwich signing himself also Abbot of Holme, in the time of Charles I.; and Bishop Hinds told me that, by an oversight, the abbacy was not included in his resignation of his bishopric; and, when far too feeble to occupy any seat, he with much humour pictured the astonishment of the House of Lords if he should present himself and claim to take his seat as Abbot of Holme. SOMERSET H.

I know nothing of a temporal peer being Abbot of Homesdale. But perhaps MR. WILLIAMSON refers to the Bishop of Norwich, who is Abbot of St. Benet at Holme. The Act by which he is such is 27 Hen. VIII., c. 45, and may be found in Bandinel's Dugdale, iii. 94. His lordship is bound to preserve within his abbey an establishment of a prior and at least twelve monks.

C. F. S. WARREN, M.A.

I suppose the Abbot of Homesdale is meant for the Abbot of St. Benet's in the Holme, in Norfolk. Of this Fuller ('Church History,' bk. vi. p. 369, folio ed.) says that "the abbey was never sold, but only changed in the 32nd Henr. VIII. with the Bishop of Norwich, as appeareth by the printed statute." This was one of the twenty-six mitred abbeys whose abbots were summoned to Parliament, "all holding of the king in *capite per Baroniam*, having an entire Baronie," as Fuller says, p. 292. The Bishop of Norwich thus represents in a way the former abbot, but sits in his own right as a bishop. Of the general question I can say nothing. W. E. BUCKLEY.

The following may be of interest to MR. WILLIAMSON. Richard Nyx, Bishop of Norwich temp. Henry VIII., having incurred a *præmunire* for appealing to the see of Rome, the whole of the revenues of that see (Norwich) were granted away; upon his death in the Tower, in 1536, it became necessary to provide for his successor, and the abbacy of St. Benet (Holme, Nor.) was then annexed to the see for ever. The bishopric of Norwich having thus lost its temporal barony, the bishop now sits in the House of Peers merely by virtue of his mitred abbacy of St. Benet. The above note is from Neale's 'Parish Churches,' vol. i., "North Walsham." NATH. J. HONE.

THOMAS GENT (7th S. i. 308).—Dr. Heneage Dering's 'Reliquiæ Eboracenses' was published at York in 1743, in a small quarto volume, by Ward & Chandler. The poem was translated by Gent, as seen in an interleaved copy in my possession, and, so far as can be ascertained, has not been published. Opposite to the title-page, in Gent's handwriting, is the following: "Translated by Thomas Gent for his private amusement, aged



near 70," with many notes and an index. On the last page is affixed his rudely printed book-plate: "A.D. MDCCCLXXII. Mr. Thomas Gent, Printer, set. 80." The MS. life of Gent, his MS. book, and many of his publications, increased in number since the publication of Mr. Davies's 'York Press,' are in my Yorkshire library.

EDWARD HAILSTONE.

Walton Hall.

The elegant Latin poem by Dr. Dering, entitled 'Reliquiæ Eboracenses,' was translated by Thomas Gent, and published by him in an octavo of 104 pages. It has three copper-plates, viz., a map of York, a view of York, and a portrait of the translator, and over fifty very rude woodcuts. There is no title-page. In one copy there is said (see 'Life' of Gent) to be a note referring to his "icon" having been recently exhibited. It is, therefore, supposed that this translation was published shortly after July 21, 1771, the date when Green's beautiful mezzotint portrait of Gent was first issued.

ALFRED WARD, M.A.

St. Cath. Coll., Cambridge.

APOTHECARIES' HALL (7th S. i. 188, 237).—The original hall of the Society of Apothecaries, as appears by a Latin inscription placed over the inner side of the gateway leading to the courtyard, was erected—or more probably adapted from a previously existing building, Cobham House, belonging to Lady Howard of Effingham—in 1633. It was totally destroyed in the Great Fire of London, but rebuilt ten years afterwards, through the liberal contributions of the members. This will bring the date of the hall to 1676, not far from that stated by Cunningham in his 'Handbook.' The buildings were further enlarged and improved in 1786.

H. W. S.

COAX: COSSET: COSY: CATGUT (6th S. xii. 325, 452; 7th S. i. 217, 291, 338\*).—I see I have laid myself open to a misconception. I may seem to accuse PROF. SKEAT of what I never thought of imputing to him, and never "dreamed of," viz., that he had first issued an imperfect copy of his 'Etymological Dictionary,' and then added a 'Supplement' supplying the defects. On the contrary, I knew that at the time of the first issue the book was as perfect as he could then make it, and that he had not thought of a 'Supplement.' I hope the readers of 'N. & Q.' will not apply to me the stale French proverb, for I scarcely think the words I used at the last reference sufficiently equivocal to need this apology.

C. M. INGLEBY.

THE BLUE ROSE (7th S. i. 328).—MR. MASSELL might write to Alphonse Karr, who lives at Raphaël du Var, France.

D.

In p. 338, col. 2, l. 10, for "almost" read *always*.

GRACE BEFORE MEAT (7th S. i. 228).—This custom is more prevalent in Scotland than in England. With "goody" people grace is said not only before breakfast and dinner, but even when the slightest refreshment is taken. Indeed, in the Highlands, especially in Sutherland and Ross-shire, it is customary when a "dram" is given to ask a "blessing" over the "mercy." A story is told of a Highlander to whom a "snuff" was offered. The fragrant mixture was put on the back of his hand, and, as it was a something to take, he said it would only be right to ask a blessing over it. The good man closed his eyes and began slowly to repeat the blessing or short prayer. A gust of wind, however, blew the snuff from off his hand, on which he remarked, "Oh, it couldna' be a mercy at all, when it wouldna' wait for God's blessing to be asked over it."

JOHN MACKAY.

Herriesdale.

If 'Pickwick' may be taken to represent—as it certainly misrepresents—the customs of English Nonconformists, it may be noticed that Mr. Stiggins was invited (and complied) to "ask a blessing" upon the buttered toast at the Marquis of Granby. Mr. Holmes, in his delightful novel 'Elsie Venner,' has some amusing remarks upon the diversity of practice in America as to saying grace before tea, and its general neglect in the best circles.

EDWARD H. MARSHALL, M.A.

LEONARDO DA VINCI: "ROTELLA DEL FICO" (7th S. i. 267).—The latest accounts of the works of Leonardo, contained in Charles Clément's 'Michel Angelo, Raphael, Leonardo' (translated by Mrs. Corkran, Lond., 1880), and 'Leonardo,' in the "Great Artists Series," by Jean Paul Richter (Lond., 1880), specify this among the lost works of Leonardo. Charles Clément gives from Vasari a very graphic account of its execution, and of the startling effect which it produced upon the artist's father, who came upon it unexpectedly, and, "never supposing what he saw was a picture, rushed out precipitately. Leonardo held him back, saying, 'Father, the work has produced the effect I wanted. Take it, and carry it away.'" Ser Piero da Vinci, however, took good care that the peasant who had asked for the shield to be made for him out of the trunk of a fig tree should not get this work of genius, so he bought an ordinary shield for the peasant, and sold his son's weird conception to some Florentine merchants, who themselves sold it to the duke. After this, *desunt plura*.

C. H. E. CARMICHAEL.

New University Club, S.W.

CALEPINUS (7th S. i. 289).—In the library of Owens College, Manchester, there is a perfect copy, in folio (colophon: "Basileæ, per Sebastianum Henricpetri: Anno Salutis Humanæ cdo Id xc [1590] Mense Septembri") of



"Ambrosii Calepini Dictionarium undecim linguarum, iam postremo accurata emendatione, atque infinitorum locorum augmentatione, collectis ex bonorum authorum monumentis, certis & expressis syllabarum quantitatis notis, omniumq' vocum significationibus, flosculis, loquendi formis, proverbialibus sententiis, cæterisq' ad Latini sermonis proprietatem, elegantiam, & copiam pertinentibus rebus, quanta maxima fide ac diligentia fieri potuit ita exornatum, ut hactenus studiosorum usibus accommodatius non prodierit. Respondent autem Latinis vocabulis, Hebraica, Graeca, Gallica, Italica, Germanica, Belgica, Hispanica, Polonica, Ungarica, Anglica. Onomasticum verò: hoc est, propriorum nominum, Regionum, Gentium, Urbium, Montium, Fluminum, Hominum, & similium catalogum, maxima etiam accessione locupletatum, & præcipuarum rerum Germanica explanatione illustratum, seorsim adunximus. Cum gratia et privilegio Imperatoris. Basileae, per Sebastianum Henricpetri."

There is a good list of Calepinus's dictionaries in the newly issued portion of the printed Catalogue of the British Museum, but the above is not mentioned; nor do I find it in a number of catalogues that I have examined. Copies of the "Septem Linguarum Calepinus hoc est Lexicon Latinum in usum Seminarii Patavini" appear to be plentiful. Ours is dated (Padua) 1736.

J. TAYLOR KAY.

Owens College Library.

CANNON AT BILLIARDS (7th S. i. 167, 238, 293).—According to certain editions of Hoyle, which appeared after his death in 1769, the carambole or cannon was stated to be "lately introduced from France," but I have by me a copy of the *Billiard News* of October 9, 1875, containing an extract from the *Co-operative and Financial Review*, which is of sufficient interest to quote in full:—

"The origin of Billiards.—Billiards were first invented, says a good authority, by a Pawnbroker. About the middle of the sixteenth century there was one William Kew, a pawnbroker, who, during wet weather was in the habit of taking down the three balls, and, with the yard measure, pushing them, billiard fashion, from the counter into the stalls. In time the idea of a board with side pockets suggested itself. A black letter MS. says:—'Master William Kew did make one board where by a game is played with three balls, and all the young men were greatly recreated thereat, chiefly the young clergymen from St. Pawles, hence one of ye strokes was named a Canon, having been by one of ye same clergymen invented. This game is now known by ye name of Billyard, because William or Bill Kew did first playe with his yard measure. The stick is now called a kew or kue.' It is easy to comprehend how 'Bill yard' has been modernised into Billiard, and the transformation of 'kew' or 'kue' into cue is equally apparent."

Where the black-letter MS. came from or what value may be attached thereto I must leave the editor of the review in question to say; but the deductions it enunciates are so entirely at variance with the generally accepted derivations of both the words "cannon" and "billiards" that the subject may be discussed with interest to many.

As regards the word "mast," it is undoubtedly identical with "mace." Charles Cotton, in the

'Compleat Gamester' (1674), says:—"Maces (called masts) only were used made of brazile, lignum vitae, or other weighty wood, and tipped with ivory."

WILLOUGHBY MAYCOCK.

St. James's Club, Piccadilly.

HEBREW CEMETERIES (7th S. i. 302).—In a note about dates (p. 303) I inadvertently made a great mistake, which, however, may readily be corrected by comparing results. The Jews consider the Christian era to begin 3,760 years after the Creation, so that by subtracting that number from the Jewish date by the "larger computation," i. e., including 3,000, 4,000, or 5,000, as the case may be, we arrive at the Christian date. Or by adding 240 to the "lesser computation," we find the Christian date minus the thousands. Thus:—

5646 (or '646)	'646
3760	240
1886	'886

J. T. F.

Bp. Hatfield's Hall, Durham.

'TIS A MAD WORLD, MY MASTERS" (7th S. i. 225).—The imputation is very old. Thus Plautus, "Hei mihi, insanire me ajunt, ultro cum ipsi insaniunt" ('Menæch', v. 2). I remember, when I was a small boy, my grandfather taking me on his knee, and singing:—

My father was mad, my mother was mad,  
The children were mad beside, sir:  
They all got up upon a mad horse,  
And madly they did ride, sir.

Whence this I cannot say; perhaps some of your readers can.

G. G. H.

KNAVE OF CLUBS=PAM (7th S. i. 228, 317).—It is surprising that Johnson's 'Dictionary' should still be seriously consulted for etymologies. His derivation of *Pam* from *palm*, because *Pam* triumphs over other cards, is extremely comic. Of course, *Pam* is short for *Pamphile*, the French name for the knave of clubs; for which see Littré's 'French Dictionary.'

WALTER W. SKEAT.

LAMBETH DEGREES (7th S. i. 106, 185, 254).—Allow me to add to Mr. WARREN's remarks that in Oxford also the B.A. is a complete degree, and nothing further is required for the M.A. except time and fees. There is a special honour examination in the Faculty of Law for the degree of B.C.L., and only those candidates who gain honours therein, or would have done so but for disqualification through length of standing, are permitted to supplicate for the degree. It has always seemed to me that it would be much better if the system of "proceeding" to M.A. was abolished altogether. The degree of M.A. might then be given at once to men with high honours, and the B.A. to men with low honours and to passmen. The M.A. would then have a real significance, whereas now



there is nothing in the Oxford degrees by which the public can distinguish between passmen and men with the highest honours.

WM. W. MARSHALL.

"BEAR-AT-THE-BRIDGE-FOOT" (7th S. i. 249).—This was one of the most popular London taverns. Mention is made of it so early as the reign of Richard III. It was pulled down in 1761, on the removal of the houses from London Bridge. According to Cunningham, Sir John Suckling dated his letter from the Wine-Drinkers to the Water-Drinkers from the "Bear-at-the-Bridge-foot," and he quotes an anecdote about the customs of this house, related by Wycherley, and contained in Major Pack's 'Miscellanies.' Reference is made to the "Bear" by Pepys in his 'Diary' for April 3, 1667.

G. F. R. B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Works of Thomas Middleton.* Edited by A. H. Bullen, B.A. 8 vols. (Nimmo.)

THE issue of an adequate edition of Middleton is the greatest boon that can be made to that large class of readers to whom the drama of Elizabethan times is a subject of unending interest. Beaumont and Fletcher in a thoroughly satisfactory edition, and Shirley in any edition at all, are still practically inaccessible. Most of the other dramatists of importance are, however, within reach, and Mr. Bullen, to whose care the eight carefully edited volumes of Middleton now published are due, has recently printed Day and promises Rowley. These are rare gifts! Middleton is, however, the rarest gift of all. After passing through that process of remainder to which all scholarly work seems specially subject, Dyce's 'Middleton,' which for a short time could be purchased at an almost nominal price, became one of the dearest and least accessible works of the present century. Mr. Bullen has now reprinted it with important additions, and in so doing has earned the thanks of all scholars. It is only within comparatively recent years that the full value of Middleton has been felt. Mr. Swinburne, to whom Middleton's eminently daring treatment of difficult subjects in such plays as 'Women Beware Women' and 'The Changeling' directly appealed, has supplemented Lamb's fine criticism of detached passages by an elaborate and inspired eulogy of Middleton's principal work. The praise therein contained may seem extravagant to those who know Middleton only by passages from his writing or from plays such as 'The Witch,' on which accident has forced a strong light of publicity, or by those who have seen in him a less distinguished associate of Massinger, Fletcher, and Ben Jonson. A careful study of the works of Middleton's ripe age leaves on the mind the conviction that he was one of the most inspired of the Elizabethan dramatists, the equal of Decker, Webster, Heywood, and Tournear in those tragic qualities which are the special outcome of the age. To analyze or describe the great plays of Middleton is a task delightful in itself, but possible only in a magazine article. A perusal, however, of the plays already named, of 'A Fair Quarrel,' 'The Spanish Gipsy,' 'More Dissemblers besides Women,' and one or two other works of Middleton's riper years, forces on the mind the conviction that Middleton represents one of the most conspicuous peaks of that Alp-

land in the midst of which Hazlitt chose to depict Shakespeare standing as the highest of all. His best drawn characters challenge homage for consistency unexemplified anywhere except in Shakespeare himself, and the passion they exhibit is more lurid and more impressive than almost anything in the literature of that epoch. The soul is stirred and the mind appalled by the pictures of daring, tempestuous, unscrupulous wickedness Middleton elects to supply. To the student of manners, meanwhile, his comedies are a source of perpetual delight. Not very edifying is, perhaps, the world into which he takes you. Comedy, however, since the beginning has neglected the doings of the wise and virtuous, and has preferred to dwell upon the foolish, the criminal, the base. A perusal of half a dozen early comedies of Middleton will give a man a better insight into wild and riotous life in the times of Elizabeth and James than can be obtained from all the histories and biographies extant.

The writings in which these pictures, powerful or comic, are to be found have now for the first time been edited in their integrity. That the additions to Dyce's edition of writings of Middleton made by Mr. Bullen are important, Mr. Bullen himself will not assert. Except when lighted up by the fire of some passion, or when portraying vice in its liveliest aspects, Middleton is not exhilarating. The poems, tracts, and masques are accordingly printed as a matter of conscientiousness rather than of supposed advantage. These constitute, however, but a small portion of Middleton's works. The value, meanwhile, of Mr. Bullen's additions, in the shape of suggested readings in a corrupt text and of analytical, critical, or bibliographical information will scarcely be disputed. Mr. Bullen is, in fact, a born scholar. He has more than taste; he has what may almost be called the instinct of divination. To this he adds sound judgment and high taste; and he backs up all by conscientious labour. Since Dyce we have had no equally competent editor of our early drama, and the stores of Dyce's erudition are, of course, at his command. We can but repeat our warm commendation and welcome of this delightful edition of a great dramatist, which in all bibliographical respects is also entitled to high praise.

*Essays in the Study of Folk-Songs.* By the Countess Evelyn Martinengo-Cesaresco. (Redway.)

THE subject of folk-poetry is a very wide one, and the Countess Martinengo-Cesaresco has made no attempt in this volume to grapple with it in its entirety. The book is, in fact, nothing but a collection of miscellaneous articles on folk-lore written by this lady at divers times for sundry magazines and reviews. The essays are thirteen in number, and respectively treat of the inspiration of death in folk-poetry; nature in folk-songs; Armenian, Venetian, and Sicilian folk-songs; the Greek songs of Calabria; the folk-songs of Provence; the White Paternoster; the diffusion of ballads; songs for the rite of May; the idea of fate in southern traditions; folk-lullabies and folk-dirges. It cannot be said that the subjects are exhaustively treated. For instance, in the article on the songs for the rite of May, though the writer gives some of the doggerel verses which are sung by the children of Great Missenden, she takes no notice of the Hitchin mayer's song, which is given in Hone, and is still current in the neighbourhood. And again, in the same article, though she refers to the song of the Swedish children sung by them when collecting the provisions for the Maj gille, she makes no reference to the songs still sung in parts of Sweden round the bonfires on Valborg-Mass-Eve, or to the May song sung by the young Swedes, carrying birch twigs with newly opened leaves, before the doors of the



farmhouses. A list of books of reference is given at the end of the volume, but there is no index of any sort or kind.

*Elfrica.* By Mrs. Edmund Boger. 3 vols. (Swan Sonnenschein & Co.)

So much historical truth and so many matters of antiquarian interest underlie this attractive narrative of our well-known contributor, the author of 'Southwark and its Story,' some justification is afforded for departure from the rule banishing from our columns all modern work partaking in any noteworthy degree of the character of fiction. Struck, in her task of collecting myths and legends belonging to her native county of Somerset, with the heroic figures of John de Courcy and his friend Almeric de Tristram, Mrs. Boger has narrated at full length the fortunes of the former in his invasion of Ireland; his marriage with Africa or Africa (for whose name is substituted that of Elfrica), daughter of the King of the Isle of Man; and his combat, if such it can be called, for the championship. Of these and other incidents a stirring record is supplied, and the whole constitutes attractive reading. Many historical characters, including Sir William de Briwere, are depicted, and a specially interesting account is given of Glastonbury Abbey and other spots of sacred or legendary associations. Much archaeological information and conjecture concerning the twelfth century may be agreeably obtained from these volumes.

*Christ's Hospital List of University Exhibitioners, 1566-1885.* By A. W. Lockhart. Second Edition. (Privately Printed.)

SINCE the appearance, ten years ago, of the first edition of this list of the entire body of exhibitioners at Christ's Hospital (noticed 6th S. iv. 180) Mr. Lockhart, by whom it was compiled, has become steward of the hospital. The information then supplied has been revised and brought up to date. As biography passes from the borderland of romance into the domain of actual fact, the value of works of this class increases. For purposes of reference a copy of this list should be in every public library. The task of some of the contributors to Mr. Leslie Stephen's 'Dictionary of National Biography' will be lightened by a reference to its contents, and some applications to 'N. & Q.' will be forestalled. The work, which is executed throughout in scholarly fashion, can only be obtained at the counting-house of the hospital.

MR. ARTHUR GYLES, of Waterloo Crescent, Nottingham, has issued a 'Directory of Second-hand Booksellers in the Principal Towns of the United Kingdom.' It does not pretend to completeness, but gives very many names and is interleaved for additions. Some curious statistics may be drawn from its pages. Aberdeen has thus twenty-three second-hand booksellers, and Bradford only five, Carlisle three, and Manchester, with many times the population of Aberdeen, only nineteen. Wolverhampton has only two, and York no more than three. London, of course, heads the list with nearly two hundred.

IN including in 'The Chandos Classics' a revised edition of *The Fables of Pilpay*, with illustrations, Messrs. F. Warne & Co. add to the value of that augmenting series, and bring within reach of all classes of readers, in a pleasant shape and with good illustrations, a work which, apart from its literary merits, has exercised a remarkable influence upon European literature.

THE late Thomas North was engaged at the time of his decease on a 'History of the Church Bells of Hertfordshire and their Founders.' His unfinished MSS. were placed in the hands of Mr. Stahl Schmidt, the author of 'Surrey Bells and their Founders,' who has edited and

completed the work. It will be issued in a few days by Mr. Elliot Stock.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

ALFRED G. KEMP ('Address to the Egyptian Mummy in Belzoni's Exhibition').—This poem, by Horace Smith, is said to have first appeared in the *New Monthly Magazine*. It is reprinted in 'The Poetical Album,' by Alaric A. Watts (Hurst, Chance & Co., 1828), in 'The Poetical Works, Comic and Miscellaneous, of Horace Smith' (Colburn, 1851), and in other collections. With the reply of the mummy we are unacquainted. Some correspondent may be able to tell you where it is to be found.

T. MOORE ('Authors Wanted').—'Adventures of Sir Frizzle Pumpkin,' by James White; 'Poems by E. S. H.,' by Elizabeth Sils Pearsall, Countess of Harrington; 'Coila's Whispers,' by the Knight of Morar, Sir Wm. Augustus Fraser, fourth baronet. 'France Daguerrotyped,' 1842; 'Violenzia: a Tragedy,' 1851; 'Modern Manicheism,' 1857; 'Vasco: a Tragedy,' 1868; and 'Nights at the Mess,' 1836, we must leave to others.

JOHNSON BAILY ('The Badge of both Churches').—Grynæus belonged to a family of Swiss reformers, for information concerning whom consult either of the two great French biographical dictionaries, 'Biographie Universelle' of M. Michaud, or the 'Nouvelle Biographie Générale' of Dr. Hoefer. Who is T. M., the translator, is not known. A perfect copy of the work sold in 1855 for 3*l.* 1*s.* It is not common, but without a title-page is not likely to be much sought after.

G. E. M. ('Inscription on Fonts, Νίψον ἀνομήματα, &c.').—Full information concerning this palindrome is found in 'N. & Q.' at 4th S. xi. 198, 288, 313, 410, 495; xii. 58, and at other references.

M. HARRIS ('Balloon Ascents').—Consult Turner's 'Astra Castra.'

A. H. ('Elizabeth Dorothy Child').—Shall appear. To secure the insertion of some other queries it will be necessary to give name and address.

W. J. T. ('For only in destroying I find ease').—Milton, 'Paradise Lost,' ix, 129.

E. W. ('Harrison's 'Rapin's History of England'').—This edition is in very slight estimation.

NORMAN.—None of the books you mention has any real value. The 'Lettres Originales' of Madame Du Barry sells in Paris for half a dozen francs.

ERRATUM.—P. 324, col. 2, l. 20, for "Bechingley" read *Bleachingley*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22 Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MAY 8, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XIX.

With no assistance, then, from philology, but simply by an examination of the circumstantial evidence, we have arrived at what I venture to think is a strong presumption that the name of our island is derived from a root signifying "straits"; that Brettioi means "straits men"; and Brittia, the "straits settlement"; Britannia, "the stretch of territory on the straits"; Britanni, "the dwellers in the territory on the straits"; and Britannie, "geographically situated on the straits."

One further non-philological inference is also justifiable. The root "tan," which appears to form part of the word Bret-tan-ia, is found in more than a score names of territories and peoples in the Spanish peninsula, while of the nine or ten found outside that area three at least are known to be more or less closely connected with Spain. Of the remaining six or seven, one belongs to Illyria, three to Italy and Sicily, and three—one of which is doubtful—to our own islands.\* We

\* In Smith's "Dictionary of Geography" I find,—in the Spanish peninsula: Ausetani, Bastitani, Bergistani, Carpetani, Cerretani, Contestani, Cosetani, Deitania, Dittani, Edetani, Gadetani, Jacetani, Lecetani, Læcetani, Lobetani, Lusitania, Ocetani, Suesetani, Turdetani,

may therefore conclude, with some probability, that the language which gave Britain its name was once generally spoken in the Spanish peninsula; and further, perhaps, that the same language which supplied the root "tan"—territory, supplied also the root "bret"—straits. But here I come to the end of my tether. The root "tan," common to most Aryan languages, is not, I believe, confined to them, and the root "bret," which I take to be represented in English by our word "frith" or "firth," and, in spite of early etymologies, by "fretum" in Latin, is apparently almost as ubiquitous. At this point, then, I leave the question in the hands of the philological specialists. I do not pretend to decide what language gave us the word Britain, but I submit with some confidence that I have shown cause why the court of philology should grant a rehearing of the case.

In the meanwhile, for all I know to the contrary, the philological connexion which Spenser suggests between Britain and Britomartis may possibly be something more than merely fanciful. Spenser's Britomartis, indeed, who gives her name to the third book of the "Faery Queen," is nothing more than a treble-barrelled compliment to Queen Bess herself, and probably no courtier ever contrived to charge a single word with such a rich variety of flattery, the "Brito-" portraying her as the embodiment of all the glory of all the Britons, the "-martis" as the martial heroine invincible by king or emperor or pope, and the "Brito-martis" as goddess of inviolable chastity and mistress of the seas. But the name Britomartis itself is older than many of the hills. In the earlier legends she is a daughter of Zeus, by Carme, daughter of Phoenix, presumably, therefore, of Phœnician origin. A nymph of Artemis, her beauty attracts the lawless affections of Minos, King of Crete, and in order to avoid his pursuit, she flings herself into the sea off Mount Dictynneum. One version represents her as saving herself by hiding under the fishermen's nets, another as killed by the fall, though her corpse was recovered by the fishermen, who dragged it ashore in their nets. Anyway, Artemis subsequently made a goddess of her, and gave instructions that she should be worshipped together with herself, and thus it came about that she was ultimately identified with Artemis as the special patroness of fishermen and sailors. The temples peculiarly dedicated to her cult were at Mount Dictynneum and Cydonia in Crete, the island

Urcetani, and the cities Astigitana and Egitania. Beyond the Spanish peninsula are Aquitania (Gaul), Atintania (Illyria), Britannia, Caeretani (Etruria), Coritani? (Britain), Erpeditani (Ireland), Frentani (Central Italy), Mauretania (North-West Africa), Panormitani? (Sicily), Tingitani (Africa). I am not sure that this list is complete. There is a capital index to Smith's "Geography," but it has no list of the entries themselves, which is always desirable in a work of the kind.



of Ægina, and Anticyra on the Corinthian Gulf, all of them notable places of embarkation for the passage of certain channels, and in Cydonia at least she was worshipped under the name of Aphaia, the "goer away."\*

Now we are told by the learned that in the early language of Crete "Brito"=sweet and "Martis"=maiden, so that "Britomartis," in spite of its formidable appearance, really means nothing more than "charming girl." The early language of Crete, I regret to say, is one of the many branches of learning neglected in my education, and I should be sorry to speak dogmatically on so thorny a question. But though I can readily imagine that among the semi-barbaric races of ancient Crete a "sweet maiden" might be regarded as an object of worship, I find it hard to believe that the name Britomartis had not in this case a much more special significance. If, in fact, I may be allowed to hazard the surmise that the "Brito" of Britomartis is a close relation of the "Brit" in Britannia, and that the entire word is exactly equivalent to "our Lady of the Straits," we should at least invest the title with a peculiar and signally appropriate significance.

In the 'Golden Ass' of Apuleius, Britomartis, in a somewhat unexpected shape, appears before the unhappy Lucius in a dream, and addresses him in language which admirers of Victor Hugo will hardly condemn as bombast:—

"I have heard thy prayers, O Lucius, and behold I am here! I am Nature, bringer-forth of all things, sovran lady of the elements, primordial well-spring of the ages. I am supreme of divine existences, queen of the souls of the dead, chief of the powers of heaven, the universal embodiment of male and female godhead. With a nod do I give ordinances to the starry heights of the skies, the wholesome swaying of the tides of the sea, the sorrowful silences of the underworld. My divine unity it is which, under manifold forms, differences of ritual and multiplicity of names, the whole world worships. Me the Phrygians, first-born of men, have named the Pessinuntian, mother of the gods; the Athenians, children of the soil, the Cecropian Minerva; the Cypriotes, whose home is the sea, the Paphian Venus; the archers of Crete, Dictynna Diana; the Sicilians, in their threefold tongue, the Stygian Proserpine; the Eleusinians, the ancient goddess Ceres; others, Juno; others, Bellona; others, Hecate; others, Rhamnusia; while they who are illumined by the dawning rays of the Sun-god at his birth—the Ethiopians, the Arian, and the Egyptians, mighty in old-world wisdom—adore me aright with worship meet and invoke me by my true name, Isis, the Queen."†

At the time Britomartis Isis thus revealed herself to Lucius she bore in her left hand a boat-shaped vessel, and explained that, in accordance with the rites of her eternal religion, her priests

were about to dedicate to her a new boat, which would be launched with solemn ceremonial on the morrow to announce the annual opening of the navigable seas to the mariners of the world. The vessel, built of polished citron wood with gilded stern and a sail of dazzling whiteness, laden with spices and incense, and numberless offerings of her votaries, is accordingly loosed from her moorings on the sacred holiday. There is no pilot nor sailor nor any living soul on board, but she stands out straight to sea and is soon lost to the eyes of the adoring crowds on the shore. But the holy barque freighted with the rich offerings of pagan worship which thus disappeared below the verge from the gaze of the votaries of Isis, weathered unharmed the winds and waves of the ages, and more than five centuries later at last came again safely to haven.

It is not many years since one bright Sunday towards the end of August I heard one of the most eloquent of the *frères prédicateurs* tell yet once again the legend of Notre Dame de Boulogne in the cathedral church of that city. In the reign of the first Dagobert, he told us, the founder of St. Denys, the faithful of Boulogne were once gathered in worship on the very spot where the cathedral of Bishop Haffreingue now stands, and where he was then addressing us. Suddenly there was a great light, in the midst of which appeared Our Lady, bearing in her hand a small boat. In a clear sweet voice she bade the worshippers go down to the harbour, where they would find a boat like that which she held in her hand bearing a miraculous image of herself. This image, she told them, was to be brought to the place where they were then assembled, which she directed to be dedicated to her special worship, and she promised that its fame should attract a greater number of Christian princes and emperors to Boulogne than the convenience of the harbour had ever brought thither of pagan generals and kings. She then disappeared, and the congregation hurried down the hill to the harbour. In the offing was what seemed a star floating on the sea. As it came nearer it was seen to be a boat, without pilot or sailor, but bearing an image of Our Lady crowned with a halo of living light. Swiftly and straight it bore onwards to the quay, and the expectant worshippers, as they welcomed it to the shore, were delighted to find that it not only contained the miraculous image, but several other relics of inestimable value.\*

After detailing the history of the image and its almost total destruction, first by the Huguenots and afterwards by the atheists of the Revolution, "There," exclaimed the preacher, pointing to the silver-gilt heart hanging by a chain

\* Callimachus, 'Hymn in Art.' 190, *et seq.*; Virgil, 'Ciris,' 295, &c. I have given what seems to be the likeliest interpretation of Aphaia, but it may mean "runner away," in reference to her flight from Minos.

† Apul., 'Asin.,' xi.

\* Cf. 'Histoire de Notre Dame de Boulogne,' par Ant. Le Roi, Boulogne, P. Battut, 1714.



round the neck of the Madonna in her boat above the high altar, "there, in that sacred heart, is now enshrined, by the pious beneficence of Bishop Haffreingue and M. Cazin de Caumartin, the single fragment that is still preserved of that original image of Our Lady. The glorious statue itself is lost, for our fathers and ourselves have proved unworthy to possess it; but, unseen though it be, the hand remains, a hand to beckon, to guide, and to bless those who with the eyes of faith behold it; for though her image may be shattered and her sanctuary polluted, Our Lady of Boulogne, the Star of the Sea, is immortal, and her praise shall abide for ever."

It is likely enough that those learned in etymologies may decline to recognize any connexion between Britannia, Brito, and Britomartis. But the severest philology, I fancy, will hardly question the survival on the shores of the British Channel of the worship of the Egyptian goddess, whatever golden transmutation that worship may have undergone through the alchemy of Christianity. The writer of to-day, indeed, may still almost adopt the very words of Tacitus:—

"Part of the Suevi even perform sacred rites to Isis. As to their reason for adopting this foreign worship and the source from whence they derived it, I have ascertained very little beyond the fact that the cult was brought hither by sea. This I learn from the symbol being fashioned like a galley."<sup>\*</sup>

BROTHER FABIAN.

(To be continued.)

#### DUTCH BRITONS.

BROTHER FABIAN, following De Belloguet, a most unsafe guide, is on dangerous ground when he cites a number of names in the Netherlands as evidence "of a British people having held the coast of the narrow seas at least as far the Elbe, and probably as far as the Weser" ('N. & Q.', 7th S. i. 321). De Belloguet's instances will not bear examination. Thus, Britsum, near Leuwarden, is proved by the evidence of the 'Chronicon Gotwicense' to be merely a modern corruption of the ninth century name Breitenheim (German *breit*, broad). When BROTHER FABIAN places a Brettenberg in Hainault he misquotes De Belloguet, who calls it Bretten. We cannot identify any ancient form of this name, but there is another Bretten, near Karlsruhe, which is known to be merely a corruption of Bredaheim. The names of the two barren Frisian heaths called the Bretansche Heide and the Brettenberg are easily explained by the Frisian word *brutte*, *brette*, or *bret* (plural *breten*), "sods of turf or peat," a more likely source of the names of these desolate peaty heaths, which seem never to have been inhabited, than any hypothetical settlements of ancient Britons. As for the stronghold called

Brittenburgum, at the mouth of the old Rhine, it was probably an earthwork built of sods, as the name implies. So much for De Belloguet's instances.

But there is a wider question than the inaccuracies of an inaccurate writer. Ethnological arguments drawn from the similarities of geographical names are hazardous in the extreme. By such reasoning it would be easy to prove that Italy, which is called *Wälschland* by the Germans, was peopled by Cymric Welsh, the fact being that the Teutons called all non-Teutonic races on their frontiers by the name of Welshmen or "foreigners." Nor does similarity of name enable us to identify the Walloons of Flanders with the Wallachians on the Danube, or the Slaves of Austrian Galicia with the inhabitants of Galicia in Spain. The Hindus of the East Indies, though sometimes called "niggers" in the barrack-room, have no affinities with the negroes of the West Indies, the Indian name being a mere blunder; nor are the Portuguese of the province of Algarve (*El Gharb*, "the west") related to the Moors of the western province of Morocco which bears the same name.

To return to our Britons. Whether with Zeuss, the best authority on Celtic names, we hold that the Britons were the "painted men," or whether, with Isidore of Seville, the worst authority, we imagine that they were so called because they were such brutes—*eo quod bruti sunt*—the recurrence of the name in various parts of Europe (and conceding, a great concession, that it is really the same name, and not merely a similar name) does not necessarily prove any consanguinity, but only that there were more tribes than one who were called "the painted men" or "the brutes."

Though unable to accept BROTHER FABIAN'S theory that the Britons were the "men of the straits," yet I magnanimously make him a present of the fact that by phonetic laws the Latin *fretum* would become *bret-* or *braith-* in Celtic.

FENTON.

#### EFFECTS OF THE ENGLISH ACCENT.

No. I.

DR. MURRAY has kindly drawn my attention to two laws of great importance, as they completely explain the effect of the English accent on the length of a vowel. I shall first of all take that which relates to an accented syllable. It may be thus stated:—

In dissyllables accented on the first syllable (which is the usual mode), the original vowel, if long, is shortened by the effect of the accentual stress, whenever it is immediately followed by two or more consonants. Thus, in the word *goose-ling* (A.-S. *gōsling*, with long *o*), the long vowel *o* is shortened by the accentual stress falling upon it, the *o* being immediately followed by *s* and *l*.

This is a very general law of grave imports

<sup>\*</sup> Tac., 'Germ.', xi. Cf. Elton, 'Origins,' p. 349.



I shall, therefore, give twenty-four instances in which it is practically applied.

1. *House-band* becomes *husband*, the *ou* being shortened. Observe particularly that the short *u* is due to a shortening *not* of the modern vowel *ou*, but of the original A.-S. long *u* in *hūs*. Unless this be clearly understood, the law will be misapprehended in some cases.

2. *House-wife*, from A.-S. *hūs*, becomes *hussif* and *hussy*.

3. *Gooseling* and *goosehawk* become *gosling*, *goshawk*, by shortening the A.-S. *ó* in *gós*.

4. *Groundsel* becomes *grunsel*. Here the A.-S. *u* was really at the first short, but has been lengthened into *ou* in *ground* in the monosyllable. The compound keeps the original short vowel, slightly varied.

5. *Heifer* is for A.-S. *hēah-fore*. The first part of the word is our common Mod. E. *high*.

6. *Shepherd* is for *sheepherd*; an easy example.

7. *Neatherd* is commonly called *netturd* by the people; *Neatherd Moor*, called *Netturd Moor*, is close to East Dereham, in Norfolk.

8. *Cushat* is A.-S. *cūscote*, Old Mercian *cūscote*. The first vowel was once long, as shown by M.E. *cūscott* in Wright's 'Vocabularies.'

9. *Foothooks*, a nautical term, is now called *futtocks*.

10. *Mermaid* is for *meermaid* or *meremaid*, the maiden of the mere or lake. So also *merman*.

11. *Throttle* is clearly a derivative of *throat*.

12. *Leman* was formerly *lemman*, and stands for *liefman*. The vowel is short; it is absurd to pronounce it as *leeman*. It is pronounced precisely like *lemon* by those who understand it.

13. *White* yields the derivatives *Whitby*, *Whit-church*, *whitster*, *whitleather*, *Whitsunday* (formerly accented on the first syllable). In all these cases, the consonants *tb*, *tch*, *tst*, *tl*, *ts*, have formed, as it were, a barrier, keeping the accented syllable short. But in *whiting* it remains long.

14. *Hale-yard* has become *halyard*. Here, again, the *ly* forms a double consonant.

15. *Steelyard* is sometimes *stilyard*, on the same principle. It is so spelt in Blount's 'Glossary.'

16. *Knowledge* is frequently, perhaps usually, called *nollege*, as if it rhymed with *college*.

To these examples I would add that, if *bonfire* be derived from *bonefire*, as the old spelling seems to show, the shortened *o* is perfectly regular, and not abnormal in the least. I would also add that the law applies, by force of habit, to some words in which the long accented vowel is followed by only one consonant. Examples are:—

17. The *th* in *heath* is a single simple sound; yet it yields a derivative *heather*.

18. The word formerly spelt *roomage* is now *rummage*.

19. *Hare* yields the derivation *harrier*.

20. *Two-pence*, *three-pence*, *five-pence* are com-

monly called *tuppence*, *thrippence* or *thruppence*, *fippence*.

The law applies to some words of three syllables. The following are examples:—

21. *Crane-berry* has become *cranberry*; or, more strictly, the short *a* in A.-S. *cran* is now lengthened out into *crane*, whilst *cranberry* keeps the old short vowel.

22. *Wine-berry* has become, first *winberry*, and secondly *wimberry*.

23. *Holy day* has become *holiday*, with a short *o*.

I add one more difficult example, to show the principle at work in a word which requires some care.

24. The A.-S. *stéorbord* became M.E. *stere bord*, with the first *e* long, and trisyllabic. The medial *e* was dropped, causing the long *e* to be immediately followed by two consonants, *r* and *b*. It therefore became not *steerboard*, but *sterboard*, and secondly, by the law that M.E. *er* has become Mod. E. *ar*, it passed into *starboard* with perfect regularity, and could not have become anything else.

WALTER W. SKEAT.

(To be continued.)

#### THE TRANSMISSION OF FOLK-TALES.

In the *Journal Asiatique* for August to October, 1885, M. G. Maspero, the well-known Egyptologist, published an Arab version of a story which was copied out for him last year by a lad of fourteen years of age, the son of the French Consular Agent at Naggadeb, in Upper Egypt. This story, with the variation of one unimportant detail, is identical with that of Rhampsinitus in Herodotus, and M. Maspero, on first receiving it, came to the conclusion that it was a contemporary translation. The only difficulty was to ascertain how a fragment of Herodotus could have penetrated to an obscure village in Upper Egypt. A short investigation solved the problem. In 1883, M. Maspero had become acquainted with an Italian named Odescalchi, who had been established for some time in the country as a schoolmaster. Being indebted to him for some slight services, M. Maspero had presented him with a copy of a book\* in which he had published all the Egyptian stories known to the present time. Signor Odescalchi told these stories to the people of Erment and Gournah, thence they had travelled to Luxor, afterwards to Naggadeb, and probably to other villages in the province. The chronicle of Rhampsinitus is the only one of which M. Maspero has heard the Arab version, but he adds that he does not despair of shortly meeting with more or less faithful adaptations of the 'Story of the Two Brothers,' that of Satri-Khâmois, and the others included in his collection. M. Maspero concludes by saying that

\* 'Les Contes Populaires de l'Égypte Ancienne,' Paris, Maisonneuve, 1882.



it would have been dangerous to allow these stories to become current without indicating the unforeseen accident to which they owe their resuscitation; and that his note on the subject will serve as a warning to travellers and *savants* who may some day or other fall in with them.

It will be observed that M. Maspero has accounted on rational grounds for the transmutation of a story written in Greek more than two thousand years ago into the patois Arabic of the present day, and there is no doubt that this explanation will be viewed with satisfaction by that large section of mythologists that does not "hold with" Mr. Andrew Lang's "method of folk-lore." But the question remains, Is this explanation absolutely conclusive? Does it not leave on the unbiassed mind a feeling of incompleteness? So far as I know, no systematic attempt has yet been made to collect the tales current amongst the peasantry of Egypt, and there is no inherent impossibility in the hypothesis that a story which undoubtedly originated in that country should have survived in a more or less perverted form to the present day. The story of Rhampsinitus, and others recorded by Herodotus, must have been preserved by oral tradition to the historian's time, and in a country like Egypt it is difficult to predicate when the process of transmission from mouth to mouth may determine and cease. The presence of a European schoolmaster in Upper Egypt would, I fear, be more likely to mark the period of the decay and death of folk-lore than to serve as a starting-point for fresh tradition.

In order to show that Egypt is not outside the field of European folk-lore, I may refer to the first of a series of four stories recorded in the *Journal Asiatique* for January, 1885, by M. H. Dulac. This story, with two others, was taken down at Luxor in March, 1884, from the lips of a small donkey-boy of twelve or thirteen years of age. In all essentials it is identical with the story of 'The Milk-white Doo,' which will be found among the fireside nursery stories in Chambers's 'Popular Rhymes of Scotland.' This story, again, is represented in Germany by the well-known tale of the 'Machandelbaum,' and, as will be seen on a reference to Grimm's notes,\* few traditions have had a wider circulation. It may, of course, be said that the Luxor donkey-boy received his version from a communicative traveller well "up" in Grimm or Chambers; but this I decline to believe. It would be safer to infer that the story travelled from Egypt in the wake of the Crusaders, as doubtless a large number of our folk-tales did. Although M. Maspero has acted with commendable caution in giving his warning to travellers, it will probably be the opinion of the greater number of

those who have read his contribution to the *Journal Asiatique* that it would be rash to generalize one way or the other with regard to Egyptian folk-tales until we are in possession of a much larger number of them than is the case at present. In the mean time, it is to be hoped that some of our officers in Egypt, like Capt. R. C. Temple in the Panjáb, may be animated with the spirit of collecting, and that their labours may be rewarded by the discovery of some important additions to the genealogy of folk-tales.

W. F. PRIDEAUX.

Calcutta.

THE ROMANS IN IRELAND.—It seems still to be a *questio vexata* amongst *literati* as to whether the viperless soil of Ierne ever trembled beneath the legions of old Latium. Yet why should it be so? To my mind no historical inquiry is more lacking in data or more suggestive of wasted energy than this. It is simply *oleum et operam perdere* to attempt it. Success has crowned the efforts of German *savants* in the domain of Gaelic philology, failure must attend them here, however praiseworthy they may be. The theory was vigorously but hopelessly defended some years back by Dr. Pfizner, of Parchim, author of 'The Roman Legions under the Empire.' His arguments are as baseless as they are hypothetical. Had Agricola invaded Ireland, Tacitus would hardly have ignored a fact of such magnitude; the very reticence of the historian disproves it. It is straining a point *ultra crepidam* to assert that the throwing up of entrenchments from the Clyde to the Forth was in consequence of a premeditated Irish invasion; that it was a necessary precaution against Caledonian incursions is more conceivable. The one was no more suggestive of the other than the Prussian "ring of iron" round Paris in 1871 was of a descent upon England. Nor would the imperial senate have failed to recognize the glory accruing to Domitian from such an expedition, even if undertaken against his expressed wishes. The success of the servant would have been reflected upon his master. Strongbow's mercenary visit to the same island, centuries later, may have been in contravention to Henry's commands, but it nevertheless immortalized his reign. Furthermore, the entire absence from Ireland of any Roman remains or inscriptions of Agricola's time or that of any Roman governor militates strongly against the theory. This is a case where negative disproof becomes actual proof. If absolutely no traces can be found of Roman invaders of Irish soil, there can be only one conclusion. Dr. Pfizner, it seems to me, lays undue stress upon the discovery of three so-called Roman bodies in an Irish bog. Future historians might with equal justice attempt to prove a Chinese invasion of the United States from the fact of many Celestials

\* Grimm's 'Household Tales,' trans. by Margaret Hunt, 1884, i. 397.



having been buried in San Francisco. If they were Roman soldiers (and not, as I think, mere northern warriors) they got there, in all probability, as prisoners of some Irish marauding party, frequently in those days seen on the coast of Britain. If the Roman eagles had ever fluttered their pinions in Irish air we may be pretty sure that strong fortifications would have followed the whirr of their wings; but where are signs of them to be found? Yet the Romans were not the men to neglect their *castra*, once they gained a footing in a country. Vestiges of about thirty thousand raths (circular earthen ramparts surrounded by a deep ditch) are visible to this day up and down Ireland, but no trace of a Roman encampment has ever been found (cf. O'Hart's 'Irish Pedigrees,' p. 728). Though mostly of ancient Irish origin, popular opinion often erroneously attributes these raths to Danish, but never to Roman construction. But undoubtedly the unanimous silence of Irish historians, and notably that of the Four Masters, demonstrates the non-arrival of the Romans in Ireland. When a nation's historiographers are reticent upon such a point, we cannot be far wrong in banishing it to the limbo of historical inaccuracies.

Manchester.

J. B. S.

"TIPPED THE WINK."—I had always considered this colloquialism as peculiar to Cornwall, never having heard it used in any other part of the country. But it appears that I was mistaken; for it seems to have been a favourite term with Swift. The *Tatler*, No. 20 (March 5, 1710), from Swift's pen, has the following: "As often as I called for small-beer, the master *tipped the wink*, and the servant brought me a brimmer of October." I am indebted to Johnson's 'Dictionary' for the following verse:—

The stockjobber thus from 'Change Alley goes down  
And tips you the freeman a wink;  
Let me have your vote to serve for the town,  
And here is a guinea to drink.

Johnson gives his authority as "Swift," without any indication as to where the verse occurs; and in a somewhat hasty look over the Dean's poems I have not come across it. "Tipped the wink," of course, means to give an order on the sly, or in a mute fashion, when a concerned third person is present.

W. ROBERTS.

[The phrase is familiar in many districts.]

PRESENTIMENTS NOT FULFILLED.—There are doubtless more cases reported of presentiments fulfilled than of presentiments eventually proved to have been morbid or groundless. The former (when not of such a nature as to contribute to their own fulfilment) may possibly be likened to lightning-gleams from the thunder-clouds of mystery that hang over and hem in human life; they impress both the feelings and the reasoning faculty; and

are put on record as extraordinary and perplexing. The latter, in most cases, probably, pass from the mind as readily as our dreams; neither pen nor memory making a note of them. All the more valuable, therefore, is a striking example of the latter class, such as is supplied in an anecdote taken at second hand from the 'Greville Memoirs.'

On the death of the Czar Alexander, in 1826, the Duke of Wellington was sent to St. Petersburg, ostensibly to congratulate the new emperor on his accession to the throne, but really to concert measures for the recognition of the independence of Greece. "Iron Duke" as he afterwards came to be called, he nevertheless, when leaving London on this occasion, was strangely troubled with a presentiment that he should never return. Lady Burghersh told Mr. Greville that "tears ran down his cheeks when he took leave of her," and that he was also "deeply affected when he parted from his mother."

Other cases in some respects as remarkable as this may be furnished, but probably none altogether more noteworthy. JOHN W. BONE.

"TO CALL A SPADE A SPADE."—This seems a very pointless saying; for why should one not call a spade a spade? Attempts to explain or account for it have been made—some, if I recollect right, in 'N. & Q.'; but it does not appear to have occurred to any one to go to the fountain head, and challenge the correctness of the established translation of the story in Plutarch's 'Apophthegms,' from which it is derived.

The story is, that one Lasthenes having complained that Philip's followers had called him a traitor (which he was), Philip said, he must not mind it, the Macedonians were rough fellows, who called *τὴν σκάφην σκάφην*: which all the translators (so far as I am aware) by a strange coincidence, or (which is more likely) because they have copied from one another, conspire to render "a spade"; although there is no authority (unless this be one) for using the word in that sense; and I conceive (subject to correction by better scholars) that a noun of the instrument from an active verb like *σκάπτω* would not be in this form; and the article *τὴν* seems inappropriate.

The primary meaning of *σκάφη* is a ditch, hole, anything hollowed out; and we know that the word had a homely association, trough, bowl, tub; *σκάφιον* in Aristophanes, and *scaphium* in Juvenal means a nightpan, or slop-pail; it seems, therefore, to me almost certain that the proper version of Philip's saying is, "to call the jakes the jakes," which does not want force, whatever else it may want.

B. R.

MICHAEL BRUCE'S 'CUCKOO.'—In her instalment of 'The Haven under the Hill,' in the current number of *Good Words* (p. 225), Miss Linskill describes one of her characters as singing,



"in an odd tuneless, thrilling way, Logan's poem, 'To the Cuckoo.'" Now, while it is exceedingly appropriate to have this touching and delicious hymn so seasonably introduced, it is singular that Logan should receive the credit of it in the very periodical in which Principal Sharp (probably in 1873) summed up fully and decisively against his claims. It is to be hoped that article, and various others by Principal Sharp in *Good Words* and elsewhere, will ere long be republished, so as to enlarge, if but a little, the too scanty record of a singularly delicate and sympathetic critic. Meanwhile Dr. Grosart's introduction to the 'Works of Michael Bruce' is quite conclusive in showing that Logan simply appropriated what he could never have written.

THOMAS BAYNE.

Helensburgh, N.B.

"FOLK-LORE" (THE WORD).—It may both interest and surprise some readers to find that this useful coinage of the founder of 'N. & Q.' Mr. Thoms, has been adopted into Spanish literature. Don J. F. Risño informs us, in the *Athenæum* of January 2, that there have lately been published in that language sundry collections of old popular and legendary tales, and that these stories are designated, even in Spain, by the name of "folk-lore"; to which an adjective is usually added indicating the locality from which they proceed. He mentions 'Folk-lore Catalá,' in two volumes, the first by Gomis, the second by Maspons; and 'Folk-lore Gallego.' Señor Risño does not say whether the word is pronounced by Spaniards in two or in three syllables, or whether they give it up in despair, and use it only on paper.

JOHN W. BONE, F.S.A.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BILBOES.—What is the historical evidence for the statement found in various dictionaries that bilboes were "manufactured in large quantities at Bilbao, to be shipped on board the Spanish Armada for use upon the English sailors after these should be vanquished and captured"? This is an important point in connexion with the etymology of the word, and one has to make sure that it is not history invented to support the etymology. I think I have read that bilboes, said to be from the Spanish fleet, are now in the Tower of London. Are they mentioned by any contemporary? I may say that I have a quotation for the word of 1591, and perhaps an earlier one.

J. A. H. MURRAY.

"HISTOIRE D'UN POU FRANÇOIS; ou, l'Espion d'une Nouvelle Espèce, tant en France, qu'en

Angleterre.'.....Quatrième Edition, Revue et Corrigée. A Paris, de l'Imprimerie Royale, 1779." Is anything known of the work or of the author, Delauney, to whom, without the mention of any Christian name, it is assigned in Quérard, 'La France Littéraire,' and Barbier, 'Dictionnaire des Ouvrages Anonymes,' &c.? It professes to give the key to the events of 1779 and to those which should arrive in 1780, and indulges in some not very brilliant banter of Beaumarchais, Franklin, and others. The edition mentioned in both the works of reference named is 1781. I find no mention of Delauney in biographical dictionaries.

H. T.

GALLERY OF THEATRICAL PORTRAITS.—Under 'Anecdotes of the late Thomas Coutts, Esq.,' in the *Gentleman's Magazine* for March, 1822, is the following note in connexion with Mr. Coutts's marriage with Miss Mellon, the actress:—

"Mr. Colnaghi has a collection of theatrical portraits, mostly drawings, in nine volumes folio, which had been lent to the late Mr. Coutts. Opposite to each portrait is written a short biographical sketch. Appended to that of Miss Mellon, mentioning her retirement from the stage in 1815, is added the following note, in the handwriting of Mr. Coutts: 'When she married Thomas Coutts, Esq., banker, of the Strand, to whom she proved the greatest blessing, and made the happiest of men. T. C.'"

Can any of your readers furnish a clue to the whereabouts of these nine, no doubt interesting, volumes?

R. W.

Garrick Club.

L'AUTHENTIQUE.—Under the old régime, in France, an unfaithful wife was often sentenced by the courts to do penance for a limited period in a convent. This was called "la peine de l'authentique." What is the origin of the word *authentique* in this sense?

A. R.

ENGRAVED PORTRAITS.—I am proposing to my churchwardens and parishioners that a stained-glass window should be placed in our parish church, St. Vedast, Foster Lane, to commemorate certain eminent men who have been rectors of the parish or of the parishes now associated with it, and certain laymen of high note, who well deserve to have their memory kept alive on the spot where they had their habitation. The clerics to be depicted are:—

Archbishop Rotherham of York, 1480-1500.

Bishop Edw. Vaughan of St. David's, 1509-22.

Bishop Goodrich of Ely, 1534-54.

Bishop Lewis Bayly of Bangor, 1616-31.

And the laymen are:—

John Ieland, the antiquary, died 1552.

Sir Hugh Middleton, died 1631.

As we wish to offer the "counterfeit presentment" of these men, and should like their features "done to the quick," and wish to see them in their habit as their lived, I should be glad to be



directed to engraved portraits, or pictures of the monuments of those of whom I have at present no representation.

For Bishop Goodrich I have a rubbing from the noble brass at Ely, and of Sir Hugh Middleton an engraving of the fine portrait at Goldsmith's Hall, and of Leland the well-known portrait bust. But of Archbishop Rotherham, Bishop Edw. Vaughan, and Bishop Lewis Bayly I have no portraits. Each of these prelates was buried in his own cathedral. Is there any monument to one or other?

I am afraid the question is almost of too personal and private an interest to deserve insertion in 'N. & Q.' But what can one do when in difficulty? Perhaps answers could be sent directly to me.

W. SPARROW SIMPSON.

9, Amen Court, E.C.

W. W.—In 1565 Thomas Woodcocke published a "Methodicall Preface to the Epistle to the Romans," written by Martin Luther, and now Translated into English by W. W., Student," 12mo. Who was this W. W.? Herbert, in his 'Typographical Antiquities,' records the publication, but gives no information about the translator.

W. E. BUCKLEY.

FYLFOT.—What is the fylfot called in German? It occurs in German heraldry. The French name, I believe, is *croix gammée*, from the Greek *gamma*.

A. R.

HERIOT OF TRABROWN.—I seek for the pedigree or any information of the Heriots of Trabrown, a family, I believe, now extinct. Their armorial bearings were, Arg., on a fess az. three cinquefoils of the first. A daughter of this house, Agnes, married, in 1499, Thomas, first Buchanan of Moss, and was mother of Patrick, Alexander, who survived his brother, and George, the celebrated poet and historian. Her brother's Christian name was, I think, James.

J. PARKES BUCHANAN.

1, Souldern Road, West Kensington Park, W.

[Replies may be sent direct.]

BABMAE.—This seems to me an impossible name, but it exists. There is a large edifice called Babmaes Mews at the top of Wells Street, St. James's; but, rejecting the form Babmae, I have to suggest the following query.

There was a well-known Court official, Mr. Baptist May, whom Pepys calls "Bab May." Is not this the correct form of this word? He was Keeper of the Privy Purse to King Charles II. Pepys liked him as an excellent person; but Pepys was not particular, so we find him called a "court pimp," part of that "wicked crew," and he is associated with the more notorious Cheffinch, whom Scott shows up so well.

A. H.

GEORGE LYNN.—Several astronomical and other scientific papers were communicated to the Royal

Society between the years 1724 and 1727 by George Lynn, of Southwick, in Northamptonshire, and a tablet, I believe, was erected in memory of him in Southwick Church. I should be glad to know what was the date of his death, what family (if any) he left, and whether he was in any way connected with the family of Lynn, formerly of the county of Durham (near Sunderland), from which I am descended.

W. T. LYNN.

Blackheath.

TYNESIDE WORDS.—Can any of your correspondents inform me what is the etymology of the words *kenspeckled*=well known, *old milk*=skim milk, and *mistall*? I do not know the meaning of the last word, which occurs in the "general words" in a surrender of a local copyhold brewery. Does it mean a loose box?

A. H. D.

[*Mistall*, in Yorkshire, is a cowhouse, or shed.]

ROIS DES FRANÇAIS.—After the Revolution of 1830 Louis-Philippe assumed the title of Roi des Français, and not, like his predecessors, Roi de France. Le Glay, in his 'Histoire des Comtes de Flandre' (i. 171-9), quoting from old charters, gives the same title to the French kings Henry I. and his son Philippe I. Was it ever used in the subsequent eight hundred years?

W. M. M.

CROMWELL.—Oliver Cromwell's speech on the dissolution of the Barebones Parliament, 1653, is said to be preserved in the very words he uttered in papers which had belonged to the Cromwell family, and has been circulated in print. I do not find it in Carlyle's 'Cromwell's Letters' nor in Hume. The words are scurrilous, and utterly unjustifiable, if they were ever spoken. They end with "Go! get you out! make haste! ye venal slaves, begone! Poh! Take away that shining bauble there, and lock up the doors." I want to know whether this is historical or forged.

C. A. WARD.

Haverstock Hill.

WALTER PASLEU.—Is anything known of the Walter Pasleu whose name appears, among other inscriptions, in one of the rooms in the Tower, with the dates 1569 and 1570 and a motto? In *Archæologia*, xxvi. 343, A.D. 1800, the inscription is described, but no explanation given. May he have been some connexion of that Pasleu who was Abbot of Whalley, in Lancashire, and was hanged for his share in the Pilgrimage of Grace.

W. A. B.

Temple.

LADY DOROTHY CHILD.—Can any of your readers afford me any information about the pedigree of a certain Lady Dorothy Child, the daughter of an earl, who was still alive c. 1770-75? All my endeavours hitherto to trace out the parentage and status of this lady have proved



futile. About 1780-81 a young lady, Miss Elizabeth Dorothy Child, who at that time is supposed to have been about sixteen years of age, and who was then being educated at the Convent of the Sacré Cœur in Paris, eloped with and married a Mr. Nathaniel Parker Forth, an *employé* or clerk in the Foreign Office in Downing Street, London, and at that time said to have been secretary to Viscount Stormont, nephew to the first Lord Mansfield; and after the death of his uncle, second Lord Mansfield, who was ambassador to France from 1772 to 1783. Miss Elizabeth Dorothy Child was a Roman Catholic and ever remained one, and boasted of her ancient Welsh descent, but whether through her mother or father's side I know not, or whether she inherited her coat of arms from her mother or father is equally uncertain; still, as her shield was exactly similar to that of Sir Cæsar Child, Bart., of Surat, East Indies, and Derwell, co. Essex, created 1684 and extinct in 1753, without issue—namely, Vert, two bars or engrailed between three loopards' faces or—and if Sir B. Burke is correct in saying that Sir Cæsar Child died *without issue*, what other family or families used or may still use a coat of arms similar to those of Lady Dorothy Child and Sir Cæsar Child? For though Sir B. Burke says in his 'Extinct and Dormant Baronetcies,' Lond., 1844, pp. 112, 113, "for their arms" *some* of the Child families in Essex have two gold bars engrailed, between three leopards' heads in gold, on a green field or ground, he does not give the names of the families who use these arms. Are there any families of Child who bore or may still use similar arms to these either in Essex, Suffolk, Norfolk, Lincolnshire, Wales, or elsewhere in the United Kingdom?

2. Is it known to any of your readers what was the true name of the lady (an earl's daughter) whose hand was refused to the first Lord Mansfield (then Mr. Murray) by her father, and who is said afterwards to have married a rich Lincolnshire squire? What was his name; was it Child?

3. About 1770 a lady in London, said to be an earl's daughter, and spoken of as the Bear-faced Lady, is supposed to have been in some way or the other related both to the earl's daughter who wedded the wealthy Lincolnshire squire and the Lady Dorothy Child whose pedigree I am now anxious to trace out. What was the real name or title and parentage of the Bear-faced Lady; was it Child?

A. H. H.

#### IDENTIFICATION OF PORTRAITS.—

Elements of Bacchus; or, Toasts and Sentiments given by Distinguished Characters. Illustrated with Forty Portraits in aqua tinta of the most celebrated Bon Vivants in Great Britain, with a variety of anecdotes and remarkable traits prefixed to each Portrait. Written and designed by George Murgatroyd Woodward. London, 1792.

Unfortunately my copy is incomplete, wanting five

portraits and letterpress. I recognize Fox and Pitt. Can any of your readers designate others of the forty?  
F. W. C.

MR. ALLINGTON'S VISION IN LONDON, c. 1570. —Where may particulars of this circumstance be found? A "little inquiring" in London, 300 years after it occurred, may elicit information. It is mentioned by Richard Bristow, priest, licentiate in divinity, in his 'Briefe Treatise of Divers plaine and sure Waies to find out the truth in this doubtfull and dangerous time of Heresie,' Antwerp, 8vo. 1599. This book was already written in 1574, when the writer's "loving friend," William Allen, then King's Professor of Divinity at Douay, pronounced it worthy to be read and printed. The author refers to the vision on p. 63 of the Antwerp edition of 1599 thus:—

"As for the strange & meruailous vision of M. Allingtons in London, I say nothing of it (neither of very many others) as a thing famously known, the witnesses also well known men of great worship, & as yet living. If any man that hath not heard of it, be desirous to know, how & what it was, he may by a little inquiring in London come to the knowledge of it."

The title-page of the 1574 edition is given in Mr. Gillow's admirable 'Bibliographical Dictionary,' i. 302, where Bristow's other works are named. A reply to the treatise was made in 1579 by Oliver Carter, fellow of Manchester College; but he does not refer to Allington's vision, being concerned chiefly with points of doctrine.

JOHN E. BAILEY.

Stretford, Manchester.

COOK.—Redgrave's 'Dict.,' under the heading of Henry Cook, history painter (1642-1700), says he finished the equestrian portrait of Charles II. in the hall at Chelsea Hospital, and the staircase at Ranelagh House. Under the heading Henry Cocke, decorative painter, he says, "He painted the equestrian portrait of Charles II. at Chelsea College.....and a staircase at Ranelagh House." He seems to have collected these facts from different sources, and to have forgotten the one when he penned the other. Which is right?

C. A. WARD.

Haverstock Hill.

MONRO.—Where did Dr. John Monro, the patron of artists, live? The roll of the College of Physicians does not say.

C. A. WARD.

Haverstock Hill.

MENDELSSOHN AND THE ORATORIO OF 'ST. PAUL.'—Was Mendelssohn a professing Jew when he wrote that work?

HERBERT PUGH.

ORGAZILL.—Could any of your readers tell me what an "orgazill" is? It appears in the heraldic description of the crest of the family of Borde, Harl. MS., 1084.

H. P. B.



JUPITER.—I should be very glad if any one could tell me when the star Jupiter first received that name.

ASTRONOMER.

VERGER OF CHRIST CHURCH, OXFORD.—In the matriculation list of the late Col. Chester occurs an entry:—"Richard, son of —, Gent. at age of 20, on 24 Oct., 1645. Priv. as Verger of Ch. Ch." What was this office?

HARDRIC MORPHYN.

STICHERA.—Can you tell me the meaning of the word "stichera"? One of Dr. Neale's 'Hymns of the Greek Church' has the title 'The Stichera of the Last Kiss.' It is a funeral hymn. My friend Mr. Percy Smith, of Cannes, suggested that I should send the question to 'N. & Q.' and so widen the benefit of the answer.

J. CROWE.

LIBRARY OF MARY, QUEEN OF SCOTS.—The curious manuscript inventory of the books belonging to the Queen of Scots was first brought to notice in the 'Collection of Inventories,' edited by Thomas Thomson, and printed at Edinburgh in 1815. I am anxious to identify the following titles, which occur in the list:—"Columell of Historeis," 'The Triumphe of Pallas,' 'Ane Turk Buik of Paintrie,' 'Portuus of Rome,' 'Off the Fals Prophetis,' and 'The Institution of Lentren.' Who are understood by "Diodet Sairell," "Regier Brontanis," and "Starnislawes, Bishop of Warne," who are mentioned as authors in the same list?

JULIAN SHARMAN.

16, Parliament Street, S.W.

### Replies.

#### 'THE NEW ENGLISH DICTIONARY.'

(7th S. I. 303, 336.)

I am obliged to DR. SYKES for his specimens of medical and other terms which are not, and ought not to be, in the 'New English Dictionary,' being expressly or implicitly excluded by the explanation of the scope of the work given in the prefatory note and introduction to part i. I have myself felt much moved at times to print such a list in one of my prefaces, reports, or presidential addresses, as a rejoinder to the carping of certain purely literary critics, who recklessly accuse us of having dragged into the Dictionary "the entire terminology of the sciences"; the truth being that the claims of every word admitted have been considered by ten or twelve different persons, all anxious that our pages should not be cumbered with words neither English in form nor in general English use. Thus it is that DR. SYKES's *acholia*, *achroma*, *achromatopsia*, *acrodynia*, *actinomyces*, *adenitis*, *adenodynia*, *adenoma*, *adiposis*, and ten times as many similar terms, which I could supply from our rejected materials, have been excluded.

If, in certain cases, terms have been admitted which seem to have no better claim than some of these, I can only answer that we carefully exercised our judgment on the evidence before us, and in part i. generally gave a doubtful word the "benefit of the doubt" and admitted it. The demands of space and of time have since led us to hold the door more closely shut, and to treat doubtful words in the opposite way. In B the proportion of technical terms excluded is thus greater than in A. But as a specimen of what was done even in part i. I have compared the last hundred entries in part i. of the New Sydenham Society's 'Lexicon of Medicine,' &c., extending from *angeiectasis* to *angienchyma*, with the result that only eleven of the hundred have been admitted by us into the 'Dictionary.' If DR. SYKES will compare his own list from "A" to "Aged sight" with the same great lexicon, which forms one of our constant books of reference, he will be able, I think, at once to increase the list twenty-fold by terms to which we have deliberately refused admittance. Among the *aden-* group alone he may add *adenochirapsologia*, *adenocharadologia*, *adenochoiradologia*, *adenochondriosis*, *adenodes*, *adenodiastasis*, *adenogenesis*, *adenoides*, *adenologaditis*, *adenolymphatocoele*, *adenolymphoma*, *adenomalacia*, and so on for several columns—all, no doubt, useful terms, all, at least, in their proper place in the New Sydenham Society's lexicon, but not in the 'New English Dictionary.' A comparison of the index to Bennet and Dyer's translation of Sachs's 'Botany' shows that out of the first hundred entries there only about forty are admitted into the 'Dictionary.' Similar results would be found by comparing the index to Dana's 'Mineralogy' or to Fownes's 'Chemistry,' or the 'Dictionary of Chemistry' of the late Mr. Henry Watts, or, in fact, the glossary of any technical work. These terms lie along the two upper diverging lines of my diagram on p. vii of part ii., at such a distance from the common language, literary or colloquial, that they are excluded peremptorily. To prevent misunderstanding, also, it seems desirable to recall that it was no part of the original plan of the 'Dictionary' to give quotations for those technical words which we include. The quotations for them are of the nature of a free gift. We have, therefore, not held ourselves bound in these words to give either the earliest or the latest quotation, but have chosen by preference, when possible, such as seemed to show the word in somewhat general use. Thus, for *acajou* I could readily have given three quotations for the present century of the kind adduced by DR. SYKES, but they would have added nothing to what is given, except to show that the word has been printed this century, for which we vouch in not marking it as obsolete. There are, however, one or two of the instances courteously supplied by DR. SYKES which we should have been glad to use had they



been before us, although we could not afford to waste dictionary time in looking for them. As to *after-sensation*, a reading of the article *after* will surely show that we have given only specimens of the unlimited number of pseudo-combinations made by inserting a hyphen between *after* and its noun, to show that it is an adjective and not a preposition. The hyphen is here a grammatical, not a lexicographical fact. I could have filled thirteen columns, instead of three and a quarter, with examples of such combinations as *after-sensation* had it seemed wise to do so; the wonder is not that Dr. SYKES has hit upon one, but that he has failed to hit upon 150 similar combinations which lie among our rejected quotations. So with *aged-sight*; as this is simply = *aged sight*, it has surely no more claim to occupy dictionary space than *aged man*, *aged woman*, or *aged institutions*. DR. SYKES is abundantly right in the aphorism that nothing is perfect. A work of the nature of the 'Dictionary' can approach within sight of perfection only by the devotion of much time to every point, even the minutest; it takes time even to decide to exclude *acholia* and *adenitis* and to include *anæmia* and *bronchitis*; and, as we see, some people resent the inclusion and some bewail the exclusion, after all. My great trouble is that the impatience of the British public and the demands of publishers and purchasers for the more rapid production of the work leave no time for the settlement of far weightier questions, and make any approach to perfection out of the question. Not what I would, but what the materials and time given me will.

J. A. H. MURRAY.

JOHN OF TREVISA (7th S. i. 248).—The correct form of his name is John Trevisa, as he styles himself "Ego Ioannes Trevisa sacerdos" at the beginning of the translation of the Bible made at the request of Thomas, Lord Berkeley, whose chaplain he was, and by whom he was made Vicar of Berkeley, in Gloucestershire (Bale and Pits). He was born at Crocadon, in the parish of St. Mellion, near Saltash, was educated at Oxford, where he was Fellow of Exeter and Queen's Colleges, and was afterwards preferred as above stated. His translation of the Bible, made fifty years after Wickliffe's, and with greater perfection of language, fell short of Tindal's, in the reign of Henry VIII., in the same respect, as C. S. Gilbert says ('Hist. Survey of Cornwall,' 1817, vol. i. p. 128). Polwhele, however, states that he translated only a few texts of the Bible, and Boase and Courtney do not believe that he made any such translation. Trevisa died in 1412, and is buried in the chancel of Berkeley Church.

"The arms of Trevisa appear among the quarterings of several of the principal families belonging to the county of Cornwall, and few have a fairer claim with

respect to antiquity. Ralph Trevisa was M.P. for Lunceston, as was Richard Trevisa, in the 45th Edw. III. John is called by Carew 'the ancient and well-deserving Chronicler'; and William Trevisa, the last of the family, died about the end of the seventeenth century. Arms, Gules, a garb or."—Gilbert, i. 309-10.

The name is explained by Bannister, in his 'Glossary of Cornish Names,' p. 175: "*Trevisa*, lower (*isa*) town (*trev*)"; and it is also in Williams's 'Cornish Dictionary,' Llandoverly, 1865, as a local appellation under "*Isa*. Trév isa, the lowest town, in St. Enoder"—this being a large parish in the hundreds of Powder and Pyder, nearly three miles from St. Michael's or Mid-shall. There is a notice of Trevisa in Bale, Pits, Fuller, and Tanner, but none in Chalmers's 'Biographical Dictionary.' For a full account see the 'Bibliotheca Cornubiensis,' by Boase and Courtney. W. E. BUCKLEY.

Curiously enough, it was only last week that I was asked the very question which TENBY proposes in 'N. & Q.' I do not know, but I make a guess that the translator of Higden may have been a native of Trevese, a place about five miles southwest of Penryn. J. DIXON.

He was born at the hamlet of Trevisa (locally pronounced "Treveegia"), near St. Ives, and I believe in the parish of Zennor, Cornwall. My authority is the tradition of the place.

POROTHMINSTER.

John Trevisa was born at Crocadon (called Caradoc by Fuller), in Cornwall, and educated at Oxford. He became a secular priest, and chaplain to Thomas, Lord Berkeley, by whom he was made Vicar of Berkeley. At Lord Berkeley's request he translated the Bible into English, and his translation, according to Fuller, was "as much better than Wickliffe's, as worse than Tyndal's." Trevisa also translated 'Bartholomew de Proprietatibus Rerum,' the 'Polychronicon,' and other treatises. He died at an advanced age, about the year 1410, "since which time his posterity have flourished in good fame in the same part. Their arms are, Gules, a garb or." See Tonkin's MSS. At the time Tonkin wrote Charles Trevisa, Esq., lived at Crocadon. CONSTANCE RUSSELL.

Swallowfield, Reading.

JOSHUA BARNES (7th S. i. 141, 226, 292).—BROTHER FABIAN is unquestionably mistaken if he imagines that Joshua Barnes was serious in arguing that King Solomon was the author of 'Homer.' The story is well known how he tried to induce his wife to let him have some of her money to pay for the publication of his great work; and I was under the impression that a copy of the essay in which he attempted to impose on the good woman's credulity was in the University Library at Cambridge; but in this I may be mistaken, for I find that both Chalmers and Rose say



that the MS. is (or was) in the library of Emmanuel College.  
F. NORGATE.

FAITHORNE (7th S. i. 209, 297).—

"In 1653 the Parliament passed an Act directing that a civil registrar should be chosen for every parish. This officer was elected by the inhabitants, and on his election was approved and sworn in by a justice of the peace..... He was required to make his entries in volumes 'of good vellum or parchment' to be furnished for the purpose. ....Of marriages he was empowered to receive notices; and he was bound to publish the particulars either 'in the public meeting place commonly called the church or chapel,' after 'morning exercise' on three separate 'Lord's days' or else 'in the market place next to the said church or chapel,' on three market days between the hours of twelve and two."

See an interesting paper, 'The Story of the Registers,' *Cornhill Mag.*, Sept., 1879.

H. G. GRIFFINHOOFER.

34, St. Petersburg Place, W.

GENERAL WOLFE (7th S. i. 288).—General Wolfe was the son of Col. Edward Wolfe, of Westerham, co. Kent, by his wife Henrietta, daughter and ultimately coheirress of Edward Thompson, of Marston and Settrington, co. York. She was baptized at Marston, Aug. 20, 1704, and married Feb. 12, 1723. Her mother was Lucy, daughter and heiress of Bradwardine Tindall, of Brotherton, co. York, by his wife Mary, daughter and heiress of Francis Baildon, of Baildon, co. York.

W. PALEY BAILDON.

BROOKE (7th S. i. 288).—The Brookes of Haselor were, I think, extinct before the commencement of the eighteenth century. Their arms, as allowed at the Staffordshire Visitations of 1583 and 1663, were as described by Mrs. SCARLETT, the annulet being gules. Shaw says that John Brooke, the first of the name at Haselor, was a son of Sir Robert Brooke, of Lapley, whose arms were Chequy argent and sable. But Shaw is wrong; for Robert Brooke, who entered and signed the pedigree in 1583, stated that his father John was the son of a Thomas Brooke, and the grandson of Richard Brooke, of Snelston, co. Derby. The head of the family in 1663 was William Brooke, of Haselor (then aged sixty), who had issue two sons, William and John. The former had an only daughter and heiress, Mary, married to Christopher Heveningham; and the latter had, in 1663, an only child named Anne. William Brooke, sen., died in 1668. Conf. the 'Visitations of Staffordshire,' 1614 and 1663-4, edited and annotated for the "William Salt Archaeological Society," by

H. SYDNEY GRAZEBROOKE.

SCOCHYNS: SCOCHYN MONEY (6th S. xii. 148, 191; 7th S. i. 17).—My query on these subjects is still unanswered, but I think I can now answer it myself. In the year 1554-5 the Mayor and Corporation of Canterbury bought "ij dosen

skotchens of lede for the poore people of the Citie, that they myght be knownen from other straunge beggars" ('Hist. MSS. Com.,' Ninth Rep., 155a). From this I gather that the scochyns owned by the St. Dunstan's churchwardens were badges issued by them to persons who were authorized to beg for the church. The "scochyn money" would be the money so collected, and the "gatherers of scochyns" would be the authorized beggars themselves.

J. M. COWPER.

Canterbury.

ABRAHAM SHARP (7th S. i. 109, 177, 218, 295).—In the *Yorkshire Archaeological and Topographical Journal*, in a list of the burials in York Minster, there is the following notice of this prelate, one of the most distinguished archbishops of modern times. After mentioning the monument and the Latin epitaph upon it written by Dr. Smalridge, Bishop of Bristol, it is said:—

"Archbishop Sharp, whose ecclesiastical preferments are enumerated on his epitaph, was the son of Thomas Sharp, of Bradford, by Dorothy, eldest daughter of John Weddell, of Widdington, near York. Born in Ivegate, Bradford, on Shrove Tuesday (February 16), 1644-5. Ordained deacon and priest August 12, 1667. Married at Clerkenwell, in 1676, Elizabeth, daughter of Mr. Palmer, of Winthorpe, co. Linc., the ceremony being performed by his friend Dr. Tillotson, afterwards Archbishop of Canterbury. By this lady, who died in 1729 (see No. 170), Dr. Sharp had issue fourteen children, only four of whom, two sons and two daughters, survived him."—Vol. i. p. 278.

In a foot-note it is stated that his wife was a daughter of a younger branch of the Weddell family of Clifton and Earswick, near York, now represented by the Marquis of Ripon. Widdington is, however, a township in the parish of Little Ouseburn, near Boroughbridge, some eight or nine miles from York.

The entry of her burial is given as follows:—

"(170). Lady Eliz. Sharp, late Wife of Dr. Sharp, Lord Archbishop of this See, was Bur. the 11th day of April, 1729. Lady Sharp [*sic*] died at the Deanery, Ripon, April 7, 1729, aged 78, and was buried *ut supra* near her husband (see No. 150). She was the daughter of Mr. Palmer, of Winthorpe, co. Linc. Her daughter Ann married Henrice Dering, LL.D., Dean of Ripon."—Vol. i. p. 280.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

RHYMES ON TIMBUCTOO (7th S. i. 120, 171, 235, 337).—I have always heard the last line of the Timbuctoo rhymes rendered

Coat and hat and hymn-book too.

GEORGE ANGUS.

St. Andrews, N.B.

[Very many other variations are supplied.]

PECULIAR WORDS OCCURRING IN 'PATIENT GRISSIL' (7th S. i. 206, 278).—I have the 'Encyc. pædic Dict.' in parts only, part xxvi. (the last 'carrying the alphabet as far as the middle of



letter D. *Delinquishment* finds a place in it, with a reference to 'Patient Grissil' (no quotation); but *diogenical*, though occurring in the same sentence, does not. The editor of the Dictionary evidently succeeded in finding no earlier mention; it remains to be seen whether the efforts of Dr. Murray will be more successful. ALPHA.

HERALDIC (7th S. i. 278, 230, 313).—Gu., an anchor ar., the stock or; Crest, an arm in armour embowed, holding in the gauntlet a sword, all ppr., is borne by Goadeffroy. E. FRY WADE.  
Axbridge, Somerset.

WEARING HATS IN CHURCH (7th S. i. 189, 251).—Here is another illustration of this custom, especially during the sermon. In Bishop J. Earle's 'Microcosmographie,' 1628, the "church-Papist" (11) is thus described: "If he be forc'd to stay out a Sermon, he puts his hat over his eyes, and frowns out the houre." JULIAN MARSHALL.

'THE VISIONS OF TUNDALE' (7th S. i. 268).—The three following works, which I have before me, contain the desired information: (1) 'Antiche Leggende e Tradizioni che Illustrano la Divina Commedia,' by P. Villani (4to. Pisa, 1865), pp. 3-22, where the Latin original text of the 'Libellus de Raptu Animæ Tundali et ejus Visione' is printed. (2) 'Sulla Visione di Tundalo,' by A. Mussafia, 8vo., Vienna, 1871 (fifty pages). (3) 'Visio Tnugdali [i. e., a corrupt spelling, instead of Tungdali, Tundali], Lateinisch und Altddeutsch,' ed. A. Wagner, 8vo., Erlangen, 1882. Wagner supplies full details about the author of this Latin 'Visio,' an Irish Frater Marcus (p. xxi, *sqq.*), who translated it from the Irish, and fixes its date between 1150 and 1160 (p. xxv).

H. KREBS.

Oxford.

PATRON SAINT OF TEMPLARS (7th S. i. 288).—Is it correct that either St. John was patron of the Knights Templars? The original founders of the order appear to have put themselves under a different tutelage:—"They selected as their patroness the sweet Mother of God (la douce Mère de Dieu)" ('Secret Societies of the Middle Ages').

EDWARD H. MARSHALL, M.A.

Hastings.

In Dugdale's 'Monasticon Anglicanum' (epitomized) there is no mention of the Knights Templars being under the patronage of any saint. The same authority states that St. John the Baptist (not the Evangelist) was the patron saint of the Knights of St. John, or Hospitaliers.

H. S.

EDWARD STRONG, MASTER MASON OF ST. PAUL'S (7th S. i. 228, 279).—A good deal of information concerning this worthy and his family will be found in Cussans's 'History of Hertfordshire'

("Abbots Langley" and "St. Peter's") and in *Gloucestershire Notes and Queries* (vol. ii. p. 262). Timothy Strong, mason, was born in Wiltshire, settled at Little Barrington, Gloucestershire, and was quarry-owner there. He died 1635 or 1636, leaving an only daughter, Anne, and an only son, Valentine. The latter died at Fairford, 1662, having had among his issue Thomas, who in 1675 commenced the rebuilding of St. Paul's under Wren, and died, unmarried, 1681. Edward, his brother, about whom your correspondent inquires, continued the building on his brother's death, and in 1705, with his son Edward, commenced Blenheim. In 1714 he bought the manor of Hyde, Abbots Langley. He married Martha—(who died June 15, 1725), and died February 8, 1723, aged seventy-one, and was buried in St. Peter's Church, St. Albans, where there is a marble monument to his memory. He left issue: 1, Edward, of whom presently; 2, Thomas, died December 26, 1736, buried at St. Peter's; 3, John, married Mary, only daughter of Robert Herbert, of Edgeworth, Middlesex, both buried at St. Peter's; 4, Elizabeth, married to Thomas New, of Newbarns, St. Albans, buried at St. Peter's.

Edward of Greenwich, citizen and mason of London, rebuilt many City churches, and in 1715 built the north front of Earl Chandos's house at Canons, Middlesex; married Mary Beauchamp, who was dead in 1741. His will is dated July 22, 1741, and was proved October 20 following; and he left issue—1, Susannah, married to Sir John Strange; 2, Letitia, married to James Mundy; 3, Martha, married first to — Cramer, and secondly to Sir Thomas Parker, Knt., a Judge of the Common Pleas; 4, Lucy, married to Thomas Phillips, of Heaton, Herefordshire. HENRY C. WILKINS.

Cheltenham.

In one point the inscription on the monumental slab to Edward Strong at St. Peter's Church, St. Albans, is certainly incorrect. It commemorates, after mentioning his name and death in 1723 in his seventy-second year, and that of his wife Martha, who died in 1725, aged seventy-two, after a union of forty-nine years, that of their only daughter, Elizabeth New, of Newbarns, widow, who died October 26, 1747, aged seventy-one years. Sir George Strong Nares is known to be descended from Susan, the eldest daughter and co-heir of Edward Strong, who married Sir John Strange, Master of the Rolls.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

An interesting account of the family of Strong and the architectural works they were engaged upon is to be found at p. 167 of 'The History and Antiquities of the County of Hertford,' by Robert Clutterbuck, London, Nichols, 1815-27. C. P.

Westminster, S.W.



DOUGLAS (7th S. i. 169, 198).—The following extract from 'The Abbot' (chap. xxxvi.) seems to answer the query of C. F. W.:—

"The lines from an old poem called 'The Howlet,'  
O, Douglas! Douglas!  
Tender and true.

"'Trusty Sir John Holland!' said the Lady Douglas, apostrophizing the poet, 'a kinder heart never inspired a rhyme.'"

D. R.

As I do not find any reply in later numbers, except the reference at p. 198 by the Rev. J. W. ESSWORTH to Miss Muloch's modern charming verses, I venture to add some further information. Mrs. Craik prefixes these words as a quotation, and writes them—

Douglas! Douglas! tendir und treu.

See 'Thirty Years: being Poems New and Old,' Macmillan, 1880, and 'Songs of our Youth,' Harper & Brothers, 1875, set to music (this by Miss Muloch herself) 1875, p. 89.

In the second volume of 'The Abbot,' chap. xxxv., the Abbot tells Lady Douglas that the token he brings from Sir William consists "in the words of an old bard," "and he uttered in a low tone the lines from an old poem called 'The Howlet,'

O, Douglas! Douglas!  
Tender and true."

A note refers to Sir John Holland's poem as known by the beautiful edition presented to the Bannatyne Club by Mr. David Laing. The Bannatyne Club edition of 1882, a reprint, confidently assigns the authorship of "The Buke of the Howlat by Holland" to Sir Richard Holland. The thirty-first stanza contains what seems to be a description of the Douglas arms, in which these words are given:—

O: Dowglas, O: Dowglas, Tendir and Trewe.

I shall be much obliged if C. F. W. could refer me to the work (of J. Grant) in which he thinks he has seen the words quoted, and assist me in obtaining the tune by Lady John Scott, if these are connected with anything of earlier date than Mrs. Craik's lines. GEO. S. HALE.

Boston, Mass., U.S.

SIR FRANCIS LEIGH, M.P. FOR LEICESTER, 1614 (7th S. i. 284).—MR. BEAVER is quite right in his surmise as to this gentleman. It was the father, and not the son, who sat for Leicester in the Parliament of 1614. Sir Francis Leigh, jun., afterwards Earl of Chichester, was not knighted before December 11, 1618. W. D. PINK.

IMPREST (7th S. i. 167, 253).—The following is an instance of the use of this term, taken from the Register of the Privy Council of Queen Mary, May 16, 1555, when the councillors met at Hampton Court:—

"It was this Daye Ordered that the Persons underwritten who are Appointed to beare the Newes of the Quenes Ma'tys good deliverance (which our Lorde will sende) to Sundry Princes, shall have Allowances as followeth, vizt.

The L: Admyrall to Thempo'r p' diem, iiij<sup>li</sup> in prest, CCii.

The Ld Fitzwaters to the french King p' diem iiij<sup>li</sup> in prest, CCmks.

Sr Henry Sydney to the Kings of Romayne, and Boheme, v marks by y<sup>e</sup> Daye in prest, v<sup>e</sup> mks.

Richard Shelley to the King of Portugall liiii marks p' diem in Prest, iiij<sup>e</sup> mks."

JOHN E. BAILEY.

Stretford, Manchester.

BOOKS ON MARY, QUEEN OF SCOTS (7th S. i. 289).—There is a series of articles on the 'Bibliography of Mary, Queen of Scots' in the first and second volumes of the *Crypt*, a scarce little magazine of considerable merit, published at Ringwood, Hants, 1827-9. The list contains 123 entries, arranged chronologically. The second in the list is as follows, and may be of help to your correspondent: "A Defence of the Honour of Queen Mary of Scotland; with a Declaration of her Right, Title, and Interest in the Crown of England," London, 1569; and with alterations, Liège, 1571, 8vo.; and the editor appends this note:—

"This very rare volume has been usually attributed to Morgan Phillips, sometimes called Philip Morgan, a native of Monmouthshire, who died about 1570; but it is now ascertained to have been written and privately dispersed by Bishop Leslie. A French translation is said to have been published immediately by one William Carter, an English printer and violent Papist, who was hanged and quartered at Tyburn January 11, 1584."

J. S. ATWOOD.

Exeter.

MISSING LONDON MONUMENTS (7th S. i. 188, 274).—MISS BUSK needs not regret the disappearance of the Duke of Cumberland's effigy at the corner of Bryanstone Street. The red coat that "relieved her infantine fancy" decorated the predecessor of the present sign, which was far superior to the existing one as a work of art, having been really well drawn and coloured. It was probably the portrait of Henry Frederick (b. 1745, d. 1790), the duke who succeeded the conqueror of Culloden. The latter was born in 1721, and died in 1765; whereas the sign, as I remember it, represented an officer in the costume of the middle of George III's reign. For twenty years I lived not far from the public-house in question, which I have passed a hundred times. About fifteen or sixteen years ago the old figure was painted out, and an absurd *stagey* one was substituted, in a preposterous hat and jack-boots, which the artist no doubt believed to be a great improvement on the original picture.

I am sorry Miss BUSK adopts the modern fashion of applying the term "butcher" to the conqueror of Culloden. He was a brave young man, and had fought at Dettingen and Fontenoy.



When he won his victory at Culloden he was only twenty-four years old. No doubt he was severe, as was the custom of the time, in punishing rebels, but not as severe as the savage clansman would have been if they had won the day. "A la guerre, comme à la guerre." J. DIXON.

GUN FLINTS (7th S. i. 268).—These, when fitted to old muskets, are exported in large numbers to the west coast of Africa, where they are bartered for ivory, palm-oil, and other produce. H. S.

I believe guns with flint locks are still made to export for the African trade. D. TOWNSHEND. Hillfields.

'OVER THE HILL TO THE POOR-HOUSE' (7th S. i. 300).—This is one of Will Carleton's "Farm Ballads." Carleton is an American poet, and an edition of his works was published in England by George Routledge & Sons in 1879.

W. E. ADAMS.

Newcastle-on-Tyne.

The REV. J. PATERSON MASSON asks for the author of 'Over the Hill to the Poor-House.' It is written by Will M. Carleton, an American.

ELIZABETH HUGMAN.

H. HOWARD'S DRAMAS (7th S. i. 289).—There are two copies of this book in the Library of the British Museum. In the Catalogue the authorship of one is attributed to "C. J. Wells," whilst the authorship of the other is ascribed to "C. J. Wills." With reference to C. J. Wells, see an interesting note by D. G. Rossetti, under the heading of "Ebenezer Jones," 'N. & Q.' 4th S. v. 154.

G. F. R. B.

REGATTA (7th S. i. 266).—*Regatta* is the common Italian word in every-day use for any contest of boats. In the older dictionaries it is variously spelt *rigatto*, *rigatta*, *regata*; and is variously derived from *remicare* or *remigare*, to row, and from *fare a rigata* = *a gare*, to contest, to emulate, which has given the common word for a broker, an old-clothes man, *rigattiere*. The weight of erudite opinion seems in favour of the former.

R. H. BUSK.

"MAN ALIVE" (7th S. i. 249).—This is an old Rugby School phrase, and should appear in the Glossary of Public School Words which we were promised some time ago. Why may it not mean simply what it says? It is an exclamation of impatience: "Man alive, what are you doing that for?" i. e., "You, a living man with your wits about you, haven't you more sense than to do that?" This, at least, is the way in which I have heard it used. It is interesting, as one of the comparatively few cases in which, in ordinary English, an adjective follows, instead of preceding, the substantive. These instances are often of a religious kind; as,

"God Almighty," "Life eternal," "Faith unfeigned," "Court Christian"; but some are secular, as, "Court martial," "Theatre royal."

A. J. M.

Compare the expression "Man alive" with the forcible interjection occasionally made use of, "As I live," and rationale and an explanation seem to be made apparent.

A. C. BLAIR.

STREANAESHALCH (7th S. i. 150, 214, 255).—All the spellings of this name given in Sweet's 'Oldest English Texts' are taken from Bede's 'Historia Ecclesiastica,' and as the Moore MS. is the oldest and most important, there is nothing in Sweet's forms to disprove my etymology of this name. It would be of interest to know what form has caused S. E. to arrive at so definite a conclusion that *Streanaes* "is not the genitive case of a proper name." There is certainly no phonological ground for such an assertion. What evidence is there that the Northumbrians used lighthouses, or that their "day-light beacons" were formed of a "bundle of straw tied to the top of a pole"? Surely we should expect *beacon* (a word that Sweet's book shows to be sufficiently old) to be used in preference to such a clumsy metonymy as straw=beacon. But, assuming that Bede's *Farus* is the classic *pharus* (which, however, does not mean a beacon), it is by no means certain that it signified with Bede a lighthouse. In Low Latin *pharus* meant a chandelier, and it is used in this sense by Alcuin, who was almost a contemporary of Bede's:—

Hoc altare farum supra suspenderat altum,  
Qui tenet ordinibus tria grandia vasa novenis.

Carmen de Pontiff, Ebor., 1494-5.

If S. E. were able to reconcile all these discrepancies there would still remain the difficulty that one etymology must explain the three instances of this local name. S. E. thinks that this Northumbrian *halch* (= West Saxon *healh*) would be now represented by *haugh*. This is disproved by the instance of *Finchale*, where we have ample evidence that *hale* was originally *halch*. Sweet gives in his glossary, under *healh*, the following local names: Baldwines healh, Puttan healh, Iddes healh, and Cymedes healh. Now the first three are certainly from personal names, and so, probably, is the fourth. So that analogy favours my etymology of *Stríones-healh*. The fact is that personal names play a very much greater part in local etymology than is generally suspected.

W. H. STEVENSON.

FLAMBOROUGH AND KIRK ELLA (7th S. i. 245).—There can be little doubt that the derivation here given of Kirk Ella is right; but it had already been stated with some illustrations, in 1881, in the *Yorksh. Archaeol. Journal*, vii. 58, n., and referred to in 'N. & Q.' 6th S. xi. 121, n. As to Flamborough, notice should be taken of what appears in



the 'Whitby Chartulary' vol. i. (Surt. Soc., vol. lxi., issued in 1880), to which attention was called 6th S. xii. 292 (and *erratum* 320).

W. C. B.

'DICTIONARY OF NATIONAL BIOGRAPHY' (6th S. xi. 105, 443; xii. 321; 7th S. i. 25, 82, 342).—In your publication W. C. B., in his "Notes and Corrections," himself requires a little correction when he says, "Mr. Boutell wrote the letter-press to accompany Mr. Aldis's photographs of the carvings in Worcester Cathedral." The fact is that Mr. Boutell had engaged to do so, but in a manner which I need not describe he left Mr. Aldis in the lurch; and at the last moment, after considerable pressure, I consented to supply (though in a very inferior manner) what Mr. Boutell ought to have done. The proof of this may be seen in the preface to Mr. Aldis's work.

J. NOAKE.

'ADDRESS TO THE EGYPTIAN MUMMY' (7th S. i. 360).—The reply to this will be found in 'N. & Q.' 6th S. xii. 89, 138, 176.

WM. FREELOVE.

Bury St. Edmunds.

BUNYAN'S 'PILGRIM'S PROGRESS' (7th S. i. 227, 272, 336).—Mr. John Nash's copy has been taken to the British Museum, where Mr. R. E. Graves kindly gave it a very careful examination. On comparison with the copy of the first edition lately placed in the Museum Library it was evident that the volume in question was of the first edition, containing none of the three passages which were added to the second edition. The only remaining doubt was as to the date of the copper-plate engraving which faces the title-page. At first sight this seemed identical with the plate in the British Museum copy of the third edition; but a careful scrutiny revealed a slight, though material, difference. The plate in Mr. Nash's copy has "Vanity" marked on the city from which the Pilgrim is fleeing, while in the plate in the third edition the word "Destruction" is printed, and slight remains of the upper parts of the *V* and the tail of the *y* are traceable. Mr. Graves is of opinion that the word "Vanity" was taken out of the plate for the engraving for the third edition and "Destruction" substituted, and that this proves that the plate was originally engraved for the first edition and the alteration subsequently made on discovery of the mistake. This makes Mr. Nash's copy unique. It will be remembered that Christian does not reach the town "Vanity" until he has got half way through "the wilderness of this world"—a journey which, as represented in the plate, appears both short and easy.

Mr. George Unwin, who has also inspected the copy, concurs in thinking that the plate was inserted at the time of binding. He discovered that it does not form a leaf of the sixteen pages, signed

A, with which the volume commences, but was edged on to a plain leaf (which has disappeared) in front of the title-page. The paper used for both engraving and title-page is precisely similar in make and appearance.

Mr. Graves was much struck with the circumstance that there is no portrait in any of the other known copies of the first edition. He accounted for this by supposing either that only a portion of the first edition was so illustrated, the plate having been withdrawn on discovery of the mistake in it, or that the other copies had, in the course of a couple of centuries, lost their plate, probably at the hands of a collector, and been rebound.

The copy is very nearly perfect, part of a marginal note on one page being alone missing. It is larger in size than the copy of the first edition in the British Museum, the margins of which have apparently been cut down on rebinding.

T. A. NASH.

Inner Temple.

RHYMING CHARTERS (6th S. xii. 84, 194, 253, 314, 410, 475; 7th S. i. 94, 231, 316).—Will you allow me a line to express my regret that I have unwittingly wounded the susceptibilities of Mr. ALFRED WALLIS? In anything I have said I had no intention of giving offence or of acting discourteously, and if I have done so I tender my apologies. I appear to have misunderstood the mode in which the quotations were given from Crompton's book, which led to a chronological inference which seems not warranted.

At the same time there can be no doubt that the rhyming charter in question is a forgery of the thirteenth century, fabricated for a special purpose, whatever may be said by Camden, Crompton, or anybody else. I challenge the production of any rhyming charter of a date previous to the Conquest—I might, indeed, say previous to the thirteenth century. I mean, of course, a real date, not a pretended one.

J. A. PICTON.

Sandyknowe, Wavertree.

BILLIARDS (7th S. i. 167, 238, 293, 324, 358).—D. M. says that I quoted "the statement in 'Annals of Gaming,' 1775," to the effect that "it is a game newly introduced from France." That statement I believe to be perfectly correct, in spite of D. M.'s evidence. If D. M. had taken the trouble to read my note, he would have perceived that I was writing on the subject of *cannon* or *carambole*, and not on that of any older form of billiards. Can D. M. show that the *carambole* game was played in England in 1661? That would indeed be a discovery. As to the old game of billiards, it is mentioned, even earlier than D. M.'s date, by writers not altogether unknown.—E. Spenser ('Mother Hubbard's Tale,' 1591) and W. Shakespeare ('Anthony and Cleopatra,' 1608-23). Th say, however, nothing of *carambole*.



Since writing as above, I have seen the quotation (p. 358) of a passage from the *Co-operative and Financial Review*; but I cannot agree with MR. W. MAYCOCK in thinking that it "may be discussed with interest to many." On the contrary, it seems to me that the reviewer was only the perpetrator of a rather silly, if elaborate, joke.

JULIAN MARSHALL.

For an account of the billiard table and game as played "at the Portugal Ambassadors, now newly come," see Evelyn's 'Diary,' under date December 4, 1679:—

"I din'd.....at the Portugal Ambassadors, now newly come.....There was a billiard-table, with as many more hazards as ours commonly have; the game being only to prosecute the ball till hazarded, without passing the port or touching the pin; if one miss hitting the ball every time, the game is lost, or if hazarded. 'Tis more difficult to hazard a ball, tho' so many, than in our table, by reason the bound is made so exactly even, and the edges not stuff'd; the balls also are bigger, and they for the most part use the sharp and small end of the billiard stick, which is shod with brass or silver."

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

ODD BLUNDER OF THACKERAY (7th S. i. 326).—I recollect that Sir Charles Trevelyan, when travelling in Ireland during the repeal agitation, wrote letters on the subject to the *Morning Chronicle*. In one of these he stated that the peasantry believed G.P.O. meant "God Preserve O'Connell." I do not believe Thackeray made any blunder in his first edition of 'The Irish Sketch-Book.'

G. A.

Bournemouth.

PONTEFRAC=THE BROKEN BRIDGE (7th S. i. 268).—It is to be regretted that no authority is given for the following statement, taken from 'Traces of History in the Names of Places,' by Flavell Edmunds (London, Longmans, 1869):—

"In one remarkable instance [of English place-names containing Latin words], the Latin name is the only appellation, and is composed of a noun and a participle in the ablative case, as though it were the commencement of a passage in some Latin chronicle. The name Pontefract, afterwards corrupted to Pomfret—in which form it appears in Shakspeare's 'Richard III.'—and now more correctly written Pontefract, does indeed suggest a story, tragical enough, however briefly told. Seven hundred years ago an Archbishop of York was passing with his train along the bridge at this spot when the structure gave way. Life was lost; and maimed survivors as well as bereaved relatives had ample reason to remember the 'broken bridge.'"—P. 108.

From a churchman's share in causing the calamity, one would think this a peculiarly likely case for the erection of a commemorative chapel on the restored bridge in which to pray for the souls of those killed on the occasion, and, as usual, for "all cristen sowles." Do the town's archives show any trace of this? Whether Mr. Edmunds is correct or otherwise in stating that his "ablative

case" became the name of the town I am not at the moment prepared to say; but I observe that the wording of the ancient common seal of its burgesses implies that the town was named *Pons fractus*.

JOHN W. BONE.

Camden (vol. ii., col. 863, ed. Gibson, Lond., 1722) states:—

"And not far from the banks of the river is Pontfract, or Broken-bridge, commonly called Pontfreit, which arose out of the ruins of Legeolium. In the Saxon times the name of this town was Kirkby, which was changed by the Normans into Pontfract, because of a broken bridge there. The story is that here was a wooden bridge over this river when William, Archbishop of York, who was sister's son to King Stephen, returned from Rome; and that he was welcomed here with such a crowd of people, that the bridge broke and many fell into the river; but that the Archbishop prayed so earnestly that not one of them was lost."

The editor, however, cites a charter from the 'Monasticon' to show, by a comparison of dates, that the place "was called Pontefract at least fifty-two years before the miracle, and how much longer we know not." In 'N. & Q.,' 3rd S. xi. 135, C. H. examines the question, and, discarding any theory of a broken bridge, observes that "the story which assigns the origin of the name to Ilbert de Laci, the first Norman possessor, is much more probable. He is said to have given the name to it from the resemblance it bore to his birthplace, Pontfret."

ED. MARSHALL.

The Cluniac Priory of Pontefract was founded (temp. William II.) by Robert de Lacey (vide Cartam Hugonis de la Val, circa A.D. 1120, 'Monasticon,' vol. v. p. 121). In the foundation charter the place is called Kyrkeby, but in A.D. 1159 (the date of the consecration of the church) Henry de Lacey describes it as Pontefract. The change of name must, therefore, have taken place between 1120 and 1159. The name Pontefract is found in a second charter of the founder (temp. Henry I.), but the genuineness of this charter is doubted by Hunter ('South Yorkshire,' vol. ii. p. 201). Mr. Longstaffe, in his introduction to 'Nathan Drake's Journal of the Sieges of Pontefract Castle' ('Miscellanea,' Surtees Soc., vol. xxxvii., 1860), says:—

"The name of Pontefract—if the second charter of Rob. de Lacey be a forgery—seems to have been conferred between 1100 and 1181 in the place of Kirkby, and so agrees very well with Thomas of Castleford's statement that it perpetuated the memory of a miracle at the breaking of a bridge on the Aire or Ouse on the arrival of Archbishop William in 1153. But as neither river is close to the town, it has been suggested that some accident to an old bridge over the mill-wash is a more probable origin."

T. B. J.

Lewis says: "This place.....obtained the name of Pontfract from the breaking of a bridge over the river Aire while William, Archbishop of York and



son of the sister of King Stephen, was passing over it, attended by an immense crowd, who escorted him on his return from Rome"; and Camden says: "St. William wrought the miracle that changed the name from Kirkeby to Pontefract"; so that the name seems to have been altered about 1153. It was at first called Broken Bridge, and changed by the Norman Lacey to Pontefracte. The neighbouring manor had been given at the Conquest to Hildebert de Lacy, and Robert Lacy, his son, founded the monastery of Pontefract; and in the grant confirming his donation he mentions "the church of All Saints at Kirkby."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

BLUE STONE (7<sup>th</sup> S. i. 150, 217, 294).—Besides the Blue Stones at Newcastle and at Leigh, there was a Mere Stone, or Blue Stone, on the boundary between the demesne of Manchester and the township of Reddish, mentioned in 1322 (Chetnam Society, vol. lviii. p. 588). At p. 558 of the same volume Mr. Harland, the editor, says:—"Blew-Stone was the name of a field on the confines of Reddish, on a waste patch near which till lately [1862] a huge blue boulder; probably one of the old meres or boundary stones of the demesne or manor."

H. T. C.

CANTANKEROUS (7<sup>th</sup> S. i. 87, 118) is treated of, unless I am mistaken, somewhere in Sala's 'Echoes of the Week,' *Illustrated News* series. An index might give it.

TH.

CHARKE (7<sup>th</sup> S. i. 227, 278).—Oddly, URBAN quotes the 'Biog. Dram.' as 1860, meaning 1760. But Allibone makes a mistake that is very funny. He states that in 1760 she died, and "in 1785 she published a narrative of her own life." Phillips, 'Biog. Dict.,' gives the date as 1760, and probably this will be right.

C. A. WARD.

Haverstock Hill.

MEMOIRS OF GRIMALDI (6<sup>th</sup> S. xii. 427, 500; 7<sup>th</sup> S. i. 36, 312).—The copyright of the materials from which Charles Dickens compiled his 'Life of Joseph Grimaldi' were purchased by my father of Richard Hughes, executor of the celebrated clown. Two editions were issued in 1838, the first of which was published in February of that year. I think, though I speak without the book before me, but on the authority on this point of our greatest Cruikshank collector, that these two editions had twelve plates and a portrait of Joe Grimaldi in ordinary dress. In 1845 Charles Whitehead, the author of 'Richard Savage' (whose 'Life' has been recently written by Mr. H. T. Mackenzie Bell), re-edited the work by the aid of some new material collected by Mr. J. H. Burn. This new edition had, I think, all the thirteen plates of the original edition, with an additional one of "Grimaldi as Clown in the Pantomime of

Mother Goose," this plate being a full-length portrait of this famous clown. It was a coloured plate. There have been subsequent editions published by Messrs. Routledge, but of these I am not able to speak, as I have not come across them.

GEORGE BENTLEY.

8, New Burlington Street.

HISTORICAL PARALLEL (7<sup>th</sup> S. i. 187, 256).—In connexion with Mr. Justice Chitty's joke, the following story, which I have seen quoted from Lord Eldon's 'Anecdote Book,' may be worth reproducing:—

"Attending a cause in the Court of Exchequer, a part of the ceiling fell down and alarmed the judges, counsel, &c. Mr. Gryffid Price, an honest and excellent but warm Welshman, turned to me and said, in his familiar way, 'My dear Jack, what an escape! Who could have expected that we should all have been delivered?' He hated a pun, and particularly a bad one; and I thought nothing could have restrained my Welsh friend's wrath when I said, 'My dear Price, you make more than enough of this. Ought not you, as an experienced lawyer, to have been aware that sealing (ceiling) and delivery always go together?'"

WM. W. MARSHALL, M.A. B.C.L.

Guernsey.

BUMBOAT WOMAN (7<sup>th</sup> S. i. 289, 313).—Your correspondents should read the article on 'The Bum-Boat Woman,' by Captain Glascock, R.N., in 'Heads of the People,' 1841, for the "derrywation" of the word according to "Pipes, the Boatswain." The picture of "Bum-boat Kate," "Pilchard Poll," and "Coaxing Bett," drawn by Kenny Meadows, with her leg of mutton and trimmings, is also worth attention.

J. STANDISH HALY.

AUTHORS OF QUOTATIONS WANTED (7<sup>th</sup> S. i. 290).—

The poem 'Sunday,' which opens,

After long days of storms and showers,  
was written by Archdeacon Freeman. The following extract in reference to the poem may interest T. W. C.:—"Mr. Keble delighted in the poem on 'Sunday,' written by Archdeacon Freeman. One day he said to me, 'Many people give me the credit of having written those verses; I wish I had, for they are excellent!' Certainly, the Sundays at his vicarage shadowed forth the 'faultless charities above,'\* as clearly as one can ever expect to see them on earth."—*Vide* "Musings over the Christian Year," 'Recollections of Hursley Vicarage,' pp. 84, 85.

M. W.

(7<sup>th</sup> S. i. 269.)

I think W. T. L. will find the lines,

The dews of the evening most carefully shun

Those tears of the sky for the loss of the sun,

are the production of Lord Chesterfield.

G. B.

Lord Chesterfield's 'Advice to a Lady in Autumn.'

ED. MARSHALL.

And stand a wall of fire around their much-loved isle.

Burns, 'Cottar's Saturday Night.'

C. S. N.

[Very many correspondents supply this reference.]

\* Verse 6 in the poem 'Sunday.'



## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*Nos Amis les Livres: Causeries sur la Littérature Curieuse et la Librairie.* Par Octave Uzanne. (Paris, Quantin.)

THIS delicately printed and attractive-looking volume may be regarded as the first result of M. Uzanne's determination to abandon in favour of bibliographical studies the lighter class of literature in which he has obtained so distinguished success. That the author of 'Les Caprices d'un Bibliophile' and the editor of *Le Livre*, the principal bibliographical periodical of the day, should have much matter of interest which he is burning to utter is natural. In the delightful work he now publishes M. Uzanne explores the less frequented paths of literature. With the great masters—Froissart, Rabelais, Montaigne, Molière, Voltaire—he does not greatly concern himself. He is more at home in discussing the revelations of Monsieur Nicolas than those of Rousseau, and he does not scorn to draw attention to the least scrupulous employers of Venetian *patois*. Bibliophile Jacob is, of course, a favourite with him. Many contemporaries—Musset and Baudelaire among others—M. Uzanne criticizes, not always in the most indulgent spirit. He knows how, on occasion, to wield the lash, and even as concerns those who have passed away he holds with Jules Vallès that "la mort n'est pas une excuse." His new volume is most attractive reading. M. Uzanne has, indeed, won himself a position with the Gustave Brunets, the Peignots, the Octave Delepierres, and the Charles Monselets who have given to French bibliography the charm of fancy in addition to the value of accuracy.

*How to Form a Library.* By H. B. Wheatley, F.S.A. (Stock.)

IF a man could in cold blood form a library worthy of the name, Mr. Wheatley is the man to teach him how to do it. The pleasantly written and instructive work he now issues at least supplies a list of very many works indispensable to a fair library of reference, and is likely to be of use to those even who are well informed on bibliographical subjects. A man, however, buys books as the poet, according to the Laureate, "sings, because he must," and to meet the tastes of these various collectors is impossible. Bibliographical works of this description are accordingly more pleasant as gossip about books than directly valuable. We could add to Mr. Wheatley's list a good many books of importance equal to most that he mentions. Plesanter, however, than dwelling upon what cannot, in a work of this size, be regarded as shortcomings, is the task of welcoming a volume which all book-lovers will glance through with pleasure, and most general readers may consult with advantage.

*Ancient Proverbs and Maxims from Burmese Sources; or, the Niti Literature of Burmah.* By James Gray. (Trübner & Co.)

MESSRS. TRÜBNER & Co. have opportunely added to their "Oriental Series" this volume on Burmese proverbs and maxims. To the general reader the Niti literature will present an interesting study. Mr. Gray, in his short introduction, clearly demonstrates that most of these Burmese apothegms derive their origin from Brahmanic sources. The compilation of the Nitis is due to the Pannas, to whom the Buddhists of Burmah are much indebted for any early literature they possess. The copious foot-notes which Mr. Gray has added illustrate fully the connexion between Sanskrit and Burmese aphorisms. Comparative anthology will always be a fascinating study for those who have the time and patience to trace

in it the early history of the various families of the human race. Their religion, customs, manners, and literature can often thus be elucidated. In this analytical and synthetical process the intercommunication between races is discoverable. In this research, and the fact of many proverbs, maxims, and much folk-lore being common to many nations, especially of the East, it may be seen that there was a common basis of religion and morality, the outlines of which are preserved to us in anthological literature.

Mr. Gray's book can be commended as a valuable contribution to Messrs. Trübner's popular and useful "Oriental Series."

THE improvement recently effected in *Macmillan* is maintained, and that magazine has now a more distinctly literary flavour than most of its rivals. 'Criticism as an Inductive Science,' by William Archer, is a conclusive answer to some recently expressed views of Prof. Moulton. 'Archbishop Trench,' by an Old Pupil, 'Worn-out Types,' and 'Horton,' the last with some pleasant comments on Milton, are all good. Mr. Pater's 'Sir Thomas Browne' is less satisfactory.—'In Umbria,' which commences in the *English Illustrated*, is by Mrs. Macquoid, with excellent illustrations of Perugia by Mr. Thomas Macquoid. A capital reproduction of Mr. J. MacWhirter's 'May' is also given. Mr. Fitzgerald Molloy writes on 'Nell Gwynne,' and an eminently tasteful record of wanton slaughter, entitled 'Sketches of Bird Life in South Sweden,' has some fairly executed illustrations.—'Some Coincidences in Literature,' which appears in the *Cornhill*, deals with those forms of resemblance which escape the charge of plagiarism. 'Balzac,' in the same magazine, depicts the life of the great French novelist with that of Madame de Balzac after her husband's death, and says little of his works. A story by the author of 'King Solomon's Mines' begins in the present number.—Mr. Richard Jefferies writes in *Longman's* on 'Hours of Spring,' and Mr. W. H. Hudson on 'Humming Birds.' In his 'At the Sign of the Ship' Mr. Lang drifts into something like politics.—Mr. Frederic Harrison sends to the *Nineteenth Century* another contribution to the discussion with Prof. Freeman on names. He has very much the best of the argument. In the same magazine Mr. Percy M. Wallace gives an account of 'Mr. Donnelly's Shakespeare Cipher,' which represents the latest phase of the Shakespeare-Bacon craze. The Rev. J. Murphy contributes, from the Catholic standpoint, a paper on 'The Case of Galileo.'—Mr. Edmund Yates writes in the *Fortnightly* on 'Bygone Shows,' giving an interesting account of many half-forgotten entertainments.—'The Other Side of the Moon,' by Mr. Lucas Malet, deals with the strange individuality of Amiel.—Mr. Phil Robinson continues in the *Gentleman's* his 'Snakes in Poetry,' Dr. Japp writes on 'Lady Martin's Female Characters of Shakespeare,' and the Rev. H. R. Haweis gives some observations on 'The States, 1885.'—*Walford's Antiquarian* has an essay on 'Morris Dancing and May-Day Games,' and a second, by the editor, on 'A Precursor of Hansard.'

PART XXVIII. of Messrs. Cassell's reprint of the *Encyclopædic Dictionary*, carrying the alphabet to "Economical," has an elaborate essay on "Dream," and ample information under such words as "Drive," "Drop," "Drum," and "Earth." *Encyclopædic* information is found under the compounds of "Dynam" and under "East Indies."—Messrs. Cassell also supply *Our Own Country*, Part XVI., with views of Exeter and its fine Cathedral, its Guildhall, and houses in the cathedral close, and the Wye from Ross to Monmouth, with illustrations of both places.—Part X. of *Greater London* is occupied with Epping Forest, and carries the reader



from Chingford to Wanstead, leaving few places of interest undepicted.—*Shakespeare*, Part IV., is confined to 'The Merry Wives of Windsor,' and has four full-page woodcuts.—The views in *Egypt, Descriptive and Picturesque*, Part XIII., are principally taken in Cairo and its suburbs. Very striking some of the views are.—Part VIII. of the *History of India* supplies a spirited record.—Part IX. of *Gleanings from Popular Authors* is well selected.—Part I. of an *Illustrated Book of Sports and Pastimes* has been added to the publications of this enterprising firm.

PART 30 of Mr. Hamilton's *Parodies* gives a remarkably long list of travesties of Charles Kingsley's 'Three Fishers.'

THE LATE R. R. STODART.—In Mr. Robert Riddle Stodart, who died in Edinburgh April 19 last, aged fifty-nine, Scotland has lost one of its greatest heraldic and genealogical scholars. His studies in these departments, begun in very early life, were carried on with enthusiasm for sixteen years in Ceylon, where he amassed a library of historical and genealogical works, French, German, and Italian, as well as English and Scotch. In 1864 he became officially connected with the Lyon Office, and in co-operation with the present Lyon King of Arms he devoted his energies to raising the reputation of the Scottish College of Arms, to which he helped to give an *éclat* which it had not had for many generations. His two folio volumes entitled 'Scottish Arms' (Edinburgh, 1880) are the most valuable contribution to Scottish heraldry since the days of Nisbet. The first volume is a series of finely executed facsimiles from armorial MSS., including a till then unknown fourteenth century MS., unique in its beauty, in the Royal Library at Brussels; and the second volume, containing the letterpress, is a treasury of the author's lore in the byways, even more than the highways, of heraldry and genealogy. He was a frequent and much-valued contributor to the *Genealogist* and the *Herald and Genealogist*, and from time to time contributed to 'N. & Q.' under the signature S\*\*\*. He was ready at all times to put his vast stores of information at the service of all who had a taste for similar pursuits or whose literary undertakings led them to communicate with him.

THE CHETHAM SOCIETY.—At the annual meeting of this society, at Manchester, last week, Mr. Chancellor Christie, the President, in the chair, supported by the Vice-President, the Bishop of Chester, the publication of the last part of 'The Diary and Correspondence of Dr. John Worthington, a Manchester man, Master of Jesus College, Cambridge,' was announced, having been edited by Mr. Christie. The volume is said to introduce some important topics of the time, and to be full of literary interest. It is to be followed by a bibliography of Worthington's writings, by the same editor, including the rare edition of 'The Christian's Pattern.' Another interesting announcement in the report is that Dr. A. W. Ward, of the Victoria University, had undertaken to edit for the members the poems of Dr. John Byrom, a contributor to the *Spectator*, and one of the most eminent of the literary natives of Manchester. Numerous unpublished verses are promised. The report further describes a series of letters (to be printed in one of the volumes, under the editorship of the hon. sec., Mr. J. E. Bailey), written by Byrom in 1718-19, to a friend in London, directing the secret printing of a pamphlet there in defence of the great Dr. Richard Bentley, under whose mastership at Trinity Byrom was a pupil, and deeply interested in his quarrel. The pamphlet was entitled 'A Review of the Proceedings against Dr. Bentley,' Lond., 8vo., 1719, and is attributed by Monk, in his life

of that scholar, to the aggrieved professor himself. Halkett and Laing also ascribe it to Bentley. Byrom urged his friend to get the tract printed with "incomparable secrecy," otherwise "the V.-C.," Dr. Gooch, "will eat me up as a man would eat an Apple John!" There are passages in the tract that recall Swift, as, e.g., the hit at Dr. Fisher—"with all the majestic blundering and discomposure imaginable" (p. 9). The publication of other important local books, including the *Coucher-Book of Furness Abbey*, is announced by the Council. The Chetham Society was founded in the year 1843, and, including the volume on Worthington above alluded to, has issued one hundred and twenty-one volumes of historical and literary remains connected with the two counties palatine of that part of England.

THE next volume of Mr. Elliot Stock's "Popular County Histories" will be 'The History of Derbyshire,' by John Pendleton, the author of 'Old and New Chesterfield.' The new volume will be issued almost immediately.

MESSRS. J. & J. P. EDMOND & SPARK, of Aberdeen, will shortly issue to subscribers a volume concerning the 'Poets and Poetry of Aberdeenshire, from 1375 to 1860,' with a bibliography of local poetry.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

ANXIOUS AND W. J. T.—The lines

How small of all that human hearts endure

That part which laws or kings can cause or cure

are an addition, by Dr. Johnson, to Goldsmith's 'Traveller.' The second query of ANXIOUS was answered to W. J. T. last week.

R. ERMERIN (Moscow).—Use Spiers's 'French and English Dictionary,' or Bellows's. Webster's is practically as good an English dictionary as is at present obtainable. It is difficult to say when the last edition was published, as dates are seldom supplied.

MR. JOHN S. DRENNAN, M.D., writes to state that his father, Dr. William Drennan, was born and died at Belfast, and not at Retford, as asserted, *ante*, p. 340, in a note to correspondents.

A. LEWIS, Barbados ("Steele's First Wife").—A full account of this lady, the first that has been given, will be found in the *Athenæum* for May 1.

C. P. ("Tunisia").—Your list of works on this subject has been forwarded to our contributor.

ERRATA.—P. 349, col. 2, note \*, last line, for "no" read note § (p. 350). P. 350, col. 2, note \*, last line, for "day" read *class*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MAY 15, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XX.

The special point I have been trying to establish is that the word Britain etymologically implies the existence of the Straits of Dover at the time it was coined. But whatever may be its true meaning, the name, old as it is, belongs to an age which may be called modern in comparison with paleolithic antiquity:—

The land which warlike Britons now possess  
And therein have their mighty Empire rais'd  
In antique times was salvage wilderness,  
Unpeopled, unmanured, unproved, unprais'd,  
Ne was it island then, ne was it pais'd  
Amid the Ocean waves.\*

"Unpeopled," indeed, the land was not, even when "hoary Thames" wandered along his silver-winding way through forests long since sunken in the North Sea, and no "silver streak" divided the chalk cliffs of the Channel. But after all it is hard to feel any very vivid sympathy with a people belonging rather to geology than to history, whose monuments in the shape of bones and stones, study them as we may, can tell us little more than that "omnes hi convenerunt in Vallem Sylvestrem que nunc est Mare salis."† Leaving, these pre-

patriarchal flint-knappers for the present to their undisturbed strata of river-drift, what do we really know about Britain after it became Britain—"the inviolate island of the sage and free," whose history in its broader outlines is little more than the record of repeated violations? At what period, for instance, did the Thames become an English, and cease to be a British river in anything more than a merely geographical sense?

History, as I find history written in the volumes of English historians, informs me that this event took place in the fifth century A.D. History, as I read it in the earliest records and monuments of our country, informs me that it took place probably some time in or before the third century B.C. I find myself, in fact, constrained to hold that the Thames was an English long before it became a Roman river. Instead of the scanty fifteen hundred years or so which is the utmost that the self-denying patriotism of our chroniclers will allow for the antiquity of the English race upon English soil, the facts of the case, so far as I have been able to ascertain them, imperatively demand considerably more than two thousand. In those Belgic tribes which Julius Caesar found occupying south-eastern Britain—in that Loegrian people which the earliest British traditions locate in the same part of the island, and whose sovereignty over Cambrian and Albanian they freely acknowledge—I am compelled by what seems to me irresistible evidence to recognize not a confederation of Celtic aliens, but our own English forefathers. I am far from denying the "Saxon invasions" of the fifth century, but I hold them to have been invasions of Englishmen by races closely allied to Englishmen, and analogous rather to the later invasions of the Northman and the Norman than to the earlier national immigrations of those peoples represented even in our own day by the Gael, the Cymro, and the Englishman. The mere isolated settlement of a Germanic tribe here and there in the island in pre-Roman days, the quartering of Germanic troops in certain stations during the Roman occupation, are, to my way of thinking, wholly inadequate to explain the phenomena of early English history. The language of any small tribal settlement which never developed into a great centre of population must have been under the conditions speedily absorbed, and as to the settlements of Roman legionaries, I cannot make out that the permanent Roman garrison in England—to use an apparent prolapsus—ever numbered more than from 25,000 to 30,000 men all told, from "The Wall" in the north to the southern coast. But the usually accepted theory not merely fails to explain the ethnological relations of the various races in our island,—the early prevalence of the English language, especially in connexion with local nomenclature, the continuity of manners, customs, and laws, and a host of other matters. It

\* 'F. Q.' ii. 10, 5.

† Gen. xiv. 4.



involves, moreover, the direct contradiction of the highest historic authority, which distinctly asserts the Germanic origin of the Belgæ—and the assumption of unattested phenomena so wildly improbable as the supposed extermination of the Celtic inhabitants of south-eastern England in the fifth and sixth centuries. Over and over have I anxiously searched the pages of our historians for some indication or acknowledgment of the difficulty they encountered in adopting the theory they propound. But I have sought in vain. Of late years, indeed, so far from manifesting any symptoms of compunction or even regret, the prevailing school of English history seems to have found especial gratification in recording how a handful of fifth century Holsteiners so effectually obliterated the Celts throughout three-quarters of modern England that in less than one hundred and fifty years hardly a trace of Celtic occupation was to be found. Voices, indeed, have cried in the wilderness against this maintenance in history of the cataclysmal theories long since discarded in geology. But though the voices have been heard, their message has been almost unheeded, and it appears to be still possible for English historians to turn from writing a complacent review of Mr. Coote or Mr. Seebohm to dwell with increased emphasis on the Celticism of the Belgæ and the completeness of their extermination in Britain.

A hundred years ago, or thereabouts, the historian of Manchester denounced the annihilation theories then, as now, in favour, and if Dr. Whitaker's own attempts at the reconstruction of early English history have not achieved any signal success, some portions, at least, of his destructive criticism have not yet lost their point:—

"In the wildness and extravagance," he writes "with which the Saxon-British part of our history has hitherto been treated, the Britons are universally supposed to have been exterminated..... We have even seen the process of the reasoning boldly inverted by the great lexicographer of our language, and the asserted fewness of British words in it made a strong argument in favour of extermination..... The absolute extirpation of the Britons and the complete plantation of England by the Saxon adventurers is such a strange and monstrous opinion, something so infinitely beyond all the usual consequences of conquest, and, indeed, all the possibilities of population, as should shock even the credulity of romantick belief."

My own credulity, I confess, on this point at least, falls very far short of romantick belief. My strong impression is that what is everywhere still debited as early English history is founded on a quagmire as deep as that which kept on engulfing the walls of King Vortigern's palace on Salisbury Plain. Not until the quagmire is dug out, and the drowsy dragons asleep in it are put to flight, can the foundations of English history be "well and truly laid."

BROTHER FABIAN.

(To be continued.)

\* Whitaker, 'Hist. of Manch.', vol. ii, p. 235.

#### THE WAVE OF PESSIMISM IN THE SHAKESPEARIAN DRAMA.

Many recent critics, like Gervinus, Prof. Dowden, and Mr. Furnivall, have noticed the tone of melancholy which passed over the spirit of Shakespeare about the year 1601, lasting till so late as 1608. On the other hand, Vernon Lee, in a study contained in 'Euphorion,' has drawn special attention to the malign influence which she believes that the contemplation of the horrors of Italian court life exercised over the nature of Webster, Tourneur, Marston, and Ford, among the later Elizabethan and Jacobean dramatists. It seems to me that these two facts should be brought into relation, that it may be shown that over our literature at the beginning of the seventeenth century passed a wave of pessimism, tinged for a moment even the genius of Shakespeare, but permanently affecting younger and less serene natures, such as Webster and Ford, who were bred up under its influence—a wave of a similar nature to that which began to be felt after the year 1874 in our own days, and of which the late James Thomson's 'City of Dreadful Night' and Mr. Mallock's 'Is Life Worth Living?' were perhaps the best-known productions and the clearest expression. It is certainly interesting to compare the proem of Mr. Thomson's poem with the prologue to Marston's 'Antonio's Revenge.' James Thomson writes, he tells us,—

Because a cold rage seizes one at whiles  
To show the bitter old and wrinkled truth  
Stripped naked of all vesture that beguiles,  
False dreams, false hopes, false masks and modes of youth;

Surely I write not for the hopeful young,  
Or those who deem their happiness of worth,  
Or such as pasture and grow fat among  
The shows of life and feel nor doubt nor dearth,

For none of these I write, and none of these  
Could read the writing if they deigned to try.

If any cares for the weak words here written,  
It must be some one desolate, Fate-smitten,  
Whose faith and hope are dead, and who would die.

In similar accents Marston declares his mission as the apostle of plain speech, as the voice of the wretched and desperate:—

Therefore, we proclaim,  
If any spirit breathes within this round,  
Uncapable of weighty passion  
(As from his birth, being hugged in the arms,  
And nuzzled 'twixt the breasts of happiness),  
Who winks, and shuts his apprehension up  
From common sense of what men were, and are,  
Who would not know what men must be—let such  
Hurry amain from our black-visag'd shows:  
We shall afright their eyes. But if a breast  
Nall'd to the earth with grief, if any heart  
Pierc'd through with anguish pant within this ring,  
If there be any blood whose heat is chok'd  
And stifled with true sense of misery,



If ought of these strains fill this consort up—  
They arrive most welcome.

The advice is the same in each case, the audience bidden the same, the depth of pessimism similar. "The language of the message," as Thomson calls it, is, of course, differently cast, owing to the difference of modes of literary expression in 1602 and the present day.

One word as to the possible cause of this seventeenth century pessimism. Mr. Moberly, in the preface to the Rugby edition of 'Hamlet,' attributes the melancholy of Shakespeare's age to the "transition then in progress from the active out-of-door existence to the sedentary student life." It is quite possible that this change of life was in part a cause of the growing feeling. For myself, I should feel inclined to interpret the hints given us by Shakespeare in 'Hamlet,' and to find perhaps the most potent factor of the wave of pessimism in the influence of the acceptance of Copernican ideas upon the sense of the dignity of man. This is clearly an element in Hamlet's madness:—

Doubt thou the stars are fire,  
Doubt that the sun doth move.

Again:—

"It goes so heavily with my disposition that this goodly frame, the earth, seems to me a sterile promontory, this most excellent canopy, the air, look you, this brave o'erhanging firmament, this majestical roof fretted with golden fire, why, it appears no other thing to me than a foul and pestilent congregation of vapours. What a piece of work is man! how noble in reason!" &c.

"And yet, to me, what is this quintessence of dust?" "What should such fellows as I do," Hamlet says, upon another occasion, "crawling between earth and heaven!"

Though Copernicus's treatise was published in the middle of the sixteenth century, it was long before its conclusions were accepted by the popular mind; and Hamlet's melancholy seems to me to typify the feelings of distrust that it, like the Darwinian theory in our own day—no small element, at first, in intensifying the pessimistic phase of ten years ago—created in many minds.

I have stated my theory: (1) that the pessimism attributed by some scholars specially to Shakespeare was for the time epidemic; (2) that this phase, preoccupying the minds of such men as Tournier and Ford, led them to seek for subjects, as Vernon Lee has shown, in the corrupted life of Italy; (3) that Marston was pre-eminently, because most consciously, choragus of this school of pessimists; (4) that the cause was, at least in part, semi-theological, semi-scientific, as in our own day. I shall be pleased if elder scholars will point out my mistakes or contribute from their fulness of knowledge to this subject. It seems to me that it is one at least worth discussion.

R. W. BOODLE.

Montreal.

# EPITAPH, "OUR LIFE IS BUT A WINTER'S DAY."

Having lately met with a fine version of an epitaph beginning with these words, in which life is likened to the time spent at an inn, I have been endeavouring to find its authorship and to ascertain its original form. The following notes I have made with the aid of my good neighbour Mr. Harry Thornber, of Sale, Cheshire, who turned up most of the references in books in his well-stored library. A version of the lines occurs in the 'Cyclopædia of Practical [sic] Quotations' (London, Reeves & Turner, 1883), p. 232, and the authorship is attributed to Bishop Henshaw, author of 'Horæ Subcæssivæ.' Joseph Henshaw was a Sussex man, descended from a family of that name in Cheshire, seated in the township of Siddingington, Prestbury parish, Macclesfield Hundred. He was born about the year 1603, became a divine, was ejected from his preferments in the Civil War, and in 1663 became Bishop of Peterborough; he died 1678/9. The second edition of his 'Horæ Subcæssivæ,' which is in Bodley's Library, is dated 1631 (the first belonging to 1630); but it consists of part i. only, as also, though not stated, does the 1804 reprint, edited by W. P. R. from the first edition. The second edition is dedicated to Lady Anne Cottingham. On p. 80 is the following, in prose:—

"One doth but *breakfast* here, another *dine*; he that lives longest does but *suppe*: We must all *goe to bed* in another World."

There were other editions of the 'Horæ': the third in 1631; the fourth in 1635, described in Hazlitt's 'Collections and Notes'; the fifth in 1640; the seventh in 1661, corrected and much enlarged, with an engraved title by Glover. In 1686 Bishop Kidder added a third part, reprinted separately in 1704; and in 1839 there was an edition by Wm. Turnbull. I have not ascertained whether in these editions the passage was in any way amplified.

Herrick, in his lines upon himself, played upon the same idea:—

As wearied pilgrims, once possess  
Of long'd-for lodging, go to rest;  
So I, now having rid my way,  
Fix here my button'd staff and stay;  
Youth, I confesse, hath me misled,  
But age hath brought me right to bed.

Another poet to whom the epitaph is attributed is Francis Quarles, to whom it is ascribed in Allibone's 'Poetical Quotations' (Philadelphia, 1882, p. 303). On turning to Quarles's works the lines are found in his poems called 'Divine Fancies,' first published in 1633 (Griffith's 'Bibliotheca Anglo-Poetica,' p. 282). In the eighth edition, 1687, bk. i. p. 121, No. lxxix., the lines headed 'On the Life of Man' are given thus:—

Our Life is nothing but a *Winter's day*:  
Some only break their *Fast*, and so away:



Others stay Dinner, and depart full fed :  
The deepest Age but Sups and goes to Bed :  
He's most in debt, that lingers out the Day :  
Who dies betime, has less and less to pay.

A similar version of it, with no indication of authorship, is found in vol. ii. of 'A Collection of Epigrams' (London, 8vo., 1737, No. cccxxviii.), headed 'Life.' The idea introduced in these lines is found in the same copy of Quarles's 'Divine Fancies,' in a poem entitled 'On the Life of Man,' in bk. i. p. 8, No. xviii., thus :—

Our Life's the *Model* of a Winter's day !  
Our Soul's the *Sun*, whose faint and feeble Ray  
Gives our Earth light, a *light* but weak, at strongest ;  
But low, at highest ; very short, at longest.  
The childish tears that from our eyes do pass,  
Is like the *Dew* that pearls the morning grass :  
When as our *Sun* is but an hour high,  
We go to *School*, to learn ; are *Whipt*, and cry :  
We truant up and down ; we make a spoil  
Of precious time, and sport in our own toil :  
Our Bed's the quiet *Grave*, wherein we lay  
Our weary Bodies tired with the Day :  
The Early *Trumpet*, like the morning Bell :  
Calls to account ; where they that have learned well  
Shall find *Reward* ; and such as have mispent  
Their time, shall reap an earned punishment.  
No wonder then to see the *Sluggard's* eyes,  
So loath to go to bed, so loath to rise.

The epitaph in a similar form finds a locality in a version printed by Mr. Fairley ('Epitaphiana,' Lond., 1875, 8vo.), who gives it thus (p. 30), 'On an Innkeeper at Eton' :—

Life's an Inn, my house will shew it ;—  
I thought so once, but now I know it.  
Man's life is but a Winter's day :  
Some only breakfast and away ;  
Others to dinner stay and are full fed ;  
The oldest man but sups and then to bed ;  
Large is his debt who lingers out the day ;  
Who goes the soonest has the least to pay.

At p. 26 the same compiler gives another form of it "from a Welsh churchyard"—a vague direction for localizing it :—

Life is an inn upon a market day :  
Some short-pursed pilgrims breakfast and away ;  
Others to dinner stay and get full fed,  
And others after supper steal to bed ;  
Large are the bills who linger out the day,  
The shortest stayers have the least to pay.

The same epitaph occurs in a MS. commonplace-book in my possession, compiled by the Rev. John Watson, M.A., Vicar of Prestbury, co. Chester, from 1786 to 1800, son of the famous antiquary of the same name. Like his father, he was excellent at an epigram, and there are some good ones in this MS. He was living at "Bonis Hall," in Prestbury parish, at the time of his death, April 14, 1782. At the head of the verses he has written the words in pencil, "Bowdon Church," which is in Cheshire, near Manchester ; but I have never met with any who remember to have seen the inscription there. He writes it thus :—

Our Life is but a Winter's Day :  
Some only breakfast and away ;  
Others to dinner stay, and are full fed ;  
The oldest man but sups and goes to bed.  
Long is his debt who lingers out y<sup>e</sup> day—  
Who goes the soonest has the least to pay.

The words seem to have been copied and placed upon a stone in the churchyard of Ashton-on-Mersey-bank, in Cheshire, a few miles from Bowdon :—

"Here Resteth the body of William Alderley. Died Sep<sup>r</sup>ber the 8th 1812. Aged 67 years.—Jane, Wife of William Alderley of Sale, who departed this life July 31 1808. Aged 62 years.—Ellen, daughter of William and Jane Alderley of Sale, who departed this life March 12th 1805. Aged 22 years.

Our life is like a Winter's day ;  
Some to breakfast only and away ;  
Others to dinner stop and all full fed ;  
The oldest man but sups and goes to bed.  
Large is his debt who lingers out the day,—  
Who goes the sooner has the least to pay."

JOHN E. BAILEY.

Stretford, Manchester.

#### THE "MERRY MONARCH'S" MUSICIANS.

(Concluded from p. 306.)

Thomas Baltzer, one of his Ma<sup>ty</sup> private Musicks, for two Vjolins and other things by him bought for his Ma<sup>ty</sup> Service by warr<sup>t</sup> dated v<sup>th</sup> September 1661, xxxiiij<sup>th</sup> iij<sup>th</sup> iiij<sup>th</sup>.

Philip Beckett, one of his Ma<sup>ty</sup> Musicians for y<sup>e</sup> Vjolins in ordinary, for a vyolin, to be used in the Chamber of Vjolins, and for a Cornett to be used in his Ma<sup>ty</sup> Chappell Royall, by him bought and delivered for his Ma<sup>ty</sup> service by warr<sup>t</sup> dated ij<sup>th</sup> September 1661, xvij<sup>th</sup>. Fifteene of his Ma<sup>ty</sup> Musitions for the Vjolins, for their charges in their Journey to Windsor vpon the Installac'on, Aprill the xvij<sup>th</sup> 1661, at v<sup>th</sup> p<sup>th</sup> diem each for vj<sup>th</sup> dayes, by warr<sup>t</sup> dated xxx<sup>th</sup> Maij 1661, xxij<sup>th</sup> x<sup>th</sup>. Thomas Blaggrave and William Hawes, two other of the said Musitions, for their like charges during the same tyme by warr<sup>t</sup> dated xiiij<sup>th</sup> September 1661, lx<sup>th</sup>. And to the said Thomas Blaggrave and Robert Blaggrave with tenne other of his Ma<sup>ty</sup> Music'ons for the wynd Instruments for their like charges in their Journey to Windsor during the said time by warr<sup>t</sup> dated iiij<sup>th</sup> Julij 1661, xvij<sup>th</sup>.

Henry Cooke, Master of the Children of his Ma<sup>ty</sup> Chappell, by iij<sup>th</sup> warr<sup>t</sup>, viz., by warr<sup>t</sup> dated iiij<sup>th</sup> Julij 1661, for fetchng five boyes from Newark and Lincolne for his Ma<sup>ty</sup> service, xxiiij<sup>th</sup> xvi<sup>th</sup> ix<sup>th</sup>. By warr<sup>t</sup> dated xvij<sup>th</sup> September 1661, for his owne attendance with the Twelue Children of his Ma<sup>ty</sup> Chappell at St George's feast at Windsor by the space of vij<sup>th</sup> dayes at v<sup>th</sup> p<sup>th</sup> diem to eache and Torchcs and Lights for practicing Musicke against his Ma<sup>ty</sup> Coronac'on, xxij<sup>th</sup> vj<sup>th</sup>. And by warr<sup>t</sup> dated xxij<sup>th</sup> Martij 1661, for money by him expended to Masters for teaching the said Children to write and Learne and speake Lattin from Mich<sup>as</sup> 1660 to the Lady Day following, and for a booke of the services and Anthemes for his Ma<sup>ty</sup> service 1<sup>th</sup> xvij<sup>th</sup>. Total iiij<sup>th</sup> xvij<sup>th</sup> xxj<sup>th</sup>.

Henry Comer, one of his Ma<sup>ty</sup> Music'ans for the Vjolins, for a Treble Vyolin by him bought and delivered for his Ma<sup>ty</sup> Service by warr<sup>t</sup> dated v<sup>th</sup> Marolj 1661, x<sup>th</sup>.

Richard Darney, one of his Ma<sup>ty</sup> Musicons in ordinary, for a tenor Vyolin by him bought and delivered for his Ma<sup>ty</sup> Service by warr<sup>t</sup> dated xv<sup>th</sup> Marolj 1661, vij<sup>th</sup>.



John Hingeston, maker, tuner, and repairer of his Ma<sup>ts</sup> wind Instruments, for several wind Instruments by him bought and provided for his Ma<sup>ts</sup> Service, and for other no<sup>o</sup>cie charges about y<sup>e</sup> same, by warr<sup>t</sup> dated xx<sup>mo</sup> December 1660, Cxvi<sup>j</sup> xvij<sup>th</sup>.

Davis Mill, one of his Ma<sup>ts</sup> Musicians in ordinary, for musicke bookes for his Ma<sup>ts</sup> Vviolins and for a Cremona Vviolet for his Ma<sup>ts</sup> Service by warr<sup>t</sup> dated xj<sup>mo</sup> April 1661, xi<sup>th</sup>.

John Strong, one of his Ma<sup>ts</sup> Musicians for the wind Instruments, for two double Sagbuttes for his Ma<sup>ts</sup> Service in his Ma<sup>ts</sup> Chamber and Chappell by warr<sup>t</sup> dated xix<sup>mo</sup> Martij, xxx<sup>th</sup>.

Theodore Stoekin, one of his Ma<sup>ts</sup> Musicians, to buy and provide one Base Vviolet for his Ma<sup>ts</sup> service by warr<sup>t</sup> dated xvj<sup>th</sup> Julij 1661, x<sup>th</sup>.

John Singleton and Twelve more of his Ma<sup>ts</sup> Music'ons for the Vviolins, for the fitting and enabling of them to attend his Ma<sup>ts</sup> Royall person in his Journey to Portsmouth for the Recepc'on of the Queenes Ma<sup>tie</sup> there by warr<sup>t</sup> dated the xiiij<sup>th</sup> of May 1662, CCCv<sup>th</sup> x<sup>th</sup>.

To John Bannister, one of his Ma<sup>ts</sup> Musicians in Ordinary, for two Cremona Vviolins by him bought and delivered for his Ma<sup>ts</sup> service, xl<sup>th</sup>, and more to him for Strings for Two whole yeares ended the xxiiij<sup>th</sup> of June 1662, x<sup>th</sup>. In both by warrant dated the xxiiij<sup>th</sup> of October 1662, l<sup>th</sup>.

To Paul Francis Bridges, one of his Ma<sup>ts</sup> Musicians in the Private Musicke, for a Base Vviolet by him bought and delivered for his Ma<sup>ts</sup> service by warr<sup>t</sup> dated the xvij<sup>th</sup> of November, 1662, x<sup>th</sup>.

To Richard Colinge gent for so much by him layd out for the extraordinary Charges of sundry of his Ma<sup>ts</sup> Trumpeters that came from Portugall to Portsmouth and thence to Hampton Court, C<sup>o</sup>.

To Humphry Madge, one of his Ma<sup>ts</sup> Musicians of the Vviolins, for a Vviolet by him delivered for his Ma<sup>ts</sup> service, and also for strings by him bought and used in his Ma<sup>ts</sup> Band of Vviolins and Private Musicke by warrant dated the second of September 1661, xx<sup>th</sup>. To the said Humphrey Madge and xij<sup>e</sup> more of his Ma<sup>ts</sup> Musicians for y<sup>e</sup> Vviolins, for their expences and horse hire in the attendance vpon his Ma<sup>tie</sup> at Hampton Court from the xxix<sup>th</sup> of May 1662 to the xxij<sup>th</sup> of August following, being iij<sup>xxv</sup>vi<sup>th</sup> days, by warrant dated the xxx<sup>th</sup> of August 1662, CCliij<sup>xxv</sup>vij<sup>th</sup> xv<sup>th</sup>.

To John Revet, his Ma<sup>ts</sup> Brasier, for Six new Kettle Drummes, and for mending the old ones by warrant dated the xxix<sup>th</sup> of September 1662, xxxiiij<sup>th</sup> vij<sup>th</sup>.

To John Kingeston, Keeper and Repairer of his Ma<sup>ts</sup> Wind Instruments, for a new Cabinet Organ, iij<sup>er</sup> Vviolins, and severall other Instruments, and for stringing and repairinge sundry other Instruments, by warrant dated the xv<sup>th</sup> of March 1660, Cxxj<sup>th</sup> xiiij<sup>th</sup> vj<sup>th</sup>. More to him for Organs and a Harpsicord for the King Chappell at Hampton Court, and alsoe for the Queenes Private Chappell by warrant dated the xix<sup>th</sup> of April 1662, Clv<sup>th</sup> xv<sup>th</sup>.

To Henry Cooke, Master of the Children of his Ma<sup>ts</sup> Chappel, for the Children of the Chappel Learning y<sup>e</sup> Vviolet, xxx<sup>th</sup>; and for their Learning the Organ, xxx<sup>th</sup>, for a whole yeare ended at Mich<sup>as</sup> 1662. And for two Vviolins x<sup>th</sup>, and for a Harpsicall x<sup>th</sup>. In all by warr<sup>t</sup> dated the xxix<sup>th</sup> of November 1662, liij<sup>xx</sup>x<sup>th</sup>. To the said Henry Cooke for himselfe and xij<sup>en</sup> boyes (Children of his Ma<sup>ts</sup> Chappell) for their attendance at Windsor at St. Georges feast 1663, which continued six dayes at v<sup>e</sup> apiece p<sup>er</sup> diem, xxj<sup>th</sup>; for the attendance of Mr. Bates and Mr. Gregory, two other Musicians there, for the same time at the same rate, lx<sup>th</sup>; for carrying the Instruments that were for performance of the Musicke there, xxx<sup>th</sup>; and for the Charges of

their Lodging there, xl<sup>th</sup>. In all, by warrant dated the xxx<sup>th</sup> of Aprill 1663, xxvij<sup>th</sup> x<sup>th</sup>.

To John, Robert, and Edward Strong, for three Base Vviolins by them bought and delivered for his Ma<sup>ts</sup> service by warrant dated the iij<sup>th</sup> of September 1662, l<sup>th</sup>.

To William Gregory, one of his Ma<sup>ts</sup> Music'ons in ordinary for a Vviolet and Strings by him bought and delivered for his Ma<sup>ts</sup> service by warr<sup>t</sup> dated the xxvj<sup>th</sup> of March 1662, xvij<sup>th</sup>.

To William Young, Isaac Staggs, Theophilus Fitts, William Clayton, Richard Hudson, John Strong, and John Bannister, vij<sup>en</sup> of his Ma<sup>ts</sup> Music'ons in Ordinary for the Vviolet, xx<sup>th</sup> a piece by way of advance to fitt and enable them to attend the Queen at Tunbridge by warr<sup>t</sup> dated the xx<sup>th</sup> of July 1663, Cxi<sup>th</sup>.

To John Bannister, Mr of his Ma<sup>ts</sup> particular bands of Vviolins, for himself and six more of the said Band for their extraordinary Charges in their attendance vpon his Ma<sup>tie</sup> in his Journeys in the Sum<sup>er</sup> 1665 by warrant dated the iij<sup>th</sup> of July 1665, CCCC<sup>th</sup>.

J. P. HORE.

Newmarket, Cambs.

SIR JOHN MOORE, WOLFE'S ODE ON HIS BURIAL.—The poem of Charles Wolfe on the burial of Sir John Moore was noticed in the first volume of 'N. & Q.' and its authorship, with the hoaxes and parodies to which it gave rise, has been frequently made the subject of comment. But I have not observed any reference to the elegy on the 'Burial of a Pilgrim Father in America, 1630,' which resembles it in structure and rhythm. Some of the most closely similar passages run as follows:—

We anxiously hallowed the frozen ground  
And heaped up this lonely barrow,  
For the Indian lurked in the woods around,  
And we feared his whistling arrow.  
When the surf on the sea-beach heavily beat,  
When the breeze in the wilderness muttered,  
We deemed it the coming of hostile feet,  
Or a watchword cautiously uttered.  
And we left the dust of our brother to lie  
In its noisome habitation,  
With the trust that his spirit had flown on high,  
To its heavenly habitation."

(Hutchinson's 'Fugitive Poetry,'  
"Chandos Classics," p. 544.)

It is not improbable that this was in the mind of the writer of the ode, or, at least, that he had been acquainted with it. ED. MARSHALL.

SAVAGE'S EPIGRAM ON DENNIS.—Johnson states, in his 'Life of Savage,' that he believed that Savage's foul epigram, written when "he lived in great familiarity with Dennis," was "never published." This is evidently a mistake, for it occurs in 'The Grub Street Memoirs,' vol. ii. p. 91, and was published, it appears, in the *Grub Street Journal*—of which the 'Memoirs' are an abstract—of Thursday, July 1, 1731. To the bottom of this epigram in the 'Memoirs' only the letter A is appended. The version as it is given at the above reference is slightly different from Johnson's. The first line and part of the next in the former runs—



Should D—s print, how once you robb'd your brother,  
Traduc'd your Monarch;

which Johnson gives thus :—

Should Dennis publish you had stabb'd your brother,  
Lampon'd your monarch.

Only one other difference occurs between the two versions, which is in the fifth line. Instead of "Of one so poor," Johnson gives "On one so poor."

W. ROBERTS.

FRANKENSTEIN.—A little time ago I noticed a mistake which I find repeated in a recent speech by Sir John Lubbock. He is reported to have said, "I believe it would be impossible to control the Frankenstein we should have ourselves created." If I remember rightly, Frankenstein is the name of the maker of the monster, and not of the monster itself.

H. ASTLEY ROBERTS.

"QUEY-CAUFS ARE DEAR VEAL."—This proverbial expression is given in the second edition of Hazlitt's 'English Proverbs and Proverbial Phrases,' with the following suggested explanation of *quey-caufs*, "sucking calves." A *quey* calf, called in Yorkshire a *woye*, is a female calf. Of course farmers are more in the habit of keeping the female calves, as being more valuable, whilst the bull calves are for the most part fattened and sold for veal. It is hardly worth while pointing out that *quey* is cognate with O.N. *quiga*, a heifer; Dan. *quie*.

F. C. BIRKBECK TERRY.

MUSICAL MEMS.—The Russian national hymn is Haynes Bayly's "I'd be a butterfly," played in slow time. Lady Dufferin's song "So Miss Myrtle is going to marry," is "For thee, oh dear, dear country," a well-known hymn, in 'Hymns Ancient and Modern.' "We don't want to fight, but by jingo if we do" is from Mozart's Twelfth Mass, sung in the English Church to the words "Judge me, oh Lord!"

WILLIAM FRASER of Ledecune, Bt.

PARISH CHURCH OF PORTSMOUTH.—Many of your readers must have noticed the fine old copper-gilt weathercock of this church, which is in the fashion of an ancient full-rigged ship, with spread ensign aft; the vessel is about six feet long, and the flag about four feet long. It may not be known to them that when the necessity arises to take it down to clean and regild, it seems to be a local custom for any waterman from "the Hard" or thereabouts whose wife has lately been confined to take the child and lay it in the hull for a moment or two, just "for luck."

D. PALGRAVE TURNER.

NOBLE MASTERS AND THEIR SERVANTS.—I have read somewhere or other that whilst noble lords are engaged in debates inside the House of Peers, their servants enjoy themselves in an assembly of their own below stairs, where they are called by

their masters' titles; the Duke of Norfolk's coachman or footman, *e. g.*, being "His Grace of Norfolk." It would seem that there is nothing new under the sun, even in this little matter; for I find in 'Gil Blas,' chap. xxx., the following :—

"It was a good jest to see us every moment toasting one another under the surnames of our masters; Don Antonio's valet giving the name of Gamboa to Don Fernando's servant, and Don Fernando's footman honouring Don Antonio's valet with that of Centelles: they called me Silva; and by degrees we got as drunk under those borrowed names as our masters to whom they properly belonged."

E. WALFORD, M.A.

[The adoption of their masters' and mistresses' titles by the domestics in 'High Life below Stairs' is, of course, familiar.]

"BERD"—BEARD.—February 28 and March 28 fell on Sundays; and in the morning Psalms I heard a Lincolnshire parish clerk say, "ran down unto the *berd*, even unto Aaron's *berd*" (Psalm cxxxiii. 2). Such is the accepted pronunciation of "beard" in South Lincolnshire.

CUTHBERT BEDE.

'HUDIBRAS.'—The translation in French verse made by Towneley, and published in London in 1757, with Hogarth's plates, still fetches a good price in Paris—as much as fifteen shillings.

HYDE CLARKE.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

GWYNNE OF GLANBRANE.—In the second, or 1846, edition of Burke's 'Landed Gentry,' vol. i. p. 520, a pedigree is given of Gwynne of Glanbrane, which does not occur in any other edition of that work. In this pedigree Thynne Howe Gwynne, second son of Roderick Gwynne (by the Hon. Anne Howe, daughter of Lord Chedworth and Dorothy Thynne, his wife), is said to have married "Miss Mathew, of Lundoek Castle, Glamorgan," and his granddaughter married, in 1830, James Price Holford, afterwards Gwynne-Holford, of Kilgwyn. It is stated in the pedigree of the Viscount Hereford that the Hon. Georgiana Mariana Devereux, youngest daughter of the thirteenth viscount, married Thynne Howe Gwynne, of Gwernvale, Brecon, who died February 26, 1856. It is also stated in Burke's 'History of the Commons,' vol. iii. p. 245, footnote, that Thynne Howe Gwynne married Mary, second daughter of Richard Gorges, by Frances Bushell, or Pettyplace, his wife. I wish to know if the husband of "Miss Mathew," the Hon. Miss Devereux, and Miss Gorges was one and the same person; and, if so, in what order he married his three wives. If



more persons than one bore the name of Thynne Howe Gwynne, in what relationship did they stand to each other? No dates are assigned to any of these marriages; but it may be inferred from the context that they took place in the end of last century or beginning of this. I shall be much obliged for any information on this point, or for any indication where fuller information may be procured.

SIGMA.

VERSES ON SMOKING.—Can any of your readers kindly refer me to any verses on smoking to be found in books in various European languages, and not mentioned in Bragge's 'Bibliotheca Nicotiana' nor in the catalogue of his books sold by Sotheby, Wilkinson & Hodge, June 1, 1882?

HENRI VAN LAUN.

DEFLECTION OF CHANCEL IN CERTAIN CHURCHES.—In certain churches in Somerset (North Curry, for instance) the direction of the chancel differs in some degree from that of the church. In this case it deflects to the north. Can any one give the reason why?

CH. J. T.

SONG WANTED.—Am I likely to find a song commencing as below?—

MARRIAGE LIKE A DEVONSHIRE LANE.  
In a Devonshire lane, as I trotted along,  
Much in want of a subject for song.

GINGLE.

SIR JONATHAN TRELAUNY.—In his 'Lives of the Bishops of Exeter' Dr. Oliver has the following statement at p. 158:—

"When the King translated Dr. Lamplugh to York, he appointed Dr. [Sir Jonathan] Trelawny his successor to Exeter, hoping that this promotion would have warmed his heart to a sense of grateful loyalty and dutiful attachment; but it produced a contrary effect, and enabled him to wield his powerful influence in Cornwall in favour of the revolution."—Stuart Papers."

What is Dr. Oliver's authority for asserting that Sir J. Trelawny was "appointed" Bishop of Exeter by James II.? He was certainly in Bristol at the time of William III.'s landing at Brixham, and was there at the time when the forces of the latter entered that city. According to Godwin ('Bishops of England,' ed. by Richardson, 1743, p. 567) he was translated to Exeter in 1689. I have been unable to find the passage quoted in the 'Stuart Papers' (ed. by J. H. Glover), published in 1847. Is it taken from any other work?

T. N. BRUSHFIELD, M.D.

Salterton, Devon.

WALPOLE: WILKINSON: MERITON.—Can any reader of 'N. & Q.' afford me information concerning the following persons' ancestry and marriages? 1. Thomas Adrian Walpole, Esq. (probably of co. Bucks), whose son George married a lady named Hannah Wilkinson, and who lived about the beginning of the eighteenth century. 2. The

parents of this Hannah Wilkinson, who lived about the middle of the eighteenth century. 3. The parents of Walter Allen Meriton and his wife Hannah Crout, who lived about the middle of the eighteenth century, and whose daughter Sarah married the Rev. Thomas Walpole, who was vicar of Winslow and died there. C. H. SANDERS.  
H.M.S. Sultan, Channel Fleet.

CANADA KINGDOM.—In a book published at Paris in 1643, and according to bibliographical authorities scarce and selling for 6l., Louis XIII. and Louis XIV. are entitled King of France, Navarre, Canadas. The book is called 'Oedipilles de Louys XIII. à son très cher fils.' After Canada comes Mexique. What does this title mean, unless Louisiana? HYDE CLARKE.

"TO DRAW UPON ALDGATE PUMP."—Can any reader of 'N. & Q.' inform me what is the origin of this expression? W. H.

'TITANA AND THESEUS.'—At the end of my copy of 'Palladine of England,' 4to., 1664, is a list of books "printed for Andrew Kembe at Saint Margarets-Hill in Southwark":—

The Batchelers Banquet,  
Canaan's Calamity: Or, the Destruction of Jerusalem.  
Titana and Theseus.  
Don Flores of Greece.  
The Garland of Love and Good Will.  
Francis Spira,  
Christmas Carols,  
The Fathers Legacy.

Is anything known of the third book in this list? Titana being probably a misprint of Titania, it would seem that the book was a chap edition of 'A Midsummer Night's Dream,' of a more serious type, perhaps, than 'The Merry Conceited Humours of Bottom the Weaver.' It is not mentioned in any bibliographical work to which I have access.

W. F. PRIDEAUX.

Calcutta.

KINCAID OF AUCHENREOCH.—I should be extremely obliged if any of the numerous readers of 'N. & Q.' could supply me with any information regarding this old Stirlingshire (?) family, who bore for arms: Gu., on a fesse ermine, between two mullets in chief and a castle three towered in base masoned sa., a lozenge of the field. Are they extinct; and, if so, when did they so become? Jean, a daughter of a Kincaid of Auchentoch, married in 1677 William, first Buchanan of Ardoch.

J. PARKES BUCHANAN.

1, Souldern Road, West Kensington Park, W.

[Replies may be sent direct.]

NEW PEERAGES.—It was announced that Lord Kensington, having inherited a peerage of Ireland, would be created a peer of the United Kingdom; but now the title is gazetted we find that it is called a British peerage, not U. K. Similarly, Lord



Grosvenor's title of Lord Stalbridge is a British peerage. But when his lordship's uncle, the present Lord Ebury, became a peer, his dignity was a peer of the United Kingdom. Is this a new departure?  
LYSART.

THE HARP OF ST. DAVID.—I shall feel much obliged if you can refer me to any authority for the supposition that the harp became the symbol of St. David of Wales because it was the arms of Ireland.  
CHOL.

SACRIFICING ZEBRAS.—In 'Les Mammifères,' par Louis Figuier, the statement is made that the kings of Persia were in the habit of keeping zebras on an island in the Red Sea, and during certain festivals they were sacrificed to the sun. Can any of your readers supply me with any further information on this subject, or say where the authority for this statement can be found?  
J. F. N.

CURSING A COMET AT CONSTANTINOPLE.—In Prof. Kalley Miller's 'Romance of Astronomy' it is said that when the Saracens invaded Europe the Pope cursed a great comet which hung over Constantinople, and was thought to have something to do with the disaster. Can any of your readers give me the original authority for this statement?  
W.

BEN-MY-CHREE.—I should be glad if any of your correspondents could inform me of the meaning of the Manx name Ben-my-chree. JAMES YATES.

WASHINGTON.—Toland relates that a "Mr. Washington, a gentleman of the Temple," translated Milton's 'Defensio pro Populo Anglicano' into English. Can our genealogists state whether this individual was related to George Washington?  
C. A. WARD.

PADDYWHACK: PADDYWACK ALMANACK.—In my earlier days every Irishman was known as "Paddywhack," probably because of the national combativeness. The Irish labourer at harvest time was not so common as now, and the genus Irishman was looked upon very much as a curiosity, and when any one spoke of him the distinctive term was "a regular Paddywhack." Though I know pretty well the meaning of "Paddywhack," I do not know why an almanack should be called "A Paddywack Almanack." This name occurs in Mr. Robert Eadon Leader's 'Old Sheffield,' at pp. 185-6, where, in the description of an old Sheffield smithy, "a Paddywack almanack" occupies a position over the fireplace. What are the distinctive features of a "Paddywack almanack"?  
THOMAS RATCLIFFE.  
Workshop.

SKOWBANKING OR SCOWBANKING.—I have heard this term used in Lancashire in describing

a man standing by and looking at other men hard at work. I have heard it said that it is properly applicable to a man standing by and seeing other men doing his work. Can any one give me the derivation of the word?  
W. P.

'GUY LIVINGSTONE.'—Where can I obtain particulars of the life of Lawrence, the author of 'Guy Livingstone,' &c., and how?  
JAMES WALKER.

BUNYAN'S 'PILGRIM'S PROGRESS.'—Printed at Glasgow by D. McKensie, illustrated with cuts. This copy wants the first twenty-four pages. Can any of your readers give me information as to when it was published?  
G. J. GRAY.  
Cambridge.

BEAR IN HERALDRY.—I read in the armorial of the Kingdom of Poland and the Duchy of Lithuania (Krakau, 1757, fo.): On a bear sable, passant, sits a young lady, a royal crown on her head, the naked arms crossed and raised to heaven, as in despair. She wears a long dress fastened with a girdle. On the crest surmounting the shield is, between two hartshorns, a demi-bear holding in his left paw a rose, as is represented in the arms of the Ursini (Orsini) of Rome.

The Paprocki, Bielski, Okoltski, descend from the Ursini, and have nearly the same arms. This armorial bearing is of English origin.

Kanut, King of England, had a son and a daughter. At his death he left his kingdom to his son and his *mobilia* (sic) and jewels to his daughter Clotilda. Many a gallant Christian prince solicited the hand of the princess, but her brother, fearing to lose with her all her riches and jewels, ordered her to be shut up in a tower where lived a hungry bear, designed to devour the convicts. The young lady prayed fervently to God for protection. God granted her prayers, for the bear did not hurt her, but stretched himself out at her feet and licked them. On the third day, believing her devoured, they opened the door of the tower. The young lady unbound her girdle, put it in the mouth of the bear, sat down on him, and got out of the dungeon sound and well. She rode through the town to the palace lamentingly, the arms crossed, raised to heaven as in a prayer to the Lord. The king, her brother, came out of his palace and asked her forgiveness. She then conducted the bear by the girdle through the park to the palace, where she was received as before.

Afterwards she married the Prince of Lorrain, and the above episode was represented in her coat of arms. Her eldest son remained in Lorrain, but the others went to different countries. Those who settled near the river Rawa were called Ursini (from *ursus*, the bear), and afterwards Rawiczi. Their crest of arms has the bear and the rose. The arms of the princes of Lorrain de-



scending from the Ursini were first the young lady and the bear, but at the special wish of the Queen of England the bear and the rose were afterwards only represented on the crest.

In connexion with the above legend I repeat my question as to the Russian family Olenine (see 6th S. xi. 89), which bears the above arms (the young lady and the bear), and pretends to descend from the family O'Lynn or O'Brien. Is the origin of these last families the same, and is there a young lady on a bear in their coat of arms? Where can I find any information about the above legend?

MOSCOW.

**SWIFT FAMILY.**—Can any one give me any information as to the Swifts of the Forest of Deane, supposed to be descended from Godfrey, a son of the Rev. Thomas Swift, and uncle of the Dean of St. Patrick's? My grandfather, Hezekiah Swift, was Mayor of Monmouth early in this century, but between him and Godfrey there is a great gap, and the fact that the parish register at Newlands has been burnt in a fire, even, prevents me from ascertaining who my great-grandfather was. I shall be most thankful for any information.

F. DARWIN SWIFT.

Queen's College, Oxford.

**SIR THOMAS MORE.**—Has any attempt ever been made to trace out all the descendants of Sir Thomas More (of course through females)? D.

**'WEDNESBURY COCKING.'**—Will any reader of 'N. & Q.' contribute the words of a song bearing this title? I remember hearing parts of it quoted many years ago in the Black Country, but I have quite failed to obtain a copy of this lively composition:—

The cockpit was nigh to the church,  
An ornament unto the town.

I happened to be driving past "Wedgbury" Church in a pouring rain last autumn, and can bear witness how much that bleak and dreary spot is in want of an "ornament," though it be nothing better than a cockpit; and I fancied I could identify the spot where, according to the song, somebody looked through the hedge at the sport, whereupon

Bill jobbed his eye out with a fork.

There are other stirring incidents, which it may, perhaps, be well to have recorded in 'N. & Q.'

ALBERT HARTSHORNE.

**THE EDDYSTONE.**—I am anxious to obtain particulars of any early mentions of this dangerous reef of rocks, and shall be much obliged if some of your readers who may have access to ancient records will kindly furnish references to any such of earlier date than that of the building of the first lighthouse (1696).

I should like, also, to take this opportunity of thanking your correspondents for their valued

answers to my query on the earldom of Plymouth.  
W. S. B. H.

#### AUTHORS OF BOOKS WANTED.—

'The History of Origins.' Containing Ancient Historical Facts, with Singular Customs, Institutions, and Manners of Different Ages. By a Literary Antiquary. London, published by Sampson Low, 42, Lamb's Conduit Street. 1824. Pp. 244.

"The Way to Health and Long Life; or, a Discourse of Temperance; Shewing How every Man may know his own Constitution and Complexion," &c. London, printed for G. Conyers, at the Ring in Little-Britain. 1726. Pp. 72. 12mo.

F. G. AYLWARD.

#### AUTHORS OF QUOTATIONS WANTED.—

Say, 'tis the dying is past,  
Say, he is living at last,  
Do not say he is dead.

W. S.

"A heart at leisure from itself to soothe and sympathize."  
GRYPHON.

#### Replies.

##### SUZERAIN OR SOVEREIGN.

(7th S. i. 101, 146, 170, 232, 270, 349.)

I am none the less grateful to DR. CHANCE for his illustrations of the history and meaning of the word *suzerain* because I am in many respects unable to agree with him. In hunting up further information on the subject I accidentally stumbled a few days since on a marginal note of my own—dating, alas, a third of a century ago—which reminded me of the source from which I derived my notions as to the meaning of the word. "Loquimur secundum præcepta," says Bacon, and I find that in asserting the original equivalence of *suzerain* and *underlord*, I was, quite unconsciously, retailing a lesson originally taught me by the late Sir James Stephen in the course of his lectures on international law at Cambridge in 1853. One of our text-books—and it may interest Mr. Tew to know that even in those days I was already a graduate—was Henri Martin's 'History of Louis XIV.' ('Hist. de France,' 14, 15, 16), in which (vol. xiv. p. 484) the story is told of the *droits de suzeraineté* claimed by Louis over the principality of Orange. A question was asked after one of the lectures as to the precise meaning of *suzerain*, which the lecturer kindly took a later opportunity of explaining at some length. After saying that Martin and other modern writers employed the word as meaning "a sovereign in his relations as feudal superior"—I cannot be sure that these were the words used, but this was the drift of them—he observed that earlier writers who aimed at accuracy never applied the word to a *sovereign* lord, and referred especially to Montesquieu ('De l'Esprit des Loix,' xxviii. 27-32), who repeatedly employs it in explaining passages from Beaumanoir and Défontaines. Thus at the end of chap. xxvii. Montesquieu writes:—







it is the Feast of the Finding of the Cross—and for ages past (out of considerations of local convenience, probably because the peasants of the surrounding country could attend with less detriment to their week's work) the Monday nearest May 3 has been uninterruptedly observed. "Por mas segnas," as Spaniards say, this very day that I am writing about it I receive a coincidental invitation from some Belgian friends to put up with them to attend this year's celebration, which falls on the actual May 3 (Corpus Christi, any one can see by the almanac, does not come till June 24). The seventh centenary jubilee was observed from May 5 to May 16, 1850, with a succession of those dramatic processions which no country excels Belgium in producing. On this occasion the Bishop of Bruges published a pamphlet, in which, while tracing the history of the tradition, he carefully limits the kind of veneration that can be paid to such a relic:—

"La résurrection de J. C. a été parfaite: le Sauveur ne reprendra donc jamais comme parties de son Divin Corps les parties matérielles de son humanité qu'il n'a point reprises dans sa résurrection.....ces particules du S. Sang qui existent sur la terre ne sont point unies à la divinité et ne méritent notre culte que comme des restes infiniment précieux de l'humanité du Sauveur."

He cites a case where censure was incurred for treating it differently. The Abbé Carton, also, on the same occasion, wrote a more important treatise, 'Essai sur l'Hist. du S. Sang.'

Neither, most assuredly, does the hymn—

Pange lingua gloriosi  
Corporis mysterium—

come into any part of the office of this day. Nor is it at all so absolutely certain that St. Thomas wrote this that any one who aspires to be correct should fall into the common habit\* of calling it by his name. The painstaking Flemish hagiologists Henschinus and Papebroeck have written sufficient in vindication of the claims of their countryman John of Liège to merit some consideration, but St. Thomas has the whole Dominican order to support his claim. This controversy can be studied by those who are interested in the matter, but, as in the case of most controversies, their decision will be more biassed by their own sympathies than by what they read. The general tendency always seems to be to load every possible attribution on to one favourite celebrity. My own inclination would be to give the benefit of every possible doubt to the obscurer writer. It is matter of history, too, that the impulse to decree the celebration of Corpus Christi came from B. Juliana of Liège, and that in 1230 it had been approved for that diocese, with the use of the office written by John of Liège. So that when Urban IV. ordered St. Thomas and S. Buona-

ventura\* to compile the office to be used for the general celebration decreed in 1264, it is not impossible that St. Thomas may have adopted—even if he improved—a hymn already written by the Liège promoter. Some other hymns of his are preserved in the Liège office. I subjoin a verse of one of them; it is so remarkably similar in diction that it would be impossible to affirm that the other was absolutely original, even supposing it to be St. Thomas's. Of course, this one is undeniably inferior, but that is not proof positive against John of Liège, as no poet's productions are all on a dead level:—

Christus verè noster cibus,  
Christus verè noster potus;  
Caro Dei verè cibus,  
Sanguis Dei verè potus.  
Vera caro quam sumimus  
Quam assumpsit ex Virgine:  
Vere sanguis quem bibimus  
Quem effudit pro homine.

The interesting old city of Mantua contains, in the church of S. Andrea, one of the relics of the Precious Blood which has the longest pedigree; the tradition being that it was brought by St. Longinus, the centurion who pierced our Lord's side,† believed to have been originally a native of the neighbourhood, who, on returning home, brought it with him; he is considered the apostle of the place, and protomartyr of Italy. The feast there is kept on March 12, three days before the feast of St. Longinus, and it had had a special mass and an office of the Precious Blood in use of very long date;‡ in that the hymn appointed for matins is the other and much older "Pange lingua"—the hymn which serves in the office of Passion Sunday and on Friday after fourth Sunday of Lent; part of it also in the procession of Good Friday§—but even this is not used in the office of general observance on the Feast of the Precious Blood. The hymns there are,—at first and second vespers:—

\* There is a tradition that St. Bonaventura coming into St. Thomas's cell while he was at work on it, and reading his antiphon for the magnificat "O sacrum convivium," was so penetrated by its sublimity that he went back to his own and destroyed what he had himself begun to write. Some, however, consider him to be the author of the 'Lauda Sion.'

† Hence its local title is *sanguis laterale*.

‡ It was, I believe, on occasion of sanctioning this office by Pius II., on his return from the council held at Mantua, 1459, that the celebrated controversy on the subject of relics of the Precious Blood broke out between the Dominican and Franciscan theologians.

§ This hymn an enthusiastic admirer calls "Un Iliade di Paradiso, in cui si canta la lunga guerra, le forti imprese, ed il sanguinoso conflitto del Redentore," going on to say that the "Sacro Homero di questo Poema è Venantio Fortunato," and to him it is ordinarily ascribed, the occasion of writing it being supposed to be the entry of Radegonda into Poitiers with the relic of the Cross she had received from the Emperor Justin II. But others have ascribed it to Mamertus, brother of the Bishop of Vienne, and to others.

\* As common among Catholics as Protestants, I am afraid.



Festivis resonant compita vocibus,  
Clives lætitiarum frontibus explicent,  
Tædis flammiferis ordine prodeant  
Instructi pueri et senes.

At matins:—

Ira Justa Conditoris,  
Imbre aquarum vindice  
Criminosum mersit Orbem,  
Nō in arca hospite:  
Mira tandem vis amoris  
Lavit Orbem Sanguine.

At lauds:—

Salvete Christi vulnera,  
Immensi amoris pignora,  
Quibus perennes rivuli  
Manant rubentis Sanguinis.

The numerous lessons and antiphons form a complete epitome of the passages in the New Testament and the Prophets allusive to the blood of Christ, the blood of the Lamb, &c. The commemoration in the mass of the day is in the introit "Redimisti nos, Domine, in sanguine tuo," Apoc. v. 9; and in the Gradual, 1 John v. 6.

The chief of the other churches which have similar relics to the above are St. Mark's and St. Simone Profeta at Venice, acquired by the part taken by Venetians in the taking of Constantinople in 1202; Marseilles, brought by St. Mary Magdalen according to the tradition that "les trois Marie" together with SS. Lazarus and Maximus christianized Provence; at Turin (on the *sudario*); in Rome, St. John Lateran and St. Nicolo in Carcere, at St. Peter's on the veronica and on the steps of the Scala Santa.

I will only remark further that it is strange your correspondents did not see that the day they suggest does not at all fit the original query. It is a feast falling on a Sunday that is asked for, while Corpus Christi always must be a Thursday; and this Sunday had to be after some day at the end of June, while Corpus Christi never can fall later than June 24. But the actual Feast of the Precious Blood—the first Sunday in July—agrees perfectly with both these conditions.

R. H. BUSK.

No. This feast is quite distinct from that of Corpus Christi. The hymn quoted by MR. MARSHALL was written expressly for this latter festival by St. Thomas Aquinas, who wrote all the hymns used in the mass and office of Corpus Christi, which commemorates the institution of the Holy Eucharist. These hymns are of singular beauty, and preserve throughout a rhyming metre, a feature not often to be found in the Latin hymns in common use. Most of them, well translated by Dr. Mordaunt and others, will be found in the "Original Latin Hymns A and M," and other collections. Those who care to see the whole of the Latin hymns, as also that of the Precious Blood, will do well to consult the Roman Missal for the feast.

GEORGE LUTY, M.A.

ST. SWITHIN will find in any Roman Catholic kalendar that the first Sunday in July is dedicated to above festival.

NATH. J. HONE.

It was no slip of the pen that led me to ask, with reference to the passage in 'John Inglesant,' when this feast was celebrated, since that was precisely the question I wished to have answered. An observance of the Roman branch of the Church, instituted so recently as 1849, would not have much effect on sixteenth century practice; and, for all Miss BUSK has shown, I am justified in my suspicion that this is one of the matters about which the author of 'John Inglesant' is in error, despite the lamp-like odour of his much-praised romance.

ST. SWITHIN.

[MR. JOHN A. RANDOLPH (Ryde) states that the observance dates from 1203, and adds that the last line of MR. MARSHALL'S quotation should read "Rex effudit gentium," not "effundit." Other contributors are thanked for replies.]

BOLE: BOWL (7th S. i. 246, 300).—The passage quoted by the REV. E. MARSHALL from Jeremy Taylor clearly refers to the old practice of gilding pills, and MR. MARSHALL'S suggestion that *bole* = *bolus* is further borne out by another passage quoted in Nares's 'Glossary,' s.v. But I cannot think that the correction at the second of the above references is itself correct, inasmuch as the harshness of making the Lat. *bolus* = Gk. *βῶλος*—which evidently grated on Faccioliati—seems fatal to the derivation. The lexicons, it is true, only give "a cast" or "a throw" as the meaning of *βῶλος*, but it seems likely that it also meant the thing cast or thrown, just as in English "a cast of dice" meant the three cubes of ivory as well as the "cast of the die." If this were the case, the *bolus* of earlier allopathy may not improbably have had its name from its similarity in shape to a sling-stone or other missile. Perhaps, too, "horse-ball," "chew-ball," "brandy-ball," in spite of the more obvious etymology, would be more correctly written "bole."

S. E.

THOMAS GENT (7th S. i. 308, 356).—I beg to thank MR. HAILSTONE and MR. A. WARD for their replies to my query; but I am not yet quite satisfied. MR. HAILSTONE seems to think that Gent's translation was never published. MR. WARD says that it was published "in an octavo of 104 pages." This latter statement agrees with my description of 'Historical Antiquities,' a poem of 104 pages, bound up with the two leaves, 'History of the Ancient Militia in Yorkshire,' which were evidently issued first, as a sort of advertisement or prospectus of the forthcoming work. They are dated A.C. MDCLX. At the head of the first, in two lines, are the following words, printed: "Design'd for the Press, in 8 or 10 Exhibitions, weekly, at 3 Pence each Time, provided a tolerable Number subscribe, whose Names are to



be printed." At the foot is this touching note: "*Written under cruel Disappointment, and waiting for Paper,*" followed by the date given above. The note which is quoted in the 'Life' is said to be in *writing* only; so that may very likely have been added at a later date. The existence of these two leaves, bound, as they are in my copy, in front of the 'Historical Antiquities,' would account for no other title-page appearing in a copy which is without them. The first line of the poem is:—

Fair Yorkshire Bounds I'll range with Pilgrim's Art.

Is this the first line of the translation of Dr. H. Dering's work? An answer to this question will settle the matter. My copy has no copperplates. Is MR. WARD sure that these have not been inserted in the copy which he describes? The map and view appear in the 'History of York,' MDCCXXX.

JULIAN MARSHALL.

BRUSQUE (7th S. i. 267).—I can find no game called *brusque* in any book treating of card games. There was a game called *le briscan*, afterwards modified and renamed *la brisque*, which in some respects is like *bélique*. The aces and tens at *bélique* are called *brisques* to this day; indeed it is said that *la brisque* was the predecessor of *bélique*. This seems probable, for *bélique* is very like *brisque* played with two (or more) packs of thirty-two cards shuffled together and used as one, with such modifications as an old game played with a double pack would be likely to acquire during trial and discussion.

There was another, and older game, called *la brusquembille*, at which the aces and tens were called *brusquembilles* (query *brusques* or *brisques*, corrupted from *brusquembilles*). As many of your readers are fond of etymological research, I beg to add the following, for their benefit, from the 'Académie des Jeux' (Amsterdam edition, 1728), "*La Brusquembille est un jeu de compagnie fort divertissant; le nom aussi en est plaisamment inventé; mais l'on n'en voit aucune étymologie; & l'on ne sçait point qui le premier l'a trouvé, au rest ce jeu est nouveau, & se joue fort fréquemment à Paris comme dans les Provinces.*"

CAVENDISH.

PECULIAR WORDS AND PHRASES IN CHAPMAN'S PLAYS (7th S. i. 184, 237).—*Five-finger*.—In 'Facts and Speculations on the Origin and History of Playing Cards,' by William Andrew Chatto (London, 1848), I find the following references to *five-finger*. In a pamphlet entitled, 'Tom Tell-Troath; or, a free Discourse touching the Manners of the Time' (supposed to have been printed about 1622, and reprinted in the *Harleian Miscellany*), occurs this passage, as quoted by Chatto: "They say, you have lost the fairest game at Maw that ever King had, for want of making the best advantage of the five finger, and playing the other

helpes in time." Chatto remarks that James I. was a card player, and that his favourite game was maw. Chatto further states that there is a caricature engraving of the same period, now in the library of the Royal Society of Antiquaries (Ames Collection), which represents the Kings of England, Denmark, and Sweden, with Bethlem Gabor, engaged in playing at cards, dice, and tables with the Pope and his monks. Beneath the engraving are some verses, from which (I quote at second hand from Chatto, not from the original) the following lines are taken:—

Denmarke being bold,  
Deales freely round; and the first card he shoves  
Is the five finger.

The game being played is maw.

The game of maw is substantially the same as that of five cards, described in Cotton's 'Compleat Gamester.' At both games the five-finger, or five-fingers, is the five of trumps, which ranks as the highest trump. From a further allusion to the ace of hearts as a winning card, it is pretty clear that the games of maw and five-cards were, in essence, the same as the game of spoil-five, now played almost exclusively in Ireland. The principal differences seem to be that five-cards was a game for two players only (Cotton), and that the ace of hearts ranked next to the five-finger. As now played, the knave of trumps is the second best card, and next to that the ace of hearts. Also, spoil-five is almost always played as a round game, though it can be played by two persons.

CAVENDISH.

BREAKSPEAR (7th S. i. 329).—It is not known for certain whether there is any real connexion between Adrian IV. and the English family inquired about, but there has always been a family tradition to that effect. It is not quite the case that the Pope offered Mr. William Henry Brakspear to make him a count of the Holy Roman Empire. The facts are these. When Mr. Brakspear was at the College of Louis le Grand, in Paris, in about 1818, his mother, who was also living in Paris, received a letter from the Pope asking her to bring her son William Henry to Rome, where she would hear of something greatly to his advantage. Mrs. Brakspear, who, like all her family, was a Protestant, considered that no advantage would be given unless her son first entered the Church of Rome; she therefore declined to take him. Mr. Brakspear soon after left Paris and settled in Henley, where he died in 1882. His sister Elizabeth married the Comte de Savatte, not Sabatiere, and it is quite true that her house afforded shelter to many followers of the Duchesse de Berri after her unsuccessful rising, but not to the Duchesse herself.

A. B.

I hope I may be able at a future time to throw light on the connexion between Adrian IV. and



the English family of Breakspear to which your correspondent refers. Meanwhile the Pope could not possibly have made William Henry Breakspear "a count of the Holy Roman Empire," i.e., Austria, though his Holiness might create him a count of Rome.  
W. J. FITZPATRICK.

MENDELSSOHN AND THE ORATORIO OF 'ST. PAUL' (7th S. i. 369).—We have it on the authority of Abraham Mendelssohn, Felix's father, that he and his wife Leah had brought up all their children in the Christian faith. In fact Felix, as well as his brother and sisters, was always a Christian. The father and mother were brought up as Jews, but forsook their national religion for a species of enlightened Deism. The fact was that Moses Mendelssohn, the great philosopher (Abraham's father), was a liberal Jew. His daughters became Roman Catholics, and his sons Lutherans. Abraham gives his daughter Fanny this reason for the choice he had made:—

"We have educated you and your brothers and sister in the Christian faith, because it is the creed of most civilised persons, and contains nothing that can lead you away from what is good, and much that guides you to love, obedience, tolerance, and resignation, even if it offered nothing but the example of its Founder, understood by so few, and followed by still fewer. By professing your confession of faith you have fulfilled the duties of society on you, and obtained the name of Christian. Now be what your duty as a human being demands of you, true, faithful, good," &c.

Mr. Dorn will find much else *ad rem* in one of the most delightful biographical works of the day, 'The Mendelssohn Family,' 2 vols., 1882.  
C. M. I.

Athenæum Club.

Abraham was educated as a Christian from childhood, his father having resolved that all his children should be brought up in that faith.

W. H. CUMMINGS.

Abraham Sharp (7th S. i. 208).—The picture of Abraham Sharp is in the dining-hall of Kildare Castle in excellent preservation, with the inscription "Abraham Sharp painted in 1706" printed in large letters. It was painted by Hawtrex Cox married daughter of the Rev. John Sharp, who died Oct. 17, 1873. The portrait was painted by Rev. John Sharp, who died Oct. 17, 1873. The portrait was painted by Rev. John Sharp, who died Oct. 17, 1873.

Abraham Sharp (7th S. i. 208).—I do not know of any other portrait of Abraham Sharp. It is a portrait of Abraham Sharp, who died Oct. 17, 1873. The portrait was painted by Rev. John Sharp, who died Oct. 17, 1873.

St. Andrews

general title, but signed by Dibdin at foot of first page, as though there had never been another page preceding it.

If these are unknown to Mr. E. R. DIBDIN, I shall be most happy to lend them to him for a few days.  
JULIAN MARSHALL.

13, Belize Avenue, N.W.

GOETHE AND CLASSICAL EDUCATION (7th S. i. 326).—The French quotation given by Mr. BOND is probably a free rendering of Goethe's opinion, not an exact translation of a passage from his works. In his conversations with Eckermann (edition of 1837), p. 108 and p. 325, I find passages in which Goethe expresses his sense of the superiority of the classical over the Oriental languages as educational instruments of culture.  
ARTHUR RUSSELL.  
Athenæum Club.

THE ROMANS IN IRELAND (7th S. i. 365).—The late Mr. Thomas Wright read a paper on this subject before the British Association at Birmingham in 1865. A critique of this paper appeared in the *Anthropological Review* of May, 1866. Mr. Wright then read a second paper before the Ethnological Society referring to the critique and a second critique appeared in the *Anthropological Review* of October, 1866. All that has since been written on the question has practically added nothing to the facts and arguments adduced twenty years ago. J. B. S. is clearly right. What is the use of "flogging a dead horse"?  
S. E.

JOSHUA BARNES (7th S. i. 141, 226, 292, 371).—MR. F. NORGATE evidently wrote his letter before my last—at the penultimate reference—appeared. The evidence I there adduced in favour of Barnes's good faith cannot, I think, be impugned.  
BROTHER FABIAN.

ABRAHAM SHARP (7th S. i. 109, 177, 218, 295, 372).—Allow me to thank W. C. B. for his last communication (p. 295), which establishes the authenticity of the information furnished by him at p. 177 respecting the family of Abraham Sharp. W. C. B. is not wrong in supposing that I am interested to hear that the papers inspected by him contain, amongst other matters, some of Sharp's "correspondence with Flamsteed and others," including, I presume, with Crosthwait, who was the principal editor of the 'Historia Cœlestis' after Flamsteed's death. But I should be much more interested if I could see the correspondence itself, some of which, it appears to me, ought to be printed. In Bailey's 'Account of Flamsteed' are given many letters from Crosthwait to Sharp, but none from Sharp in reply. In James's 'History and Topography of Bradford' (to which I before referred) it is stated that Sharp's letters to his scientific correspondents "being generally written in shorthand, cannot be deciphered"; the shorthand, he subsequently re-



marks, from some specimens he had seen, being formed on a principle of his own." Baily, in the work above mentioned, also speaks of the peculiarities of Sharp's shorthand, in which apparently he was in the habit of making copies of his answers to his correspondents; but he adds ('Account of Flamsteed,' p. 391) that Prof. Babbage had, by means of a laborious and minute examination of one of these (undertaken at his request), succeeded in discovering the key. Whether the letters (or rather copies of letters) referred to by W. C. B. are touched in this unique species of stenography I have, of course, no means of knowing. According to James, Sharp's ordinary writing was in "small and beautiful penmanship" ('History of Bradford,' p. 408).

In the December number of the *Observatory* (a well-known astronomical periodical, started about nine years ago by the present Astronomer Royal, Mr. Christie), I pointed out that in the 'Historia cœlestis,' as finally edited by Crosthwait and published in 1725, five years after the death of Flamsteed, a catalogue is included of most of the southern stars observed by Halley at St. Helena, as reduced by Sharp, from which *all mention is omitted of the name of the observer*. It was impossible not to connect this omission in some way with Flamsteed's known enmity to Halley, which could appear to have been taken up by the final editor of his great work. And we find in a letter from Crosthwait to Sharp, dated Greenwich, December 15, 1722, the following passage:—

"Dr. Halley shall not see one line of the southern catalogue [formed, be it remembered, from Halley's observations] before 'tis published; and, indeed, I think it right not now to go by the name of his catalogue, since we have been at the pains to calculate all anew, and to different year; for we are beholden to him for the observations, and to you for the catalogue. And therefore think the title ought to be 'A Catalogue of some of the southern fixed Stars not visible in our Hemisphere, calculated from Dr. Halley's Distances, and Mr. Flamsteed's Stars' Places, and fitted to the Year 1726, by myself.' This, or something like it, I hope you will prove of; or any other title that you please to order, all be complied with."

Whether Sharp made any reply to this letter is not known; it would almost seem as if he did not, for we find Crosthwait writing to him again, under date July 24, 1725:—

"I hope, in the title to the Catalogue of Southern fixed Stars, I have not disoblged Mr. Sharp; and as for Dr. Halley, I regard him not."

As I before remarked, in this title, as printed, no mention whatever is made of Halley, and the omission of his name from a catalogue formed from his own observations was certainly a most unsatisfactory proceeding. Perhaps if Sharp's letters

Crosthwait could be produced (deciphered if necessary) it would throw some additional light on the matter.  
W. T. LYNN.  
Blackheath.

I hope no one will suppose that I imagined the Christian name of Archbishop Sharp, of York, to have been "Abraham," for it undoubtedly was John. His name occurring in a cross reference under that of Abraham Sharp caused me to overlook, or rather omit, his baptismal name. In the 'Register of Burials in York Minster' in the *Yorkshire Archaeological and Topographical Journal*, the entry of his burial is as follows:—" [150] Dr Sharp, Lord Archbishop of this See, was bur. the 16 day of February 1713/14."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

[The error arose in consequence of our contributor supplying a heading different from that under which the previous communications appeared. For purposes of indexing and reference it is absolutely necessary that one heading shall be preserved, even if a second title has to be added.]

MARK PATTISON (7th S. i. 348).—The 'Life of St. Augustine of Canterbury' contained in Nos. 3 and 12 was written by my brother, the late Rector of Lincoln College; No. 3 being published in 1844 and No. 12 not until a year later; the delay in the publication of the second part having been caused, as he states in the preface, "by illness and other similar causes." I am not aware that he wrote any other, and I think that I should have known if he had, as he was accustomed at that time to send me everything that he wrote, even his more ephemeral productions in the *British Critic* and the *Christian Remembrancer*.

E. M. MANN.

SIR ARCHIBALD GALLOWAY (6th S. xii. 288, 435; 7th S. i. 254).—I think it may be worth while noting the occurrence in vol. i. of the "Record Series" (Yorksh. Arch. and Topog. Association, 1885) of the will of James Galloway, yeoman, of Kirke-Fenton; probate, September 6, 1653, administration to Elizabeth Galloway, relict ('Yorkshire Wills,' 1653, Reg. Brent, fol. 56). Many Scottish names, such as Douglas, Maxwell, &c., are frequently to be met with in Yorkshire, from the fourteenth century downwards, more particularly in the sixteenth and seventeenth centuries. I cannot but think that some of the descents tabulated by Mr. KENDALL from Deuchar's notes require confirmation. I have not hitherto been able to identify the "Sir Walter Forester," who is introduced as an ancestor of Sir Archibald's mother, Margaret Forester. And I do not see how a granddaughter of William, Lord Graham, came to be "Lady Graham," unless—which is not stated—she had married a knightly namesake before her marriage with Sir Walter Forester. It seems odd also to bring in a descent from Walter, the High Steward, through Lady Anne Douglas, wife of William, Lord Graham, when the house of Montrose already had its own descents from the lineage of the Steward of Scotland. The twofold Rattray



alliance is, of course, quite possible, but *prima facie* would seem to call for further investigation. It is not easy to believe that the true filiation of Sir Archibald's ancestor has yet been ascertained, though the first stated ancestor, James, father of William Galloway, born about 1660, was a contemporary of the first Lord Dunkeld, who died in 1662, and who, as has already been mentioned, was so created t. Car. I., in 1645.

If the intermarriages with Rattray of Craighall, assuming both to have been of that stock, were established by Mr. Deuchar's researches, they would be in favour of the descent of Sir Archibald from some branch of the Dunkeld family, as a Margaret, daughter of the second lord, is stated in Burke's 'Dormant and Extinct Peerages' to have married Thomas Rattray of Craighall. But the existence of James, younger son of the first Lord Dunkeld, has, I think, yet to be proved.

Mackintosh of Borlum would seem to have become heir of line of the Lords Dunkeld.

The name of Forrester in the pedigree deduced by Mr. KENDALL should be written Forrester, if, as is most probable, it is intended to connote the house of Forrester of Corstorphine, created Lords Forrester in the peerage of Scotland, 1633, in the person of Sir George Forrester of Corstorphine, whose title on his death *s. p. m.*, 1654, passed, by an extended remainder, to his son-in-law, James Baillie, younger of Torwoodhead. The richly decorated Forrester tombs in the collegiate church of Corstorphine, founded in 1429 by Sir John Forrester, Chamberlain of Scotland, are well known to Scottish archaeologists, and have been carefully described in the *Proceedings* of the Society of Antiquaries of Scotland for 1876, in a paper by David Laing, LL.D. C. H. E. CARMICHAEL.

New University Club, S.W.

**DRAKE'S SHIP** (7th S. i. 308).—In some hexameter panegyric verses by an anonymous writer, prefixed to 'Master Tom Coryate's Crudities,' published in 1611, recounting the "penny sights" and exhibitions then popular in England, mention is made of "Drake's ship at Detford" as one of those sights. After enumerating notable things in London, Lincoln, and elsewhere, the writer proceeds to notice:—

The lance of John a Gaunt, and Brandon's still i' the Tower,

The fall of Nineveh and Norwich built in an hower:  
King Henry's slip-shoes, the sword of valiant Edward,  
The Coventry Boare's shield, and fireworks seen but to bedward:

Drake's ship at Detford, King Richard's bed-stead i' Leyster,

The White Hall Whale-bones, the Silver Basin i' Chester.

WILLIAM KELLY, F.S.A.

Leicester.

A query about this ship, with an answer, will be found in 'N. & Q.,' 3rd S. ii. 492. This vessel,

the Golden Hind, in which he circumnavigated the globe, was, by Queen Elizabeth's command, to be for ever preserved. When reduced to a skeleton it was laid up in the Mast Dock, near Sayes Court, Deptford. A fragment, the last remaining, was made into a chair, and is now in the picture gallery of the Bodleian Library, Oxford, and is memorialized by some lines written by the poet Cowley, which are printed at the above reference.

W. E. BUCKLEY.

There is an allusion to "Drake's old ship at Deptford" in 'Every Man in his Humour' (I. ii.); and Cowley has an "Ode, sitting and drinking in the chair made out of the reliques of Sir Francis Drake's ship."

W. H.

"[Queen Elizabeth] likewise gave directions for the preservation of his ship, the Golden Hind, that it might remain a monument of his own and his country's glory. After the lapse of a century it decayed, and had to be broken up. Of the sound timber a chair was made, which was presented by Charles II. to the University of Oxford."—*Encyclopædia Britannica*, s.v. "Drake."

EDWARD H. MARSHALL, M.A.

Hastings.

This is noticed in 'N. & Q.' so early as 1st S. viii. 558, where Mr. A. GRAYAN inserts some lines prefixed to Coryate's 'Crudities,' 1611, referring to the "Penny sights and exhibitions in the reign of King James I.," among which one line mentions:—

Drake's ship at Detford, King Richard's bed i' Leyster.

In 3rd S. ii. 492 a long editorial note gives the tradition respecting the laying up of the ship at Deptford by order of Queen Elizabeth, with reference to the authorities, and a sketch of its subsequent history. In 6th S. vi. 296, there is inserted a copy of verses from the 'Carmina Quadragesimalia,' in which the question, "an essential rerum sint æternæ," is illustrated from Drake's ship. In 'England's Gazetteer,' London, 1751, it is noticed as a well-known point of interest in connexion with Deptford, that "The little ship in which Sir Francis Drake sailed round the world was, by Q. Elizabeth's order, laid up in a dock here for a monument" (vol. i., s. v. "Deptford"). Camden, 'Britannia,' vol. ii. col. 1264, by Gibson, London, 1722, also refers to it:—"But they who saw the ship, in which Sir Francis Drake sailed round the world, when it was laid up in the river Thames could testify that little birds breed in the old rotten keels of ships," &c. See also 'Description of England and Wales,' vol. iii. p. 176, London, 1769.

ED. MARSHALL.

**SIR WALTER RALEIGH** (7th S. i. 88, 138, 252).—As I have been collecting materials for some time past for a short article on Sir Walter's patronymic, I may be able to satisfy the requirements of your correspondent.

I have obtained no less than thirty-one varia-



tions in the mode of spelling it: there are, however, only three ways in which Sir Walter can be proved to have written it. His earliest known autograph is appended to a deed in the parish chest of Sidmouth, Devon, and as this is dated April 11, 1578, he was at that time twenty-six years of age. This deed was signed by his father, brother, and himself, all three signatures varying considerably in their orthography. Those interested in this subject will find a facsimile of these autographs in the *Transactions of the Devon Association* (xv., 1883, 174). In this Sir Walter's name appears as Rauleyghe, and is the only example that has come down to us of this spelling. The second form is Rauley, the -ghe of that just described being eliminated. Of this there are several examples, extending from February 20, 1581, to May 10, 1583. From the latter date to the day of his death he invariably signed Raleigh. This must be accepted as his proper name, and in adopting it he simply copied that of his father, as exemplified in the Sidmouth deed. The year 1583 was apparently the transitional period of his surname, as on March 17 of that year he signed Raleigh for the first time so far as we possess any evidence, and yet in the following months, April and May, he wrote Rauley; these were, however, the last occasions of his doing so, or of which we have any knowledge.

With one or two exceptions, the whole of Sir Walter's published correspondence was collected by Edwards, and will be found in the second volume of his 'Life of Sir Walter Raleigh.' On a careful examination of the various signatures it will be noticed that in each instance where there is any deviation from Rauley or Raleigh, the letter has either been signed by an amanuensis or is a copy of the original. His surname appears as Raleigh on his official seal dated 1584, as it does also on the title-pages of two or three of his works during his lifetime—the 'Discovery of Guiana,' published in 1596, and the second edition of the 'History of the World,' in 1617. The first edition of the latter appeared in 1614, but without the author's name; this was the case also with the first work that he printed—'A Report of the Truth of the Fight about the Isles of Açores,' &c., issued in 1591. His principal biographers, Oldys and Edwards, have Raleigh. There is such an inherent tendency to write Raleigh, that even your correspondent, in quoting the title of Sir J. P. Hennessy's 'Sir Walter Raleigh in Ireland,' misquotes it as Raleigh. I also notice that in the series of lives of "English Worthies," in course of publication by Longmans, that of 'Raleigh' is announced.

T. N. BRUSHFIELD, M.D.

Salterton, Devon.

See references concerning the spelling of his name, 6th S. xi. 456. If Bourdonné's 'Atlas Étymologique et Polyglotte des Noms Propres' has

reached the letter R, he may have something ingenious to suggest about it. In his 'De la Synonymie des Noms Propres' he gives yet more variants of the name commented on in the original note on the subject of the spelling of surnames (6th S. xi. 285), viz., Cauvard, Calvard, Calvin, Calvet, Chauveau; and then, "Il a pour synonyme Maille du Celtique *mael*=chauve, d'où les noms si répandus de Maillot, Maillet, Maillard," &c. Of course, for the other name commented on at the same reference—Oak—there are the synonyms of Rovere, Rouère, &c.

R. H. BUSK.

JOHN SMITH, GENT. (7th S. i. 242).—This author wrote 'Profit and Pleasure United; or, the Husbandman's Magazine.' First edit., 1684; second edit., 1704. He is also believed to have written 'The True Art of Angling,' 1696. See 'N. & Q.,' 6th S. iv. 405, 454. H. FISHWICK.

DID FRANCIS BACON WRITE SHAKSPEARE? (7th S. i. 289).—This is a mere craze; like the "Jacob's stone" theory, it has no solid basis. I surmise that this so-called Baconian theory arose from an accidental misnomer. It appears that a modern critic named Bacon propounded an original theory, ascribing to our great dramatist some profound philosophical schemes of his own. Later writers, quoting, opposing, or supporting this very inferior Bacon, confused him or her with the great philosopher Francis, Viscount St. Albans, better known as Lord Bacon. It follows that Shakspeare's philosophy has been fastened on to Francis Bacon, and the name once introduced, the philosopher supersedes the actor as putative dramatist. Thus the three black crows are resolved back to an original vomit.

So long ago as 1867 I contributed to 'N. & Q.' a paper entitled 'Curious Printing of the First Folio' (see 3rd S. xii. 122), having reference to a collation of certain sheets, and displaying errors in the pagination. It seems that these printers' errors are now taken to represent a secret cipher in support of the Baconian theory. Among such oversights we find that the play of 'Cymbeline' ends the book. This particular tragedy commences at p. 369 and runs fairly on to p. 398, but it is followed by 993, which is 399, the correct paging, reversed; and this common mischance is unblushingly put forth as an intentional alteration on the part of Lord Bacon, as a portion of his secret cipher. Such is the rubbish presented to us in this nineteenth century. Verily it surpasses spiritualism in its sublime absurdity!

A. HALL.

In 1877 a book was published called 'Shakspeare, from an American Point of View; including an Inquiry as to his Religious Faith and his Knowledge of Law: with the Baconian Theory



Considered,' by George Wilkes (London, Sampson Low & Co., Fleet Street). Though not an answer to Mr. Francis Fearon, M.A., it is, however, a "full and complete reply" to the theory that Bacon wrote Shakespeare. It has evidently been the result of much study and labour, each play being treated separately and in detail. It contains other chapters of great interest to all scholars, especially those interested in the controversy as to the authorship of the plays. M. H. A. V.

DR. GATTY will find that Mr. Fearon's paper was answered, in anticipation, by referring to the 'Bibliography of the Bacon-Shakespeare Controversy,' by Mr. W. H. Wyman, of Cincinnati. This volume (pp. 124) gives the titles of 255 books or pamphlets on the subject, from 1848 to 1884, of which 117 are for Shakespeare, 73 against his claims, and 65 unclassified. As to nationalities, they are: American, 161; English, 69; Australian, 10; Scotch, 4; Canadian, 3; German, 2; French, 2; and Italy, Holland, Ireland, and India, one each. Probably the correspondence between Mr. Spedding and Judge Holmes may be accepted as the best summary of the whole case, and this was printed in the last edition of Holmes on 'The Authorship of Shakespeare.'

Since this was written Mr. Wyman has continued his list in articles in *Shakespeareana* (Philadelphia) for March and April, 1886. ESTE.

With reference to this query it may not be amiss to note who first started the amusing theory that Bacon was the real author of Shakespeare's plays. In a pamphlet entitled 'Was Lord Bacon the Author of Shakespeare's Plays, a Letter to Lord Ellesmere,' London, 1856, Mr. Wm. H. Smith, after stating "I believe that no one has hitherto printed to any contemporary writer as the main or whole composer of these plays," proved conclusively—to his own entire satisfaction—that Bacon, and not Shakespeare, was the author. E. E. B. Weston-super-Mare.

TO CALK (7th S. i. 308).—See Webster's 'Dictionary.' *Calk* is simply an early English or Anglo-French adaptation from the Lat. *calceus*, a shoe, or from *calcare*, to tread. See *calc* in Bosworth and Toller's 'A.-S. Dictionary'; *calking* in Richardson, who gives a capital example from Holinshed; and *caulk*, to stop up the seams in a ship, in my 'Dictionary'; also *calthrop* in the same. All these are from *calc*, base of Lat. *calx*, the heel.

WALTER W. SKEAT.

The origin of this use of the word may be seen in Prof. Skeat's account of *calk*, *caulk*, in his 'Etymological Dictionary.' *Caulker*, *cawker*, "is the hinder part of a horse-shoe sharpened, and turned downward, so as to prevent slipping on ice," as defined by Jamieson; i.e., something that will enable the animal to tread safely. "Lat. *calcare*,

from *calx* (stem *calc-*), the heel; cognate with E. heel. So O.-F. *cauquer*, to tread."—Skeat.

W. E. BUCKLEY.

May not the following quotation from Métivier's 'Dictionnaire Franco-Normand; ou, Recueil des Mots Particuliers au Dialecte de Guernesey,' published by Williams & Norgate, 1870, explain the origin of this word?—"Caucâins, s. m. pl., Fers de cheval à glace. Du Lat. *calcaneum*, le talon." E. McC.

Guernsey.

Webster-Mahn's 'Dictionary' gives an etymology of *calk* (otherwise *cork*), which, if I may venture to say so, seems reasonable:—"A.-S. *calc*, shoe, hoof; Lat. *calx*, heel, *calcar*, spur." This, of course, makes the word to have no relationship to *calk*, "to drive oakum into the seams of a ship"; but the words seem to be often confused.

EDWARD H. MARSHALL, M.A.

Hastings.

QUAGGY (7th S. i. 248).—

"There is a little bourn or rivulet [called the Quagga], which, taking its rise in [Eltham], discharges its waters into the River Ravensbourn in the adjoining parish of Lewisham."

"The River Ravensborne [or Ravensbourn], which runs nearly from south to north through this parish"..... [It receives the Quagga in passing the station of the North Kent Railway].—Dr. Drake's new edition of Hasted's 'History of Kent,' part i. pp. 221 and 253.

The words within brackets are Dr. Drake's additions to the original text of 'Hasted,' and are so distinguished in the new edition. Dr. Drake does not "account for the name." JB. MONTEITH.

ROBINSON CRUSO (7th S. i. 89, 137, 158, 215, 295).—The surname Cruso has occurred in Sussex, Aquila Cruso, B.D., being rector of Sutton, in West Sussex, in 1634. He was also prebendary of Wittering, but was deprived of this by the Puritans. Three noted "tryers" were sent to his parsonage about 1655, who required an account of his faith in writing; this he did in Greek and Hebrew, which they were unable to read, so they departed, taking his statement to the notorious Dr. Cheynell (then vicar of the neighbouring parish of Petworth). Mr. Cruso was then summoned to appear before the Commissioners for ejecting Scandalous Ministers; but being very infirm and seventy years of age, and also obtaining the support of his parishoners, the proceedings dropped and he retained the living; being buried at Sutton on Nov. 13, 1660. See letter by the Rev. Joshua Thornton in Walker's 'MSS. Bodleian,' vol. v.; also 'Sussex Arch. Coll.,' xxxi. pp. 181-2. Was he connected with the Lynn family?

FREDERICK E. SAWYER, F.S.A.

Brighton.

\* Lewisham.



## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*Hasted's History of Kent.* Corrected, Enlarged, and Continued to the Present Time from the MS. Collections of the late Rev. Thomas Streatfeild and the late Rev. Lambert Blackwell Larking. Edited by Henry H. Drake. Part I. *The Hundred of Blackheath.* (Mitchell & Hughes.)

A TASK more onerous than that of rewriting our county histories is not easily conceived. Since free access has been obtained to the public records, and in face of the demand for absolute accuracy which is a growth of modern days, the necessity for remodelling these important works has become urgent. The county historian of former days rambled pleasantly on, relieving the monotony of his task of investigation by incursions into such domains as geology or botany, or whatever else took his fancy. With expanding knowledge, and with the overwhelming increase of materials, his modern successor sees the necessity of confining himself within rigidly defined limits, and finds even then the task of completing the history of a single county too often beyond the reach of individual effort.

Among county histories a place of honour has long been assigned to 'Hasted's History of Kent.' In that work, as is well known, the life and fortune of one zealous and fairly prosperous man were sunk, and the volume now before us supplies, *in limine*, a touching letter, written by Hasted in 1803, soon after the appearance of the second and enlarged edition of his work (1797-1801), soliciting from the Earl of Romney a recommendation to "some little station in Somerset House or some other of the public offices as a clerk, or any other humble capacity." Hasted's work has always stood in need of revision. The development of Kent, the portion of it especially which is included in London, has rendered necessary enlargement. A new edition has accordingly long been in demand. No want of volunteers for the task has been found. During the greater part of his long and honourable life the Rev. Thomas Streatfeild, of Chart's Edge, devoted his time and energy to the accumulation of materials for a satisfactory history of Kent. In this effort he received great assistance from the Rev. Lambert Blackwell Larking, Vicar of Ryarsh, an antiquary of kindred industry and accuracy and congenial tastes. At the death, in 1848, of Mr. Streatfeild, the new history of Kent, proposals for the publication of which had been begun, was still expected. Far more ambitious, indeed, as regards extent and accuracy, than such co-operation even would produce was the scheme, which was nothing less than a work "grand and perfect," and "surpassing any that had ever been produced or conceived." When, twenty years later, Mr. Larking "joined the majority," the task of employing the accumulated materials fell to his brother, Mr. John Wingfield Larking, who, under the pressure of increasing years, looked out for one competent to deal with the subject, and, after much search, discovered what he sought in Dr. Henry H. Drake. Under the charge of this gentleman, whose competency none familiar with archaeological research will doubt, appears what it is to be hoped will prove the first instalment of the new and much needed history of Kent. The Hundred of Blackheath is alone comprised in the handsome and superbly illustrated volume now issued. Upon the success of this venture, which is dedicated by permission to the Queen, it assumably depends whether any future instalment shall appear. That the continuation shall not be demanded is inconceivable. The pride of race, the remembrance of heroic deeds, and the reward of scholarship are all involved in the success of under-

takings of this class, and Kent is not the county to be insensible to such claims.

To publish an unneeded vindication of this new volume is easier than to describe its contents. Taking as his basis the well-known work of Hasted, Dr. Drake incorporates with it the results of his own researches and those of his predecessors, distinguishing each by initials or brackets. An introduction, which is an admirable historic summary, obtains special value from the fulness of the account given of Drake and of his connexion with Kent. It is followed by "Additional Notes," extending over many closely printed pages, furnishing, amidst other information, the pedigrees of the royal and noble families closely associated with the Hundred of Blackheath. A glance at any one of the divisions—Deptford, Greenwich, Charlton, Kidbrook, Woolwich, Eltham, Lee, and Lewisham—will show how remarkable is the task accomplished, and what an enormous mass of information has been collected and digested. From vestry minutes, parish registers, close rolls, feet of fines, &c., an indescribable mass of particulars are extracted, a special and interesting item in connexion with Deptford appearing in the estimate (p. 276) "for the Dockings and inclosings of St. Francis Drake's Shipp." Curious passages vary the purely genealogical extracts—grim, sometimes, as in the following, from the registers of Lewisham: "2 June, 1560. St. Peter Marton, Parson of Clomynge, was murdered in the little lane from Southend to Bromley, and is buried in the porch-door" (p. 275); pleading at others: "And for that I have dealt so kyndly with my brother Walter Fitz, I will charge him to be kynde and loyng to his poore kyne and mine as I have given him cause in helping them in their nede" (p. 263). A very interesting account of Lambard's Charity, the first institution of the kind founded after the Reformation, will be found p. 89. Crowley House is also, naturally, the subject of a full description, accompanied by a reproduction by the editor of a drawing by Clarkson Stanfield, R.A., himself connected with Greenwich. Other illustrations of highest interest include a view of the Royal Palace of Pleasaunce in 1558, on the site occupied by the Royal Hospital at Greenwich; a view of the Hospital itself, showing the road originally reserved between the Queen's House and the Thames; pictures of the Harry Grace à Dieu; the Launch of the Nelson at Woolwich, A.D. 1814; portraits of Drake, Hawkins, John Evelyn and his wife, John Penn, and others, including the Rev. Thomas Streatfeild and the Rev. Lambert Blackwell Larking; and folding pedigrees of Evelyn, the Earl of Dartmouth, and eminent noble families connected with the Hundred of Blackheath.

The elaborate and ambitious scheme imagined by the founder of the revised edition of Hasted has not been carried out. What has been done, however, is of signal importance and value, and is admirably executed throughout. It will be nothing less than a calamity if full use is not made of materials collected with so much pains and entrusted to so competent hands, and if a work that bids fair to be a model county history does not see completion. The typographical execution of the work is in all respects worthy of the contents. It seems only just to state, in the case of a work on which so much labour has been bestowed, that the initial researches cover much of the groundwork of Kent, and that when adequate subscriptions are obtained it is hoped to make the issue of parts annual.

*Von Dalla-Torre's Tourist's Guide to the Flora of the Alps.* Translated by Alfred W. Bennett, M.A., F.L.S. (Sonnenschein & Co.)

THIS little handbook to Alpine botany can be heartily recommended. It is more comprehensive than Weber's



'Alpen Pfängen,' and, if it has one fault, appears to contain too much—that is, to include plants which can scarcely be called Alpine in the strict sense of the word. The limit for works on the botany of the Alps has been usually supposed to be four thousand feet; but, unless we are much mistaken, many names are given in this work which are very distinctly sub-Alpine, if not actually belonging to low-lying regions. The common snowdrop, too, is quite ignored by Weber, but included in this book, with the remark "up to sixteen hundred metres." If this be true it is difficult to see how Weber could have passed it over, and it will certainly be new to most botanists that it ought to be reckoned among the higher Alpine plants. Hitherto the snowdrop has been looked upon as an essentially sub-Alpine, or even low-country plant; but we can only suppose that Prof. Dalla-Torre or Mr. Bennett has authority for his statement. Otherwise, the little book is most useful and handy, its form—not much larger than that of an ordinary pocket-book—rendering it still more convenient for the tourist.

THE second part of the *English Historical Review*, edited by Dr. Mandell Creighton, maintains the high place accorded its predecessor. Mr. J. L. Strachan-Davidson contributes to it a valuable paper on 'The Growth of Plebeian Privilege in Rome.' The Rev. W. H. Simcox gives an excellent account of 'Alfred's Year of Battles,' and Miss E. B. Hamilton an animated picture of 'Paris under the last Valois Kings.' Specially judicial in tone is Mr. Gairdner's paper on 'The Death of Amy Robsart,' in which Mr. Walter Rye's admirable pamphlet, 'The Murder of Amy Robsart,' and a recent paper of Canon Jackson on the same subject are discussed. An opinion wholly favourable to Queen Elizabeth, and in part to Leicester also, is expressed. The Rev. W. Cunningham also writes on 'The Repression of the Woollen Manufacture in Ireland,' and Mr. J. Theodore Bent on 'King Theodore of Corsica.'

THE *Edinburgh Review* for April gives a prominence to the life and work of the late Bishop of Manchester which is itself a testimony to the general impression made by that life and that work. The 'Memoirs of Mary II.' open for us a little-studied page of history, the life of a queen whose very conscientiousness has perhaps led to an undue depreciation of her merits. But Mary at best will never, we think, arouse more than a mild amount of interest. Two works of a more or less directly political character, Froude's 'Oceana' and Bagwell's 'Ireland under the Tudors,' carry us into the discussion of more than one question of the day, and the final article is also devoted to Ireland. Whatever her wrongs, want of attention in the press is not a wrong of which Ireland can complain. Lord Beaconsfield's 'Letters to his Sister' frame a portrait which deserves to be studied from various points of view.

THE *Quarterly Review* for April carries us to Norway, to see what is the condition of the yeoman farmer of the land of fjeld and fjord; to France, to see how the Christian Brothers work their schools; and to Venice, to study the archives of the most serene republic in the old convent hard by Santa Maria Gloriosa dei Frari. For ourselves the article on the Venetian archives has a special interest, reminding us, as it does, not only of pleasant days under the shadow of St. Mark's, but also of devoted historical workers whom we knew in Venice, such as the late Abate Fulin, who for some years edited the valuable review fitly entitled *Archivio Veneto*. The discussion of the so-called "Best Books"—whether a hundred, or more, or less—may be supposed to have reached its apothecosis by notice in the *Quarterly*. We do not suppose that any list will ever satisfy everybody, and it would probably not be a good thing if it did. The

warning note already sounded on the subject of Democracy is repeated, or prolonged, in the article on 'Characteristics of Democracy.'

COMPARATIVELY few readers know what yeoman service is rendered in the United States to literature by the publication of indexes. 'The Co-operative Index to Periodicals' of Mr. W. J. Fletcher and others, issued quarterly, is an invaluable supplement to Poole's 'Index to Periodical Literature'; and 'The Index to Articles relating to History, Biography, Literature, Society, and Travel contained in Collections of Essays' is another important undertaking. The responsibility for the latter falls on Mr. Griswold, assistant librarian of the Library of Congress.

CUBAN literature is so rare a sight on our shelves that we feel it a duty to record the receipt of *La Bibliografía*, a weekly paper published at Havana by Clemente Sala. We find in its columns the names of periodicals brought out under the Peak of Teneriffe, in the little-known Latin America of the southern hemisphere, and in even less-known Mexico and Central America. These are cheering signs of life, and perhaps in time *La Bibliografía* may tell us of a 'N. & Q.' for Latin America.

MR. F. E. SAWYER, F.S.A., has printed a short and interesting 'History of the Royal Pavilion at Brighton.' It is pleasantly written, and preserves much information concerning the curious pile, from its completion in 1787 to its purchase by Brighton in 1850. The work is illustrated, and published by Mr. D. Burchell Friend, of Brighton.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A. B. ("Literature and Period of Dante").—Consult Rossetti's translation of the 'Vita Nuova' of Dante; *London Quarterly Review*, No. 42, p. 299; *Horn and Foreign Review*, iii, 574; *Blackwood*, xiii, 141.

SPEES wishes to know the author of a piece called 'My Husband' which appeared in the *Theatre*.

E. H. O. S. ("Breeches Bible, 1582").—The value is trifling, unless the copy is in fine condition.

P. J. ANDERSON.—'Things in General,' by Laurence Langshank, Gent., Lond., 1824, is by Robert Mudie. See 4th S. xi, 556, 510; xii, 19.

LADY DE TABLEY ("Lines on Easter and St. Mark's Day").—This subject is fully discussed 6th S. xii, 49, 97, 157, 295; 7th S. i, 45.

ERRATUM.—P. 375, col. 1, l. 4, for "clansman" read *clansmen*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, MAY 22, 1886.

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Notices to Correspondents, &c.

## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XXI.

Among the many influences which have determined the movements of the various peoples who in various ages have colonized, occupied, or invaded Britain, none has been more potent than the tendency, first definitely formulated, I believe, by Bishop Berkeley in the line—

Westward the course of Empire takes its way.\*

This phenomenon, often observed and sometimes accounted for on certain occult principles relating to the natural instincts of mankind, is apparently due to the action of a tolerably simple material law. In the progress of civilization, man is first a hunter, then a herdsman, then a ploughman, and last a merchant. At every step forward in every stage of this progress the individual requires a less and less amount of territory—in other words, the same extent of land will support a larger and larger population. More herdsman than hunters can live on the same area, more ploughmen than herdsman, more merchants than ploughmen. It necessarily follows that wherever they are con-

tinuous, and no exceptional circumstances exist to check the natural tendency, the herdsman will gradually annex the territory of the hunter, the ploughman the herdsman and hunter, and the merchant that of all three, by simple *weight of population*. For, suppose two equal adjoining territories with a passable frontier between them, but both, except on this common side, surrounded by an impassable wall. In the one suppose ten hunter folk can just contrive to live and in the other twenty herdsman folk, and that the limit of population in both cases has been reached. So far as individuals are concerned, the motives for requiring an extension of territory will be equal in both; but on the herdsman side of the frontier there are twice the number of individuals actuated by those motives, and when it comes to an actual struggle for territory, the poor hunter, outnumbered by two to one, finds that nothing is in store for him but swifter or slower extermination. If the exterior wall be made passable, the hunter folk may perhaps escape elsewhere instead of being abolished, but in either case their territory must pass into the hands of the herdsman. The same illustration applies to all the earlier stages of culture, and, indeed, to all the later, though the action of the law is to a great extent masked and to a slighter extent modified by the conditions of modern society and international politics.

Civilization, then, as enabling a larger population to subsist "per square mile," tends to be essentially an expansive and aggressive force as regards territory. And, without entering into any discussion as to the causes which determined the origin or advance of civilization in any particular part of the earth's surface, the mere existence of the earlier civilizations in Egypt—on the banks of the Tigris and Euphrates—in the land of the Five Rivers—in China—is sufficient to account for the westward "set" of the tide of population in Europe, the "western peninsula of Asia," during the period covered by the continued vitality of those civilizations.

This pressure of population from the east and south-east westward and north-westward may be regarded as constant during the entire prehistoric period, and, indeed, it seems probable that the first intrusion of palæolithic man into these latitudes at a time apparently when the climate was much more severe than at present may have been due to the existence of tribes to the east, possibly in the great central Asiatic plateau, one degree less abjectly savage.

A second general consideration I have already once referred to, that populations in retreat before more civilized tribes necessarily move in the line of least resistance. So long as what is now Britain formed part of the continent it was, of course, as freely open to immigrants to the east as any other territory in this part of the world. As the

\* 'Verses on the Prospect of Planting Arts and Learning in America,' Butler's 'Works,' Wright's ed., ii. 294. The verses were written, apparently, in 1726.







Parliament which was summoned in 1796 and dissolved in 1802.

P. 408. Mr. Doyle omits the date of the same earl's appointment to the office of Prothonotary of the County Palatine of Lancaster, which should be 1804. The new writ to fill the vacancy at Wick caused by his acceptance of the office was ordered on June 28, 1804.

P. 408. He represented *Queenborough*, which by a printer's error is called "Quinborough."

P. 409. The fourth Earl of Clarendon was never a Commissioner of *Excise*, an office which Mr. Doyle makes him hold from 1823 to 1833. He was appointed a Commissioner of *Customs* November 27, 1824.

P. 412. Barbara Villiers was created Duchess of Cleveland and Countess of Southampton in 1670. Mr. Doyle gives the date as 1679 three times on this page, although on the next page he corrects himself by implication, as he correctly states that her eldest son bore the courtesy title of Earl of Southampton from 1670.

P. 413. The first Duke of Cleveland (Fitz Roy) was elected a Knight of the Garter January 25, 1673. Mr. Doyle gives April 1.

P. 414. The first Duke of Cleveland (Vane creation) was M.P. for Totnes 1788 to 1790. This is omitted by Mr. Doyle both here and again under the heading "Darlington" at p. 513.

P. 415. The second Duke of Cleveland was M.P. for Durham County 1812 to 1815, and for Winchelsea 1816 to 1818. Mr. Doyle gives 1812 to 1816 for the former, and omits the latter altogether.

P. 416. The third Duke of Cleveland took the name Powlett by royal license April 14, 1813: Mr. Doyle gives 1815. He was elected M.P. for Durham county, in succession to his brother, August 1, 1815: Mr. Doyle gives 1816.

P. 419. Lord Cobham was M.P. for Buckingham 1710 to 1713 (not 1714). At the general election of 1713 he was defeated by Dr. Radcliff, Queen Anne's physician.

P. 424. Mr. Doyle represents Lord Coningsby as having been elected M.P. for Leominster in 1710 and 1713, whereas he had no seat in either of those Parliaments.

P. 424. Mr. Doyle gives 1704 as the date at which Lord Coningsby was appointed a Vice-Treasurer of Ireland, whereas he had been appointed December 9, 1692, and by a new patent July 18, 1698.

P. 426. Mr. Doyle omits the Duke of Connaught's admission to the Order of the Thistle in 1869.

P. 428. Mr. Doyle omits the first Lord Conway's service as M.P. for Penryn in James I.'s first Parliament, to which he was elected February 21, 1610.

P. 428. The date of Lord Conway's elevation to the peerage was March, 1625 (not March, 1624, as Mr. Doyle writes). See Gardiner's 'History of England,' vol. v. p. 310.

P. 428. His Irish viscounty was conferred in March, 1627 (new style), whereas Mr. Doyle gives 1626.

P. 429. The second Lord Conway was M.P. for Yarmouth, in the Isle of Wight, in Charles I.'s second Parliament (1626). This is omitted by Mr. Doyle.

P. 431. The first Lord Conway of the second creation was created an Irish baron in 1712 (privy seal, June 28, 1712; patent, October 16, 1712), whereas Mr. Doyle puts the date nine years earlier (June 28, 1703).

P. 444. Edward, Prince of Wales (son of Richard III.), died April 9, 1484. Mr. Doyle gives March 31, 1485.

P. 452. Frederick, Prince of Wales (son of George II.), was elected K.G. July 3, 1716, and invested the same month. Mr. Doyle postdates to December 24, 1717. He was introduced at the Privy Council Board December 18 (not 28), 1728.

P. 454. Mr. Doyle gives November 9, 1858, as the date of the present Prince of Wales becoming a K.G., whereas by the statute of 1805 the Prince of Wales is a constituent part of the Order, and consequently H.R.H. has been K.G. from the date of the style of Prince of Wales being conferred upon him (December 8, 1841). Mr. Doyle will find H.R.H.'s name in any list of the Knights of the Garter between 1841 and 1858. Mr. Doyle also omits the Prince's admission to the Order of the Thistle in 1867.

P. 456. Mr. Doyle makes the first Lord Cornwallis M.P. for Eye 1640-1646. He was "disabled," and consequently ceased to be a member of the House of Commons, September 23, 1642.

Pp. 456, 7. Mr. Doyle gives the date of death of the first Lord Cornwallis and of the accession of his successor, the second baron, as January 31, 1662, whereas the new writ for Eye in place of the latter was issued January 7, and the new member elected January 20; consequently the peer must have died on or before January 7.

P. 460. Mr. Doyle states that the first Marquis Cornwallis was Vice-Treasurer of Ireland till May 5, 1771, whereas the privy seal appointing his successor (Welbore Ellis) is dated February 13, 1770.

P. 462. The fourth Earl Cornwallis was appointed Dean of Windsor in 1791 (gazetted August 20, 1791). Mr. Doyle gives June 12, 1793.

P. 462. The fifth Earl Cornwallis was elected M.P. for Eye in January, 1807, and sat till the dissolution in the same year. Mr. Doyle omits this return.

P. 466. Mr. Doyle omits the first Viscount Courtenay's election as M.P. for Honiton in 1734, and makes him succeed to the baronetcy in 1736, the true date being October, 1735.

P. 470. Mr. Doyle is wrong in making the first Earl Coventry represent Droitwich in the Parlia-



ment of 1661-1679. He sat for Camelford throughout that Parliament.

P. 470. Mr. Doyle gives the date of death of the fourth Baron Coventry, and consequent accession of the fifth baron, as July 25, 1685. Other authorities give 1687. I think Mr. Doyle is wrong, because there is no record of a new writ for Warwick to fill the seat which would have been vacated by the fifth baron's accession to a peerage, although such writs were issued for vacancies similarly created in August, 1685, and on the reassembling of Parliament in November of that year.

P. 473. The eighth Earl of Coventry was elected M.P. for Worcester in December, 1816. Mr. Doyle gives 1817.

P. 478. Mr. Doyle makes the first Earl Cowper M.P. for Beeralston 1705-1706, whereas he ceased to be a member of the House of Commons on his appointment as Lord Keeper of the Great Seal in October, 1705.

P. 481. The sixth Earl Cowper was appointed Lord Lieutenant of Kent in 1846 (gazetted November 14). Mr. Doyle gives April 21, 1849.

P. 504. The first Viscount Curzon was elected M.P. for Clitheroe in February, 1792 (not 1790).

P. 505. The ninth Earl of Dalhousie was not a representative peer of Scotland in the Parliament of 1806, nor did he cease to be one in 1814 after his re-election in 1807. The division of the Order of the Bath into three grades did not take place till 1815, consequently he was made K.B. (not G.C.B.) in 1813, becoming G.C.B. on the institution of that rank in 1815.

P. 510. The first Duke of Leeds was sworn a Privy Councillor in May, 1672 (not 1673).

In my first article I omitted to note that at p. 15 the date of the creation of the earldom of Ailesbury should be 1664 (not 1665).

ALFRED B. BEAVEN, M.A.

Preston.

(To be continued.)

#### GARGANTUA IN ENGLAND.

The question whether the personality of the giant Gargantua is an emanation of the fertile genius of Rabelais, or whether that writer grafted his own immortal ideas on to an ancient Celtic stock, has for some time past been a matter of friendly dispute amongst French folk-lorists. In 1868 M. Henri Gaidoz, the learned editor of the *Revue Celtique*, published a dissertation on the subject, under the title of 'Essai de Mythologie Celtique,' in which, after fully examining the question, he came to the following conclusions: (1) that Gargantua is *certainly* a type anterior to Rabelais, and that the myth is Celtic, since it extended to France and Great Britain, and no further; (2) that Gargantua is *probably* the popular development of a Gaulish Hercules; (3) that Gargantua is *perhaps* a solar myth. These conclusions

have been questioned by M. Gaston Paris, but the general position taken by M. Gaidoz does not seem to have been materially weakened, and it has recently received further support from the very valuable work of M. P. Sébillot,\* which not only ably summarizes the question at issue, but has formed the vehicle for the collection of the popular notions about the giant which are current at the present day in Northern and Central France. The book is a model of its kind, and is of equal interest to the Rabelaisian and the student of comparative mythology.

It will be observed that M. Gaidoz grounds one of his conclusions on the fact that the Gargantuan myth extended to Great Britain. The only evidence which he adduces in support of this thesis is the mention of a certain "Gurguntius filius nobilis illius Beleni" in the 'Topographia Hibernica,' ii. No. 8, of Giraldus Cambrensis, who is asserted by that writer to have reigned in Britain before the arrival of the Romans. As Giraldus lived at least twelve centuries after the earliest date to which we can assign the epoch of this King Gurguntius, it is obvious that a mere transcript of his name is a very feeble peg on which to hang a theory of any nature whatever, and that M. Gaidoz has perhaps gone too far in attaching any historical value to the cursory mention of this doubtful monarch.

Accepting this tradition, therefore, for what it may be worth, I think we shall stand on safer ground if we adopt M. Sébillot's method, and inquire whether we can discover in our own legendary lore any traces of a giant resembling the Gargantua of Haute-Bretagne and Normandy. I venture to think that we may discern a homonym in the giant Galligantus of our old friend 'Jack the Giant-killer.' An archaic form of the name is, as M. Gaidoz points out, Gargantuas, and the transformation of this into Galligantus would be an easy matter in the mouths of those to whom we owe the diminutives Sally for Sarah, Dolly for Dorothy, Molly for Mary, &c.

The romance of 'Jack and the Giants' has generally been considered to belong to the cycle of Northern mythology, certain incidents and attributes in it being represented in the Eddas. These incidents and attributes are, however, of universal expression in the domain of folk-lore, and there is no good reason to doubt that the tale originally belonged to the Armorican system. The scene is laid in Cornwall in the days of good King Arthur, and the first giant to whom we are introduced is called Cormoran, a word most probably of Celtic etymology. Cormoran was a giant of a vast appetite, and in this attribute resembled the French Gargantua, whose name is thought to be derived from a root *gar* or *garg*, which signifies to swallow or devour, and which is represented in English by

\* 'Gargantua dans les Traditions Populaires,' Paris, Maisonneuve & Cie., 1883.



our word "gargle" (cf. Schillet, *op. cit.*, p. xlii; Littré, 'Dict. Franc.' s. v. "Gargamelle"). This confusion of attributes is not, however, a matter of serious import in a tale which must have been transmitted orally through several centuries.

Of the antiquity of 'Jack and the Giants' as a folk-tale there can be little doubt, although the printed accounts do not extend back further than the beginning of the last century. An edition of the chap-book, printed at Newcastle in 1711, is the earliest noted by Halliwell ('Catalogue of Chap-Books, Garlands, and Popular Histories,' 1849, p. 43) and Ashton ('Chap-Books of the Eighteenth Century,' p. 185), but it must have been composed at least a century earlier; and Mr. Ashton, in the introduction to his book, gives a quotation from the *Weekly Comedy*, Jan. 22, 1708, in which 'Jack and the Giants' is familiarly spoken of as having been "formerly printed in a small octavo."

The giant Galligantus also occurs in another well-known "merriment," the 'History of Jack Horner,' which, according to Halliwell ('Nursery Rhymes,' Percy Society, 1842, p. 165), has "long since departed from the modern series." This chap-book, the date of whose compilation I am inclined to assign to the last twenty years of the seventeenth century, is in many respects a remarkable production. It is a kind of *réchauffé* of four popular folk-tales, adapted to the gross tastes of the class amongst whom these chap-book chiefly circulated. The beginning is based on the tale of 'Tom Thumb'; chapters iv. and v. upon 'The Friar and the Boy'; chapters vi. and vii. upon the equally popular 'Tale of the Basin'; whilst the last chapter, in which Jack Horner encounters Galligantus, is merely an episode in 'Jack and the Giants.' The whole book is a curious instance of the degradation of our metrical folk-tales.

I feel disposed to ask whether the Galligantus of our English folk-tales and the Gargantua of French popular mythology may not, after all, be survivals of the memory of some ancient Celtic or even neolithic hero, who owes his rank of gianthood to the efforts he made to repel the invasion of some newer people. In my note on 'Childe Rowland' (6th S. xii. 133) I hazarded a similar conjecture with reference to the ballad of 'Hynd Etin,' and drew attention to the fact that the reminiscence of a primeval race became, in course of time, merged in the idea of the unearthly and phenomenal. Mr. Halliwell, in his interesting 'Rambles in Western Cornwall,' p. 98, mentions a giant's cave, which, according to his informant, an old woman, in ages long gone by was the abode of a gaint named Holiburn. As Mr. Halliwell remarks, "It is of the rarest occurrence to hear the name of a giant mentioned in the recital of any oral tradition in this district (the Land's End); and, as a general rule, even those who best remember the stories current in their childhood have no recollection of ever

having heard the giants alluded to by distinctive names." Now, a few pages previously, Mr. Halliwell had mentioned an inscribed stone in the neighbourhood of the giant's cave, which at the time of his visit was in good preservation, and which bore the words "Riolabran. Cunoval. Fil." on the right-hand side. According to Lhwyd, the reading in British would be "Rhwalhfran map Kynwal." It is difficult to avoid the hypothesis that "Riolabran" might, by a well-known process of transposition, become "Hurlibran," and thence "Holiburn," in the mouths of the peasantry, and that the Celtic warrior, who fought stoutly against Roman or Saxon, still survives in the person of a mythical giant. By a parity of reasoning the Breton Gargantua or the Cornish Galligantus may yet owe their spiritual descent to a warrior of the name of Gurguntius, or something similar, whose appellation, in the true spirit of folk-etymology, has endowed the hero-giant with that attribute of voracity which is now the distinguishing characteristic of this *bon enfant* of French folk-lore.

I have in this note only attempted to strengthen in some degree the first conclusion of M. Gaidos, and have not been concerned to inquire whether his hero is either a solar myth or a development of the Gaulish Hercules. The hypothesis on which I have ventured in the preceding paragraph is, I think, more simple than either of these suppositions, and obviates the necessity of a recourse to a more recondite method of interpretation. And, it is perhaps unnecessary to add, I have no intention of contending that the Gargantua of Shakespeare, Randolph, and other seventeenth century writers is other than the gigantic being who owes his existence to the fertile and assimilative brain of Rabelais, and who, from the Elizabethan point of view, stood on the same literary level as Palmerin of England or Bellianis of Greece.

W. F. PRIDEAUX.

Calcutta.

#### NOTABILIA QUÆDAM EX PETRONIO ARBITRO.

1. "Ut pretium majoris compendii leviores faceret jacturam," xiv.—Cf. "Throw away a sprat to catch a whale."
2. Of a perspiring chalk-covered slave: "Putares detectum parietem nimbo laborare," xxiii. (You would think that a bare wall was in labour with a rain-storm).
3. Of leaving well alone: "Post asellum diaria non sumo," xxiv. (After delicious fare I take no common food).
4. "Proverbium.....illud.....eum posse taurum tollere, qui vitulum sustulerit," xxv.—Is there an equivalent English proverb?
5. Of a rich man's resources: "Omnia domi nascuntur.....lacte gallinaceum," xxxviii. (Pigeon's milk).—Cf. Plin. *pref.*, § 23: "Ut vel lactis gallinacei sperare possis haustum."



6. "Olla male fervet," xxxviii. (The affair does not answer).

7. "Pisces natere oportet," xxxix. (Fish must swim).

8. Of trimmers, who butter both sides of their bread: "Qui utrosque parietes linunt," xxxix.

9. Of squinters, who look at one thing and see another: "Strabones, qui olera spectant, lardum tollunt," xxxix.

10. Of a successful man: "In manu illius plumbum aurum fiebat," xliii. (i. e., He turns all he touches to gold).

11. "Omnia quadrata currunt," *ibid.*—*Cf.* "To run on all fours."

12. Of a trustworthy friend: "Amicus.....cum quo audacter posses in tenebris micare," xlv. (With whom you might play at odd and even in the dark).

13. Of an unprogressive town: "Tanquam coda vituli," *ibid.*—*Cf.* "Like a cow's tail, always behind."

14. Of Divine vengeance coming unawares: "Dii pedes lanatos habent," *ibid.*—*Cf.* "The mills of God grind slowly," &c.

15. Of blind unreasoning anger: "Qui asinum non potest, stratum cædit," xlv.

16. Of a shrewd person: "Ille milvo volanti poterat ungues rescicare," *ibid.*

17. "Colubra restem non parit," *ibid.*—*Cf.* "You cannot make a silk purse out of a sow's ear."

18. "Manus manum lavat," *ibid.*—*Cf.* "Diamond cut diamond."

19. "Jam Græculis calcem impingit," xlv. (He is already making his mark on Greek).—Smith, *s. v.*, translates "impingit," kicks aside, abandons; but this does not seem to suit the context.

20. "Non es nostræ fasciæ," *ibid.* (You're not a chip of our block).

21. "Quidquid (vinum) ad salivam facit," xlviii. —*Cf.* "Makes your mouth water."

22. Of a fussy person: "Curris, stupes, satagis, tanquam mus in matella," lvi. —*Cf.* "A storm in a tea-cup."

23. "Jam quadrigæ meæ decucurrerunt," lxv. (My happiness is over).

24. Of steady success: "Quicquid tangebam crescebat tanquam favus," lxxvi.

25. "Cum ventis litigare," lxxxiii. (To give oneself useless trouble).

26. "Vulnera ferro preparata," cvi. —"Brands made ready for burning" (1).

27. An early case of "boycotting": "In hac urbe (Croton) nemo liberos tollit: quia quisque suos heredes habet, nec ad scenas nec ad spectacula admittitur; sed omnibus prohibetur commodis, inter ignominiosos latitat," cxvi.

28. The well-known Horatian criticism, "Curiosa felicitas," is to be found in cxviii.; "Horatii curiosa felicitas."

29. Two notices of popular superstitions: 1.

Enter a house right foot first—"Excelsiorum e pueris qui super hoc officium erat positus, 'Detrahe Pede,' xxx. 2. Neither nails nor hair must be cut at sea—"Non liceat cuiquam mortalem in nave neque ungues neque capillos deponere, nisi cum pelago ventus irascitur," civ.—*Cf. cit., ad fin., and cv., ad init.* H. DELEVINGRE.

Ealing.

MAY DAY SONG.—In May, 1865, I gave in these pages a May Day song, as sung by children in Huntingdonshire (3rd S. vii. 373). Subsequently I was able to give a more extended version of the song (3rd S. ix. 388). Since then I have frequently heard the May Day children sing this song, with more or less of omission and variation. This last May Day I again heard it sung at Lenton, near Folkingham, South Lincolnshire, and I again took down the words. But they were very nearly the same as those given at my second reference. There was, however, this verse:—

Good morning, lords and ladies,  
It is the first of May;  
We hope you'll view our garland,  
It is so smart and gay.

The nightingale and cuckoo verse went thus:—

The cuckoo sings in April,  
The cuckoo sings in May,  
The cuckoo sings in June,  
In July she flies away.

This was succeeded by two verses which are quite new to me, and it is for the purpose of quoting them that I make this note:—

The cuckoo sucks the birds' eggs  
To make her sing so clear;  
And then she sings "Cuckoo"  
Three months in a year.

In the third line the children imitated the cuckoo's double note:—

I love my little brother  
And sister every day;  
But I seem to love them better  
In the merry month of May.

The children told me that they were taught this song, four years since, by the daughter of the late master of the Board School.

CUTHBERT BEDE.

SOUTHEY'S 'BATTLE OF BLENHEIM.'—While writing this popular little poem Southey seems to have "forgotten his history" in making Caspar, an old Bavarian peasant, call Prince Eugene of Savoy "our good prince." He and the Duke of Marlborough, as commanders of the allied forces, defeated the combined army of the French and Bavarians, and old Caspar could look upon him only as an enemy and alien. Southey calls the little boy *Peterkin*, a name quite unknown in South Germany. *Blenheim* has been so universally accepted as giving a name to the battle, so many places in England have been called it, that it would be absurd to expect that the



name of the village—"Blindheim"—should ever replace it; but certain it is that no such place as *Blenheim* exists in Germany. J. DIXON.

**HURRICANE.**—Mr. E. Clodd, with reference to "Storm and Lightning, &c.," says, in his 'Myths and Dreams' (pp. 42-3):—

"In the legends of the Quiches, the mysterious creative power is Hurakan (whence *hurricane*), among the Choctaws the original word for Deity is Hushitoli, the storm-wind, and in Peru to kiss the air was the commonest and simplest sign of adoration of the collective divinities."

This remark upon the origin of the word *hurricane* may be added to what Prof. Skeat has given, s. v., in his 'Etymological Dictionary.'

F. C. BIRKBECK TERRY.

**PORTRAITS HAVING ONE HAND ON A SKULL.**—It has been asserted that portraits in which this is the case were finished after the death of the person represented; but on Andrea del Sarto's portrait of Samazzo (bought by Mr. Holloway at the Davenport Bromley sale in 1863) is inscribed, "Tengo la morte in mano perchè il morire con carità e l'amore e il mio." Now Andrea del Sarto died January 22, 1530, and Samazzo on April 27 in the same year. It is very clear, therefore, that the meaning of the inscription must be "Compassion and love being dead, I die with them," and that it cannot refer to the death of Samazzo as having already occurred.

RALPH N. JAMES.

**LA COLONNA DI CORRADINO.**—A gentleman, whose name and address I cannot now lay hands upon, wrote to me about a year ago for information about this column. I was unable then to give him the particulars he asked for. The column itself is in the church of Santa Croce al Mercato, and if he will write to me I can now give him the desired information. E. NEVILLE ROLFE.

267, Riviera di Chiaja, Naples.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**BIOLOGY.**—I find a memorandum to the effect that a paper on the history of this term, apparently invented by Gottfried Reinhold (Treviranus) 1802, has been written by the Rev. Dr. Frederick Field. Can any reader of 'N. & Q.' inform me where this paper can be found; or who the author is; or is any one in possession of the exact facts as to the origin of *biology*? Prof. Huxley has, in his 'Lecture on the Study of Biology,' 1876, attributed it to Lamarck in 1801; but Littré says it was invented by the German naturalist "Treviranus" in 1802,

and adopted by Lamarck; Prof. Ray Lankester, in the *Academy*, December 15, 1875, also attributed it to the German. It was used in England in 1813, in an 'Essay on Biography,' by J. F. Stanfield, who used it, however, in a somewhat peculiar sense of his own, being perhaps quite unconscious of its use in Germany and France. I find in 1819, in Lawrence's 'Lectures on Man,' "a foreign writer has proposed the more accurate term of *Biology*, or Science of Life"; but I do not know who were the "good writers" among whom it had, according to Whewell in 1847, become "of late not uncommon."

J. A. H. MURRAY.

Oxford.

**COFFEE BIGGIN.**—What is a *coffee biggin*? In Moore's 'Mem. and Corr.' (1853), i. 97, we read, "I had yesterday (c. 1840) a long visit from Mr. Biggin.....By the by, it is from him the *coffee biggins* take their name." Is anything known as to the correctness of this statement, or as to the Mr. Biggin in question? J. A. H. MURRAY.

Oxford.

**HETHERINGTON OF BOON-WOOD.**—I shall feel obliged to any of your readers who can give me any account of the early history of the family of Hetherington of Boon-Wood, parish of Cumrew, near Carlisle, Cumberland; or of any memorials, &c., still existing of that family in Cumberland or elsewhere in the United Kingdom. They were an important family in Cumberland from the time of Henry VI., and used as their coat of arms: Per pale argent and sable, three lions rampant, counter-changed. Further, if any one bearing the name of Hetherington was implicated in that rising in the North of England in 1745 in favour of the young Pretender, Prince Charles Edward Stuart; and, if so, what was the Christian name and status of this Hetherington; and after the suppression of the rising or rebellion in 1745 what became of him. Into what family did he marry; and if he had any children what were their Christian names?

A. H. H.

323, Vauxhall Bridge Road, Pimlico, S.W.

**PRECHRISTIAN CRUCIFIXES.**—A "Fellow of the R.A.S.," long chief instructor of the *English Mechanic*, to brand some anachronism as ridiculous, says:—

"It would be about as justifiable as it would be to say that the chiselled representations of the crucifixion of Christ on the rock temples of India, and of Quetzalcote in Mexican sculptures, were derived from our four Gospels! prior to which they existed for many hundreds, if not thousands of years."

How is the early date of these *Mexican or Indian* carvings made out? E. L. G.

**"OLD STYLE" AND THE OLD PROVERB.**—It is a common thing to hear old sayings about weather, seasons, and crops, quoted by persons



who entirely forget the change of style, and the consequent falsification of the old proverbs by a period of eleven days. What is really the opening day of spring; and which day of July ought to be watched in the interest of St. Swithin? Will one of your more learned readers construct a table of notable days, according to the "wisdom of our ancestors," making the necessary corrections for the existing kalendar? R. DENNY URLIN, Kensington.

'TOM AND WILL.'—Is anything known of the following pamphlet?—

Tom and Will; or, the Disputants, a Pindaric Epistle to the Inhabitants of Manchester. By P. Pindar, Esq. *Nothing extenuate, nor set down aught in malice.*—Shakespeare. London: Printed for the Booksellers. (Price Six-pence.)

The size is quarto (pp. 8), and the date is apparently between 1790 and 1800. S. R.

[Peter Pindar was the pseudonym assumed about the period you mention not only by John Wolcott, M.D., but by C. F. Lawler.

'MEMOIRS OF EMINENT PERSONS CONNECTED BY BIRTH OR RESIDENCE WITH BRISTOL.'—Was this book ever published by the Rev. John Evans? It is stated in the *Monthly Review* for July, 1813 (p. 312), that in No. 32 of the *Ponderer* "Mr. Evans announces as his next literary task, 'Memoirs of Eminent Persons connected by Birth or Residence with Bristol.'" G. F. R. B.

BENJAMIN JOULES, OR JOWLES, OF PLYMOUTH.—May I ask if any of your readers can afford me assistance in relation to Benjamin Joules (or Jowles), who by 8 Anne, cap. 8, was given special privileges in the harbour of Cattewater, Plymouth, for a term of years from 1710, in return for operations conducted by him for the improvement of this harbour? I have sought information through the local *Western Antiquary*, but hitherto without response; and if any of your correspondents could tell me where and when he was born, with any particulars respecting his ancestry, &c., I should be extremely obliged. W. S. B. H.

SOURCE OF MOTTO WANTED.—In the possession of the Borough of Selkirk there is a banner, presented to the borough in the last century, which is emblazoned with the arms of the town, accompanied by the following motto: "Et spretâ incolumem vitâ defendere famam." A gentleman now engaged in writing the history of the county and borough of Selkirk desires to know from what source this motto is derived.

NAPIER AND ETTRICK.

Thirlestane, Selkirk.

AUSTRALIA AND THE ANCIENTS.—Has the subject of the discovery of Australia ever been investigated? I know, of course, that it is commonly said to have been discovered early in the seventeenth

century. But is there not reason to think that the Arab navigators knew of it ages before; and also that the ancient Greeks were aware of the existence of an Austral or Southern Asia far to the south of India, which they regarded as another continent and as one of the quarters of the globe? It should be remembered that the island of Timor is hardly above two hundred miles from the northern territory of Australia, and that from Timor to the Straits of Malacca a ship might coast hardly out of sight of land along the coast of Sumatra, Java, &c. Seeing how much the Arabs were interested in the islands of the Indian Ocean, they must have known of Australia, though they might never have thought fit to settle there. Has this subject yet been investigated; and, if so, in what works?

W. S. LACH-SZYRMA.

'A FAITHFUL REGISTER OF THE LATE REBELLION.'—I have in my possession a work concerning the rebellion of 1715, of which the title is as follows:—

A Faithful Register of the Late Rebellion; or, an impartial account of the Impeachments, Trials, Attainders, Executions, Speeches, Papers, &c., of all who have suffered for the cause of the Pretender in Great Britain; in which is contained several curious pieces never yet printed. London: Printed for T. Warner, at the Black Boy in Paternoster-Row, 1718, where may be had the Reverend Mr. Patten's 'History of the Rebellion.' Small 8vo.

It is literally what the title-page says. To one conversant with Lancashire history it is extremely interesting, as it gives a long account of the executions at Lancaster, Liverpool, Manchester, and Preston, and the evidence given regarding the battles at Preston. The late Mr. James Crossley, presumably an authority on Defoe's works and works relating to him, was of opinion, I believe, that it was by the author of 'Robinson Crusoe,' the style being similar to his. If it was by him, he must have been engaged on it when he was also engaged on 'Robinson Crusoe.' I should be extremely glad if some reader of 'N. & Q.' could supply me with information regarding the work and its author.

E. PARTINGTON.

Rusholme, Manchester.

REPRESENTATION OF VIRGIN AND CHILD.—What is the meaning of a representation of the Virgin and Child enthroned, the Virgin holding, by way of sceptre, the tibia of a stag or sheep, the cloven hoof pointing upwards? This forms the decoration of an ivory pax of thirteenth or fourteenth century work. The background is architectural, ornamented with English roses and lions' heads, and the Virgin is surrounded with saints, two male and one female; the latter holds a plain cylinder-shaped box, and one of the former a chalice-like vessel, seemingly filled with small square objects. Angels with little caps hover above.



The child is draped, which settles the date of the carving as very early. A. M. CHAMBERS.

N. DIDDAMS.—Who was this engraver, and what is his history? Can any of your readers help me as to above? I possess two engravings by N. Diddams, dated 1777 and 1779, the former a 'Minerva,' the latter, in red, called "A Macaroni at a Sale of Pictures," N. Diddams, 1779." What was a "Macaroni"? Are N. Diddams's things considered good and scarce? S. V. H.

["Macaroni" appears to have been a slang term applied to anything which was held superfine, and was first used to characterize an exquisite or a beau. Perhaps *swell* or *masher* is the nearest approach to a modern equivalent. There was a *Macaroni Magazine*. See 5th S. xii. 247.]

H. TRAVERS.—When in London recently I picked up from an old bookstall a copy of "Miscellaneous Poems and Translations," by H. Travers. Printed for Benj. Motte, at the Middle-Temple Gate in Fleet-street. MDCCLXXXI." Who this H. Travers was I have not been able to find out; but perhaps some of your readers can help me. His book is an octavo of 202 pp., excluding the poetical dedication—"To the Most Noble and Illustrious Prince Wriothley, Duke of Bedford"—and list of subscribers. This list includes between 300 and 400 names, chiefly university men.

W. ROBERTS.

PASSAGE IN BURKE.—Could any of your readers tell me where the following passage of Edmund Burke occurs, quoted by the *Times* on March 3 last?—"Competence and power would soon be confounded, and no law be left but the will of a prevailing force." J. J. TIEBECH.

ISLAND MADE MOSLEM.—Of what island in the Pacific was this story told, by a weekly paper called *London Review*, either in 1861 or possibly a year to two earlier? Being visited in one season by two mission vessels, Christian and Mohammedan, the natives were so puzzled that their king ordered prayers and sacrifices, to implore the Great Being that a ship of the true doctrine might be the next to call. The story added that soon a Moslem ship arrived, and the islanders were circumcised accordingly. E. L. G.

'THE PATRICIAN.'—I have before me No. 23 of the *Patrician*, dated Saturday, March 14, 1846, a sixpenny weekly newspaper, about the size of the *Spectator*. How long did its publication continue; and who was the editor? ALPHA.

TICKET.—Up to what date was *ticket* in common use for a visiting card? Jane Austen uses it in this sense in 'Northanger Abbey,' ch. xv. In India servants always call a visiting card a *ticket*, so that the word must have been usual about the beginning of the century. But when did it fall

into desuetude in England? Again, What is the origin of the slang phrase, "That's the ticket"? Is it from the double meaning of *etiquette* in French? PARAGARI.

OLD SONG WANTED.—In 1856 I heard an old man from Little Wenlock, under the Wrekin, sing a song, of which the refrain was—

Oh, poor England, prodigal England! what will this world come to!

The verses lament the looseness of men's manners:

They will fondle and kiss  
With each draggled-tailed miss,

and the extravagance of female costume:—

They are so frilled and furbelowed,  
One story above another,

and appear to refer to the latter part of the seventeenth century. ALBERT HARTSHORNE.

SUBJECT OF PICTURE SOUGHT.—A garden laid out in Dutch style, having fruit trees therein and a hedge with openings to the parterre. Under one tree sits an aged man asleep; over his head a white pigeon hovers. Through an opening in the hedge a lady of dignified and composed mien advances towards the parterre; the lower part (from the knees downwards) is merely indicated. She is pursued by a man of thirty, whose arm and hand are outstretched as if to detain her. Adown the chief parterre rushes a tall youth, who reaches forward both hands to intercept her. All the *dramatis personæ* are clad in dove-coloured coats and crimson small-clothes. They wear Mechlin falls and Ramillies powdered wigs, evidently the livery of some family with a history. Picture about 6 ft. by 4 ft. T. C. BUTTON.

7, Osborne Avenue, Newcastle-on-Tyne.

STANNYCLIFFE HALL, NEAR MIDDLETON, LANC.—I should be obliged if any of the readers of 'N. & Q.' would give me some information about the above hall. I find from Chetham Soc. Publ. that Mrs. Ann Ashteton died there in 1633, and from Raines MSS. that John Hopwood also died there in 1689. In Chet. Soc., vol. xix., the following description is given: "Stannycliffe is a timber and plaster house, having a private chapel, and appears to have been built in the early part of the sixteenth century, and is now the property of Mr. Hopwood and occupied by tenants." By whom was it built; has it always been the property of the Hopwoods; and is there any description of same in any local book? Any information *re* the above old hall will be thankfully received.

W. ASHTON TONGE.

WENTWORTH OF NETTLESTED.—In Davy's 'Pedigrees of Suffolk Families,' MS. 19,154, fol. 359, Thomas, Lord Wentworth, who died in 1664, before his father, Thomas, Earl of Cleveland, is stated to have been "killed." I have only



seen his death thus noted in the one pedigree referred to (the authority of which is not given), and would ask if there be anything known as to the manner of death of this lord. He was the father of Henrietta Maria, Baroness Wentworth, well known in association with the unfortunate James, Duke of Monmouth, who, owing to her father's untimely death, succeeded her grandfather, the earl, in the barony of Wentworth of Nettlesed.

W. L. R.

HERALDIC.—I shall be much obliged if any of your readers can inform me who was the probable owner of a book having the following arms stamped on the outside of each board: Quarterly, gules and vair, a bend indented (or engrailed, I cannot make out which) or. Crest, a greyhound passant collared. The tincture I cannot decipher. The greyhound appears to have something in its mouth—what I cannot say. The motto is "Impiger et fidus." The arms are very similar to those of Constable of Yorkshire, as borne in one of the quarters of Lord Herries's shield, but the bend there is plain, and the crest of the Yorkshire Constables is, I believe, a ship. The book bearing the arms I have described is bound in yellow calf, quite plain except for the arms. The date of the binding I should suppose to be some forty to fifty years ago. Replies may be sent to me direct, so as to save your space.

A. D. M.

Eastbank, Fonthill Road, Aberdeen.

SALE OF CROWN PROPERTY IN SUSSEX.—About the years 1649–51 there were sales of small landed properties, manorial rights, and other items of real estate, then lately belonging to King Charles I. The particulars of these confiscations and sales have been printed in the *Sussex Archaeological Collections*, and reprinted in a volume which, however, gives no later information. Can any of your readers say whether these properties were resumed by the Crown at the Restoration; or were they allowed to remain in the hands of the men who had purchased them from the Commonwealth? In particular I wish to know what became of some Crown property at Bosham, near Chichester, purchased by John Urlin (or Uryln), and whether the records of that parish throw any light on the later history of either the purchase or the purchaser.

R. DENNY URLIN.

Kensington.

### Replies.

#### DUTCH BRITONS.

(7th S. I. 341, 363.)

FENTON's letter is somewhat misleading. According to De Belloguet there is a chain of hills in East Friesland called Brettenberg, and another chain in Hainault called Bretten. In summarizing, not quoting, De Belloguet's words, with special refer-

ence to the root *bret*, I wrote as if the two forms were identical. Hereupon FENTON not only accuses me of misquotation and De Belloguet of inaccuracy, but devotes a brace of didactic paragraphs to the condemnation at large of a blunder I carefully avoided. After I had pointed out the absurdity of inferring any consanguinity between Bruttian and Briton because a part of Italy was once called Brettia or Bretania, I see no reason why FENTON should assume that I had committed the absurdity.

In spite, however, of his liberality of censure, in no single instance does FENTON succeed in proving De Belloguet to be inaccurate. Britsum may appear as Breitenheim in a ninth century chronicle, and Bretten, near Carlsruhe, may once have been called Bredaheim, but this does not establish the derivation of Britsum from the G. *breit* = broad, or throw any light on the name Bretten as applied to a range of hills in Hainault.

FENTON's *cheval de bataille*, however, in this discussion is "the Frisian word *brutte*, *brette*, or *bret* (plural *breten*)," which he defines as meaning "sods of turf or peat." Fortunately the history of this word can be traced with tolerable clearness, and its own etymology, as will be seen, lends no support to FENTON's theory. In Martin Schoocke's curious Latin tractate 'De Turfis' (Groningen, 1658) a chapter is devoted to the various names given to turfs—or, as a Midlander like myself may be pardoned for still writing the word, *turves*. Among them occurs, "Antiqua vox Belgica *brette* sive *brutte*, aut ut alii pronunciant, *brutte*, quamquam voce hac proprie significant fragmentum bituminosi cespitis, uti ostendit antiquum Belgarum proverbium: *Bretten voor turfven verkoopen*, idem significans quod fumos vendere" (p. 61). Schoocke quotes the same proverb again, p. 169: "Impostor qui aut fumos vendit aut aliis palpum obtrudit eleganter dicitur *Brutten voor turfven verkoopen*. Ut enim minora turfilarum fragmina (sicut supra dictum) vocantur *brutten* ita illa eodem loco cum justis turfilarum portionibus venum ordinarie exponi solitis haberi non possunt, pars siquidem inutilis et excrementitia non potest eodem loco cum toto haberi." On p. 191, again, he repeats that *bretten* or *brutten* = the smaller fragments of peat.

Ten Kate also ('Nederduitsche Spraak-konst,' Amst., 1723, vol. ii. p. 609) gives the word as derived from the same root as the A.-S. *brytan*, to break, E. *brITTLE*, *bruiſe*, &c., F. *briſer*, &c.: "*Brutte*, in 't Geldersche *brutte*, *brete*, f. frustum sive pars cespitis." It seems, then, that FENTON's *brutte* had nothing originally to do with turf or peat, but simply meant "a bit broken off," which, in a secondary sense, came to be specifically applied to a broken bit of peat. Setting aside the difficulty of extracting the adjective *Bretansche* from *brette* or *brete* or their plurals, there is no reason to believe that the word had acquired its secondary



meaning at the time when the local names involving the root *bret* were coined, and further evidence is desirable before it can be regarded as certain that Dutchmen or Frisians at any time preferred fragments of peaty refuse to good square "turves" for purposes of fortification.

A far stronger case than any alleged by FENTON can be made out against regarding the fortress of Brittenburgum as evidence of the occupation of that locality by a British people, from the fact that the supplies of provender from Roman Britain were forwarded to what was probably a fortified storehouse at the mouth of the Rhine before being distributed—a fact of which I magnanimously make a present to FENTON in return for his admission relative to the Latin *fretum*.

Whether Zeuss does or does not still remain "the best authority on Celtic names" is beside the question. On the particular point at issue Zeuss adopted the suggestion of Camden; but modern Celtic scholars are not prepared to accept the authority either of the great philologist or the great antiquary. Prof Rhys rejects the derivation of Briton from *brith*=painted; so also does Dr. Isaac Taylor, who writes: "No satisfactory explanation of the name [Britain] can be discovered in any of the Celtic dialects." If FENTON elects to abide by Zeuss, what has he to say to Dr. Isaac Taylor's suggestion that the word is derived not from the Celtic at all, but "from that family of languages of which the Lapp and the Basque are the sole living representatives in Europe" ('Words and Places,' p. 38)?

As regards the main question FENTON, apparently, has nothing to say. What of all M. de Vit's instances of continental Britons in the Roman army? What of Dionysius Periegeta? What of Pliny? Does FENTON accept Mr. Long's suggestion that perhaps Pliny made a blunder in placing his Britanni in Belgic Gaul? If not, it is useless to quarrel with De Belloguet, whom FENTON, at all events, is hardly entitled to call "an inaccurate writer."

BROTHER FABIAN.

AMERICA BEFORE COLUMBUS (7th S. i. 267).—The original records of these discoveries of the Northmen were published about 1840 by the Royal Society of Northern Antiquaries at Copenhagen. The volume, 'Antiquitates Americane,' is in ancient Icelandic, Danish, and Latin, edited by Prof. O. C. Rafn. It contains an account of the discovery of Greenland in 982 by Eirik the Red, of the more southern regions of North America by Biarni Heriolfson in 985, and of Vinland (Massachusetts) by Leif Eirikson in 1000, as well as accounts of the subsequent expeditions and colonies of the Northmen in these regions.

Authorities to be consulted are Torfæus's 'Groenlandia Antiqua,' Hafniæ, 1706, and 'Historia Vinlandiæ Antiqua seu partis America Septen-

trionalis,' Hafniæ, 1705. Wormius published at Oxford, in 1716, a Latin translation of an ancient Icelandic authentic work in which Vinland is noticed.

Wheaton alludes, in his 'History of the Northmen,' to the discovery of Vinland, &c. Malte Brun and Pinkerton derived their information from Torfi.

Adam of Bremen, who lived and wrote in the eleventh century, gives evidence on the subject in his book 'On the Propagation of the Christian Religion in the North of Europe,' printed 1629.

In the works of Ordericus Vitalis (eleventh century) occur allusions to Vinland and its situation. Joshua Toulmin Smith, Fellow of the Royal Society of Northern Antiquaries, published in 1842 the following work: 'The Discovery of America by the Northmen in the Fifteenth Century, comprising Translations of all the most important Original Narratives of this Event,' &c.

CONSTANCE RUSSELL.

Swallowfield, Reading.

A very extensive 'Bibliography of the Pre-Columbian Discoveries of America,' by Paul Barron Watson, will be found in the *Library Journal*, vol. vi., New York, 1881, pp. 227-44, claiming to be "a complete bibliography of those claims to the discovery of America before Columbus which are based on documentary evidence."

JNO. CLARE HUDSON.

Thornton, Horncastle.

Your correspondent will find all the information he requires touching early voyages to America in a work lately published at New York, 1885, entitled 'An Inglorious Columbus,' by Edward P. Vining. The table of references alone fills twenty-eight octavo pages. The work is in the London Library.

J. CARRICK MOORE.

THE GAME OF THIRTY (7th S. i. 349).—No "game of thirty" is known to me, but I think that the words quoted very probably refer to glee, as may be shown by the following extract from Cotton's 'Compleat Gamester,' 1674:—

"Sometimes out of policy or a vapour they will vie when they have not above thirty in their hands, and the rest may have forty or fifty, and being afraid to see it, the first many times wins out of a meer bravado, and this is good play though he acquaint you with it hereafter."

It was a form of brag.

JULIAN MARSHALL.

MISSING LONDON MONUMENTS: THE BUTCHER CUMBERLAND (7th S. i. 188, 274, 374).—MR. DIXON is wrong in his deduction as to how "the savage clansmen" would have behaved had they won the day at Culloden, when we consider their humanity after their victories at Prestonpans and Falkirk. And as for his hero Cumberland, military history proves that the latter could neither



fight nor retreat like a general after his defeats at Fontenoy and Val. At the pillage of Inverness he and his staff acted (Forbes's 'Jac. Memoirs') little better than common housebreakers, while "his massacre of the wounded," says Sir Walter Scott, "reminds men of the Latin proverb, that the most cruel enemy is a coward who obtains success."

JAMES GRANT.

BEDSTAFF (6th S. xii. 496; 7th S. i. 30, 96, 279).—Will MR. HENRY H. GIBBS kindly inform us whether what we term a bed-stave or bed-lath, which he says was known to himself and his schoolfellows as a bedstick, was ever technically known to them as a "bedstaff"?—for in this lies the appositeness of his remembrances to the question in hand.

BR. NICHOLSON.

HERALDIC (7th S. i. 188, 274, 317).—*Renew*.—I have a very old representation of the arms of the Torriano family painted on glass with quicksilver at the back of the paint. I believe that it came from Italy, and that the art is now extinct. I find in one of the quarterings the arms described by your correspondent; and from an old manuscript history of the Torrianos I learn that one of them married "Elisabeth, daughter and co-heiress of Mr. Peter Renew, of Putney."

CLARANCE F. LEIGHTON.

'THE IDLER AND BREAKFAST-TABLE COMPANION' (7th S. i. 310).—The first number was published on May 13, 1837. The last number probably which appeared was that published on May 26, 1838, and numbered 78 and 79. It contains an announcement of the completion of the second volume, and states that:—

"As the principal Theatres are on the eve of closing, and the Drama itself is, at the present moment, in a most deplorable condition, we take this opportunity of halting and suspending our labours till the reopening of the winter houses; when, if report be true, there will be a change in the several proprietorships."

G. F. R. B.

MUSICAL MEMS (7th S. i. 386).—In your last issue SIR WILLIAM FRASER states that the melody of the song "We don't want to fight; but, by jingo, if we do" is from Mozart's Twelfth Mass. I beg to state, as author and composer of the above song, that this statement is unwarrantable and devoid of truth; and in justice to my reputation as a composer I must request that you will insert this my denial.

G. W. HUNT.

York Hotel, York Road, S.E.

The Russian hymn is not the usual and well-known "I'd be a butterfly." I do not know if there are two.

D.

SONG WANTED (7th S. i. 387).—This song was written by the Rev. J. Marriott, who held the Devonshire living of Broadclyst. It is reprinted

in Mr. R. N. Worth's 'West Country Garland,' pp. 97-8. W. P. COURTNEY.  
15, Queen Anne's Gate.

GINGLE will find the song in *TRANA DEVON ASSOC.*, vi. 195; and in Worth's 'West Country Garland,' p. 97. The first two lines are,

In a Devonshire lane, as I trotted along  
T'other day, much in want of a subject for song.

WM. PENGELLY.

Torquay.

[We have received innumerable replies to this query, including, from several contributors, copies of the song, one of which we have forwarded to GINGLE.]

AUTHOR OF EPITAPH WANTED (7th S. i. 309).—Thirty years ago I heard the late J. Cornelius O'Callaghan quote in a different and more effective form the epitaph on the death of an infant thus:

It took the cup of life to sip,  
Too bitter 'twas to drain;  
Then passed it gently from its lip,  
And went to sleep again.

I asked Mr. O'Callaghan the name of the author, and he replied that it was not known.

W. J. FITZPATRICK.

I cannot give M. B. the author of the epitaph quoted by him, but enclose another version of the same:—

It took the cup of life to sip,  
Too bitter 'twas to drain;  
It put it gently from its lip,  
And fell asleep again.

B. E.

A slightly different version, but with no name appended, is given in Booth's 'Epigrams,' p. 299:

Just to her lips the cup of life she press'd,  
Found the taste bitter, and refused the rest;  
She felt averse to life's returning day,  
And softly sigh'd her little soul away.

EDWARD H. MARSHALL, M.A.

Hastings.

I have always understood traditionally that this epitaph was written for an infant child of James I. There is one of similar purport inside the porch of Thakeham Church, Sussex:—

I came into the world indeed,  
And saw 'twas all in vain;  
So then I left this world in speed,  
And runned to my God again.

R. H. BUSK.

UNPUBLISHED POEM BY POPE (7th S. i. 347).

—I think that the answer to riddle beginning, "Behold this Lilliputian throng," must be the hammers to the notes of a piano or harpsichord, the "bloody ensign" being the bit of red baize or felt which is glued on the head of the hammer.

E. H.

The solution of this riddle is found in the row of "dampers" belonging to a square piano. There is, I find, in a Broadwood a piece of red cloth



attached to each head, and this may be poetically described as a "bloody ensign." The rest of the description tallies as well as one usually expects in effusions of the kind. At the same time the "square" piano could only have been very recently invented at the time of Pope's death (1744), and it is possible, if the MS. is authentic, that Pope alludes to an earlier form.

S. R., F.R.S.

The answer to this riddle must surely be the "jacks" of a harpsichord. JULIAN MARSHALL.

[Other answers to the same effect have been received.]

DR. JOHN MONRO (7th S. i. 369).—John Monro, M.D., "the patron of artists," about whose abode inquiry is made, was living in 1752 in Broad Street, City; in 1753 in Lincoln's Inn Fields; in 1760 in Red Lion Square; and in 1780 in Bedford Square. Early in 1791 he retired to Hadley, near Barnet, where he died December 27, 1791, in the seventy-seventh year of his age. WILLIAM MUNK, M.D. F.S.A.

STREANAESHALCH (7th S. i. 150, 214, 255, 375).

—My reason for thinking that *Streanaes* is not the genitive of a proper name is that I know no proper name which could possibly give such a form in the genitive. The genitive of *Stréona*, supposing such a name to have existed, would be *Stréonan*. It is possible that the *halch* may = W.S. *halh*, but the equation has not been satisfactorily established, and *halch* or *halgh* = *haugh* seems to me in this case more probable. S. E.

THE DEATH AND BURIAL OF COLLEY CIBBER (7th S. i. 307).—It is quite certain that Colley Cibber was not buried in Westminster Abbey. Mrs. Susanna Maria Cibber was buried in the north cloister, and is the only one of that name in the Abbey, as shown by Chester's 'Abbey Registers.' She was the daughter of Arne, the upholsterer, and sister of Dr. Arne, the composer. She married Theophilus Cibber, the actor and dramatist. This Theophilus was son of Colley Cibber. Neither Kippis nor Baker in his 'Biographia Dramatica' gives the place of his death or burial; but as to the latter Cunningham is sure to be right. As to the death of Cibber, Cunningham quotes no authority, but only remarks that "he is said to have died in a house next the Castle Tavern," Islington. This, therefore, is far less certain than his burial-place.

C. A. WARD.

Haverstock Hill.

The one authority on questions of interment in Westminster Abbey is Col. Chester's edition of the registers, in which Cibber's name occurs not; so that question is settled. As to the place of his death on December 11, 1757, his age then was eighty-six, and since he lived in Berkeley Square

in 1755, it seems hardly likely that he would have changed his abode at so great an age.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

Colley Cibber's name does not appear in the 'Burial Register of Westminster Abbey' printed in the late Col. Chester's 'Westminster Abbey Registers.' The only person of the name of Cibber buried at the Abbey was Colley's daughter-in-law, Mrs. Cibber, the famous tragic actress, who was interred in the north cloister.

W. H. HUSK.

Col. Chester's 'Westminster Abbey Registers,' 1876, is, I suppose, an unimpeachable authority. He notes the burial of Susanna Maria Cibber, Arne's daughter, in Westminster Abbey, but no other of the name; his long note, p. 407, contains much as to the Cibbers, but nothing concerning Colley.

WILLIAM RENDLE.

A CORNISH CAROL (6th S. xii. 484; 7th S. i. 96, 118, 315).—MR. WEDGWOOD's explanation of the line in Miss BUSK's version of this carol—

Eight are the gabel rangers—

is incomplete, inasmuch as it fails to account for the connexion of the *gabriel-raches* with the number eight, and, indeed, with the subject-matter of the carol at all. In MR. BOASE's version the line runs—

Eight are the eight archangels—

and there can be little doubt that the original idea was

Eight are Gabriel and the angels.

There is another version in 1<sup>st</sup> S. ix. 325, which after a lapse of thirty-two years I may perhaps be allowed to quote. It is very corrupt, but throws some light on the line in question—

Twelve is twelve as goes to hell,  
Eleven is eleven as goes to heaven,  
Ten is the Ten Commandments,  
Nine is nine so bright to shine,  
Eight is the gable angels,  
Seven is the seven stars of the sky,  
And six is the six bold waiters,  
Five is the flamboys under the bough,  
And four is the Gospel preachers,  
Three of them is thrivers (shrivers!),  
Two of them is lilywhite babes, and clothed all in green oh!  
And One is One, and all alone, and ever more shall be so.

These verses were stated to have been sung by the waits at Christmas in the neighbourhood of Falmouth. I think, with deference to Miss BUSK, it is certainly a Christmas song.

The yelping cry of the *gabriel-raches* or *gabriel-hounds* was many years ago explained in the columns of 'N. & Q.' by the distinguished naturalist MR. W. YARRELL (1<sup>st</sup> S. v. 596). The noise is caused by the bean goose, or *Anser segetum*. According to MR. YARRELL, these birds



usually breed in Scandinavia, and are among the first to resort to this country to pass the winter season. They have been known to appear in Gloucestershire, in the vicinity of the Severn, by the last week in August, and MR. YARRELL had seen very large flocks of them in September in Norfolk, where they feed on the stubbles. They are frequently very noisy when on the wing during the night, and the sound has been compared to that of a pack of hounds in full cry.

W. F. PRIDEAUX.

Calcutta.

RHYMES ON TIMBUCTOO (7th S. i. 120, 171, 235, 337, 372).—The reference to the connexion of the rhyme with Tennyson's prize poem is very interesting. The Laureate's 'Timbuctoo' was in blank verse, and contained some words of his own brain-coinage—"cedarn glooms," "sheeny coast," "argent streets," &c. This last adjective he used in two of his later poems; but I think that he never repeated the two others. The poem will be found at p. 217 of 'Cambridge Prize Poems' (Cambridge, W. P. Grant, 1840). I have a cutting from a bookseller's catalogue (Sotheran's, I fancy), in which an original copy of the poem, bound up with some others, is priced at two guineas, with the remark, "with the exception of one other, this is the rarest of Tennyson's early pieces; and it has the especial interest of being the first production to which he affixed his name." Thackeray's only year at college was spent at Trinity, in 1829, with Tennyson; and Thackeray's first published burlesque was on Tennyson's prize-poem. The burlesque was in rhymed verse, and appeared in the *Snob, a Literary and Scientific Journal not conducted by Members of the University*. This magazine was brought to a close (I believe) at its eleventh number, and was succeeded by the *Gownsmen*, which was dedicated "To all Proctors, past, present and future, Whose taste it is our privilege to follow, Whose virtue it is our duty to imitate, Whose presence it is our interest to avoid." Thackeray may have assisted in the early portion of this magazine. Tennyson's 'Timbuctoo' is of the length of 252 lines.

CUTHBERT BEDE.

[The Laureate, in the use of two of the epithets quoted by our correspondent, seems to have been inspired by Milton, who has "cedarn alleys" ('Comus,' l. 1000) and "sheeny heaven" ('Ode on the Death of a Fair Infant').]

HOBART (7th S. i. 349).—Edmund Hobart, Esq., lord of the manor of Holt, was son and heir of James Hobart, of Holt, by Hannah, daughter of John Claxton, of Livermere, Suffolk, Esq. He married Bridget, daughter of Woodhall Street, Esq., and by her had an only daughter Hannah, who was married to Dr. William Briggs, physician to William III. If MR. WARD wishes for some further scraps of information regarding him and

his forefathers he should consult the extremely valuable genealogical account of the Hobart family printed in the ninth volume of 'Original Papers of the Norfolk and Norwich Archaeological Society.' Edmund Hobart's will is at Norwich. An abstract of it is given in the notes to the pedigree referred to above. The monumental inscription upon Mr. Hobart is given in Mr. Dew's 'Monumental Inscriptions in the Hundred of Holt,' printed by Mr. Walter Rye last year.

I take this opportunity of saying that I have been credited of late with a great deal too large a share in compiling the wonderfully exhaustive pedigrees now being issued by our Society under the title of 'A Visitation of Norfolk.' Since I left Norwich in 1880 I have no longer enjoyed access to the wills and other records which for nearly twenty years were almost literally at my elbow, nor has it been within my means to afford either the time or the money which under other circumstances it would have been very delightful to me to bestow upon researches of this kind. My friend Col. Bulwer for some years past has been labouring alone, and labouring most generously, not to say lavishly, at his thankless task. He has his reward. If anything more scholarlike and exhaustive in the shape of genealogical research than his two pedigrees of the Hobarts and Heydons has appeared in this country during the last thirty years, it certainly has not come under my notice; and I say this with Dr. Howard's two volumes of his (alas! incomplete) 'Visitation of Suffolk' on my table while I write. Dr. Howard's work alone deserves to be spoken of in comparison with Col. Bulwer's for a moment, so far as the family history of East Anglia is concerned. How ably Col. Bulwer has dealt with the very large and difficult genealogical problems which he set himself to solve, and how much cost and patient self-sacrifice he has cheerfully bestowed, Dr. Howard better than any one else is qualified to decide. A paragraph in one of the weekly papers some months ago deplored the extreme old age and decrepitude at which the only two surviving labourers at the 'Visitation of Norfolk' had arrived. For myself I dare say I am a poor creature in more senses than one—in fact, a feeble old dotard of sixty—but as for Col. Bulwer I hope he has twenty years of good work in him yet, and when he turns his face to the wall at last he may fall asleep with the certainty that he leaves something behind him which time will not soon devour.

AUGUSTUS JESSOP, D.D.

No doubt Edmund Hobart, of Holt, Norfolk was treated as a delinquent by the Cromwellians if so, it is possible an account of his delinquency will be found in the Royal Composition Papers in the Record Office, London, and from this M. C. A. WARD may find a road to other information *crede experto*. WM. GRAHAM F. PIGOTT.



CYCLISTS, BEWARE! (7th S. i. 290).—If any one can give the reference to *Punch's*

When you're young try a bicycle,

When you're old buy a tricycle,

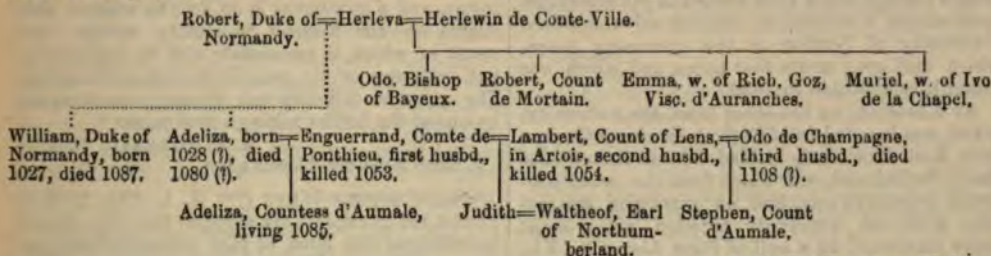
it might help DR. MURRAY. It is not very old—I think about four years; but if he can get it in it would be worth preserving. J. A. C.

NORMAN GENEALOGY (7th S. i. 168).—According to the records of St. Martin d'Auchier, near Aumale, Adelaide was the daughter of Herlouin de Conteville and Arlette de Croy. She married (1) Ingelram, Sire d'Aumale, son of Hugues, Count of Pontieu, and Berthe, Dame d'Aumale; (2) Lambert, Count of Lens, killed at Lille a year after marriage; (3) Eudes de Blois, Count of

Champagne. By each of these marriages she had one child: the first, Adelaide, of whom no more is known; the second, Judith, wife of Count Waltheof; the third, Estienne, Count of Aumerle or Albemarle. I cannot remember with certainty whence I obtained this extract, but my impression is that it was from a review of some important genealogical work in the *Times*, some years ago.

HERMENTRUDE.

The 'Art de Verifier les Dates' stated before Stapleton that Adeliza was daughter of Robert and Herleva. The late J. R. Planché, Somerset Herald, thought so too, in a sketch pedigree he sent me in 1873. Here it is, carefully copied from Somerset's MS. :—



C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

CARVED REBUS (7th S. i. 309).—This rebus has been a crux to antiquaries for two centuries. It may happen that the new "Oxford Historical Society" in the course of their investigations may light on some early document to clear up the difficulty which Antony Wood could only conjecture to mean William or Walter Compton. Chalmers and Ingram simply repeat Wood's explanation, and the latter of these two writers was not likely to have neglected any probable sources of information :—

"It appears that three-fourths of the Benedictine Abbeys and Priors sent their novices to Oxford to Gloucester Hall; and that at a general chapter of the order, held at Abingdon in 1291, an equal tax was imposed on all the greater abbeys of their fraternity, for building lodgings for their respective students: being divided from each other, and distinguished by appropriate escutcheons and rebuses over the doors: some of which remain to this day. On the South side of the quadrangle there were five, though it is now difficult to appropriate them all to their respective abbeys; particularly as the armorial shields, rebuses, and other memorials relate frequently to individual benefactors or contributors to buildings" [e.g., the one referred to in the query] (Ingram's 'Memorials of Oxford').

W. E. BUCKLEY.

WAITS AND MUMMERS (6th S. xii. 489; 7th S. i. 54, 177).—To the references given by Mr. Udall in his valuable paper on 'Christmas Mummers in Dorsetshire,' in the *Folk-lore Record*, vol. iii. pt. i. p. 87, may I be allowed to add an interesting account of

the 'Sussex Tipteerers' Play' in 'N. & Q.' 6th S. viii. 483, by MR. FREDERICK E. SAWYER, and of the 'Christmas Play of St. George, as represented in Cornwall' in Mr. Sandys's 'Christmas Carols, Ancient and Modern,' p. 174? There is also another account of the Cornish play in 'A Budget of Cornish Poems,' Devonport (W. Wood, n.d.), p. 43. This is given in the Cornish dialect. The Durham 'Sword Dancers' Song,' and the 'Maskers' Song,' which are printed in Bell's 'Ballads and Songs of the Peasantry of England,' are also varieties of the same rustic pageant. This is a subject in which I take so much interest that I should consider myself under a deep obligation to ESTE if he were to favour me with a copy of the versions mentioned by him, *ante*, p. 54, should he have a spare one available. W. F. PRIDEAUX.

4, Alipur Lane, Calcutta.

TWO UNIVERSITIES IN ONE CITY (7th S. i. 248, 315).—I have to thank MR. BAYNE, MR. JULIAN MARSHALL, and BOILEAU for their answers to my query. I cannot admit, however, that either St. Andrews or London furnishes an exact parallel to Aberdeen. No doubt at St. Andrews, for a short time, the power of granting degrees was exercised by St. Salvator's College; but, nevertheless, the College was subordinate to the University, and not a distinct body. The college lectures were conformable "to the Statutes of the School and Faculty of Arts in the University"; and "the



College was subject to an annual visit from the Rector of the University" (Mr. J. M. Anderson's 'University of St. Andrews,' p. 11).

As to London, University College, first projected in 1825, "was meant to be a university in the Scottish or German sense," but

"in so far as it aimed at securing the legal status of a university with degree conferring powers, it was doomed to be effectually thwarted. The exclusion of theology, however anxiously explained to be inevitable, of course meant a godless institution, and straightway its foes were moved to establish another seat of superior instruction in London, of which theology should be the corner-stone. Hardly had the so-called university opened its gates in Gower Street, when King's College was set up as a rival in the Strand" (Prof. Croom-Robertson in *Mind* for October, 1876).

King's College never even aspired to confer degrees or be termed a university; and the only recognized University of London is the examining board, which still goes under that name, and which was formally constituted in 1836.

At Aberdeen, on the other hand, the university, which was founded in 1593 (by a charter of George, fifth Earl Marischal, ratified by an Act of the Scots Parliament), and which from the outset conferred degrees in arts, had no connexion whatsoever with the university founded ninety-eight years previously by a bull of Pope Alexander VI., issued on petition of King James IV. and Bishop Elphinstone. The two bodies were united as "The Caroline University" in 1641 by a charter of Charles I., disjoined in 1661 by the "Rescissory Act" of the Scots Parliament, and finally reunited as "The University of Aberdeen" by the Act 22 & 23 Vict., cap. 83.

I am not familiar with the academic history of Toronto, and shall be grateful if BOILEAU will kindly explain the grounds on which the two universities that he names base their claims to that title, and the circumstances which led to the founding of two separate universities within the confines of one city.

P. J. ANDERSON.

2, East Craibstone Street, Aberdeen.

Glasgow possesses, or did possess, two universities, the University of Glasgow and Anderson's University; the latter, however, I believe, though a university in name, had no power to confer degrees. A more remarkable case is that of Dublin, where there are three universities to be found, viz., the University of Dublin, the Royal University of Ireland, and the Roman Catholic University of Ireland. All three of these bodies confer degrees, the former two under their respective charters and the last presumably under Papal authority. As to London, it is not correct on the part of Mr. J. MARSHALL to say that it had formerly two universities. University College, London, was, it is true, in its early days called the University of London, but it was not a degree-giving body, and King's College, London, was

never a university even in name. London *never* has had a local university, and has not one now. In 1836 the so-called University of London was founded, but it was created as a university for provincial as well as London colleges, and since 1858 it has been open to all comers without distinction. It has its headquarters in the metropolis merely as a matter of convenience; it is governed by an independent senate, and not by the London colleges; and it is as much a university for Balliol College, Oxford, Trinity College, Cambridge, or Owens College, Manchester, as it is for the London colleges. It seems most curious that London, the greatest city in the world, should not have a university all to itself, a privilege enjoyed by all the great capitals of Europe and many provincial towns, and a movement is on foot to remove this stigma on our English university system, the result of which, if successful, will be apparently, but only apparently, two Universities of London. The apparent difficulty can be easily surmounted by one of the bodies taking a new name.

B. WHITEHEAD, B.A.

9, Stone Buildings, Lincoln's Inn.

GRACE BEFORE MEAT (7th S. i. 228, 357).—Permit me to express my surprise that this should be imagined—as most of your correspondents appear to think—a Nonconformist peculiarity. As a member of the Church of England, I would enter my protest against the idea that thankfulness for the gifts of Providence is only to be found amongst Dissenters. Foreign *tables d'hôte* excepted, I do not think I have sat a dozen times in my life at any table where grace was not said; and to find it treated as a kind of fossil eccentricity strikes me as at once ludicrous and shocking.

HERMENTRUDE.

I can testify to the invariable habit of religious (not "goody") Church-folk with Methodist and Evangelical traditions to "ask a blessing" before and "return thanks" after any meal, not dinner only. In what would be called High Church households of the more earnest sort the same is done, but it is called "saying grace," whether before or after the meal. The head of the household was the proper person to say grace, but sometimes the custom was for one of the children to say it, or a clergyman, if present; sometimes, again, each child said it. It seems to me to be a strange subject to raise a discussion about, but the custom, even in the case of dinner, seems to be "going out," and some people say it as if they were ashamed of it. I dare say that, on the other hand, there may be families in which it is made an occasion for oratorical display.

J. T. F.

Bp. Hatfield's Hall, Durham.

OYSTERMOUTH CASTLE (7th S. i. 309).—According to 'A Description of England and Wales,' "printed for Newbery and Carnan, no. 65, the



north side of St. Paul's church-yard," in 1769, vol. iv. p. 92, this castle

"is finely situated on an eminence near the sea, five miles south by west of Swansea, and has, with the lordship thereunto belonging, been almost constantly the property of the lords of Gower; the first of which lords were the Beaumonts, earls of Warwick; and by them it was conveyed to the crown. King John gave it to the Breoses, lords of Brecon: from them it came by marriage to the noble family of the Mowbrays: from thence to the Herberts, and by marriage of an heiress to the noble family of the Somersetts, in which it is now vested in the person of his grace the Duke of Beaufort. Some of the walls are still standing, which shew that it has been a place of great strength; and of these we have given a view."

The plate does not appear to have ever formed part of the edition from which I quote.

WILFRED HARGRAVE.

NOBLEMAN AND NOBLE HOMME (7th S. i. 288).

—DR. CHANCE is perfectly right in the statement of the concluding lines of his query. *Gentleman* is now so different in its meaning from *gentilhomme*, that in modern French literature *gentleman* is habitually introduced as a distinct and accepted term.

R. H. BUSK.

PROVERBS ON DUCKS (7th S. i. 107, 257).—

"Duck" is a term of affection; but why? The duck does not seem to be a particularly lovable bird. The explanation which was elicited in the *cause célèbre* of *Bardell v. Pickwick* is as follows:

"By the Court—During the period of her keeping company with Mr. Sanders had received love letters, like other ladies. In the course of their correspondence Mr. Sanders had often called her a 'duck,' but never 'chops' or 'tomato sauce.' He was particularly fond of ducks. Perhaps if he had been as fond of chops and tomato sauce, he might have called her that as a term of affection."

This does not seem quite satisfactory. The duck may appear in anything but an agreeable light, as in the proverb quoted in Peacock's 'Lincolnshire Glossary,' under "Natter"; "I'd raather be nibbl'd to dead wi' ducks, then live wi' Miss —; she's a'us a natterin'."

J. T. F.

Winterton, Doncaster.

ARMS OF THE POPES (6th S. vi. 81, 271, 290, 354, 413, 545; vii. 196, 431; xii. 142, 210, 337, 389; 7th S. i. 196, 254).—The well-known device of Lorenzo de' Medici, the three ostrich feathers, in combination with the diamond ring (which was the device of his father), is only exceptionally placed upon a shield. I have not visited Loretto, but have never seen, so far as I remember, the device enclosed in an escutcheon. The feathers are usually arranged like those in the Prince of Wales's badge, but without the coronet; they take the appropriate Florentine form of the *giglio*, or fleur-de-lis, and are intertwined with the gold and diamond ring, and with an escroll bearing the motto "Semper." There is a pretty cut of this *impresa* in Mrs.

Palliser's 'Historic Devices,' p. 170, whence I take the following extract:—

"He continued the device of the ring, in which he placed three feathers, green, white, and blue, with his father's motto 'Semper,' implying that where the love of God (*di-amante*) existed, the virtues, faith, hope, and charity (indicated by the white, green, and red [*sic*] feathers), were always to be found. The device has been perpetuated by all the members of his house."

Menétrier's explanation is a little different, he says:—

"L'ancienne devise de la maison de Medici.....est une Baque avec un Diamant, et trois plumes d'Austruche, pour signifier que celui qui la portoit seroit toujours invincible au milieu des peines, 'Semper Adamas in pœnis.' N'y ayant pas grande différence entre le mot de peine, et de penne, pour les gens qui affectent ces froides allusions" ('Les Recherches du Blason,' p. 64).

JOHN WOODWARD.

Montrose.

ALLHALLOWS THE GREAT (7th S. i. 249).—After a short description, "Hubbard" writes:—

"The superb Eagle displayed, the latter being the cognizance of the Hanseatic merchants, at whose cost it was erected.....This screen has been long reported to have been sculptured in Hamburg: an error which may be easily accounted for by confounding it with the altar screen, the decorations of which are clearly of foreign workmanship.....But if any one will take the trouble to examine the chancel screen of St. Peter's, Cornhill [and various other examples mentioned], he will recognize in the screen in question the matchless hand of Grinling Gibbons."

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

In Godwin and Britton's 'Churches of London,' 1839, vol. ii., an illustration of this screen will be found. According to this authority:—

"It was manufactured at Hamburg, and presented to the church by the Hanse merchants, in memory of the former connexion which existed between them and this country, so that it is probably the work of a foreign artist. No mention of the date of the presentation appears in the parish books, but common report ascribes it to the reign of Queen Anne."

G. F. R. B.

Archdeacon Hare, in his 'Walks in London' (1878, vol. i. p. 431), goes further, and states that, in addition to the altar screen being presented by the Hanse merchants in the last century, "all the carvings in the church" were "executed at their expense, as a recognition of the connexion of their ancestors, merchants of the neighbouring Steel Yard, with this church: the eagle of the Hanse merchants surmounts the pulpit." ALPHA.

L'AUTHENTIQUE (7th S. i. 367).—By *authentique* in the phrase "peine de l'authentique" is meant the Latin version, by an ancient anonymous author, of the Novels of Justinian. The "peine de l'authentique" was the punishment founded on that prescribed by the Novel 134, cap. 10, and the "authentique" *sed hodie* of the Code ad Legem



Juliam de Adulteriis, which enacted that the woman should be whipped and sent to a monastery for two years, after which she was to be returned to her husband; if he refused to take her, she was to be sent back to the monastery for life. The French law omitted the whipping. Jousse thus describes the punishment:—

"On condamne la femme à être authentiquée, c'est-à-dire à être renfermée dans un couvent pendant un temps pendant lequel son mari peut la revoir et la reprendre; sinon, ledit temps passé elle est condamnée à être rasée et voilée sa vie durant."

A similar use of the word *authentic* in English and its etymology will be found in the 'New English Dictionary,' s. v. "Authentic." D. R.

GENEALOGY (7th S. i. 249).—I am sorry that I cannot answer the question. But your correspondent will be wiser to follow the mediæval documents rather than the modern peerage, except where the editor of the peerage is an unusually accurate and trustworthy compiler. There are extremely few modern writers who can be safely followed when they venture to contradict contemporary MSS. May I ask why Mr. DANVERS-TAYLOR writes both "Alice" and "Alicia," as if they were distinct names? I have been surprised to find how many fail to understand in the present day that Alice in a mediæval MS. appears as Alicia simply because the language used is Latin, and not English, or that Edmundus and Esmon are not different names, but merely the same name in two languages. HERMENTRUDE.

PARISIUS (7th S. i. 307).—The 'Dictionnaire de Géographie à l'usage du Libraire et de l'Amateur de Livres par un Bibliophile,' printed at Paris in 1870 as a 'Supplément du Manuel du Libraire' by Brunet, in the "Index Alphabetique," col. 1556, gives "Parisius" as the Latin equivalent of Paris; and in the 'Dictionnaire,' *sub voce*, col. 995, has the following account of the name:—

"*Parisi* (Cæs., Plin.), *Παρίσιοι* (Strab., Ptol.), peuple de la Lyonnaise IV., occupant autour d'une île de la Sequana un territoire restreint, qui depuis est devenu *Parisi* (Cartul.), *Parisi* Clive, *Parisis*, *Parisi*, *Parisi*, *Parisi*, *Παρίσιον*, anc. *Lutetia* (Cæs.), *Lotitia Parisiorum*, &c., Paris, capitale de la France."

This is followed by six columns of close small print, describing the introduction and progress of the art of printing in the city, and giving at the conclusion references to the authorities for the article. No imprint "Parisius" is quoted, and only one "Parisiis"—it not being the writer's object to enter into particulars as to the forms of "souscription," &c., from want of space. It would seem that the printers, like the writer of the Martyrologium quoted by Mr. BONE ("Civitate Parisius"), used the name as an undeclinable noun in defiance of Priscian. I have occasionally met with the imprint in this form, though I cannot

now quote an instance. If Mr. BONE has any to refer to it, would be desirable to have them in 'N. & Q.' and thus make it possible to ascertain at what period this form was in use, and by what printers it was adopted. The classical Stephani and others would hardly have liked to see it in their colophons or title-pages.

W. E. BUCKLEY.

One would like a little more certainty about this strange form—I mean whether it is correctly read. In Mr. BONE's MS. it is specially difficult to believe in. "*Civitate Parisiis*" is bad enough for grammar, and "*Civitate Parisius*" worse still. Is Mr. BONE sure it is not short for *Parisiorum*?

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Roxburghe Ballads.* Part XVI. Vol. VI. Edited by Joseph Woodfall Ebsworth, M.A., F.S.A. (Ballad Society.)

A SPECIALLY large and no less interesting and valuable number of the 'Roxburghe Ballads' is issued to the members of the Ballad Society. It is, indeed, not easy to imagine a collection of these curious productions more attractive than that the Rev. Mr. Ebsworth has here brought together. One hundred true-love ditties and ten ballads of good fellowship, accompanied by preliminary matter, quaint, learned, humorous, mysterious, fantastical, are contained in the new volume. Once more, too, the author, at his own cost and by his own labour, reproduces the characteristic and rudely executed illustrations of the originals, and once more he prefaces every ballad with matter blending with singular happiness the most recondite knowledge and the most catholic taste. So far as regards the ballads, which were sold in the street for a penny, the opening stanzas of many of them are by writers of note—Dryden, Dufay, and so forth. The self-imposed mission of the ballad-monger was to spin the poem out into a good penny-worth suited to popular tastes. Some falling off in inspiration is naturally to be expected in the continuation, but in many of them the execution, even when the rhymes are difficult, is highly creditable. As Mr. Ebsworth says, the ballads, of which not more than a dozen have been previously reprinted, while some of them are taken from unique copies, are of varied merit. None is "radically bad," and more than one is of "unimpeachable merit." 'News for Young Men and Maids' that "Love is dead and buried, and with him all true joys are fled," taken from a unique copy; 'Love in the Blossome,' and others by J. P., whom Mr. Ebsworth is the first to identify with John Playford, the father of Henry Playford, the musician; 'True Love Required'; or, the Bailiff's Daughter of Islington; and 'Olympia's Unfortunate Love,' are a few only of the best of these delightful productions, in which the social life of the seventeenth century is depicted. As illustrative of his text meanwhile, Mr. Ebsworth supplies some score of other poems, from Mrs. Behn's enchanting "Love in fantastic triumph sate" downwards. His prefaces are no less diverting than erudite. They need, however, a gloss. To the esoteric alone are all the allusions comprehensible. Who or what, for instance, is the "Wayzgoose of Hertfordshire," to which frequent reference is made



To its editor the Ballad Society owes a heavy debt of gratitude. Nor is the obligation confined to the members. All lovers of early literature are indebted to Mr. Ebsworth, without whose indefatigable and self-denying zeal and remarkable acquirements the task of saving from destruction these precious records could scarcely have been accomplished.

*English Constitutional History.* By the late T. P. Taswell-Langmead, B.C.L. Third Edition. Revised, with Notes and Appendices, by C. H. E. Carmichael, M.A. (Stevens & Haynes.)

MORE than twenty years have elapsed since the late Prof. Taswell-Langmead communicated to 'N & Q.' the first draft of his scheme for the preservation of parish registers. His interest in 'N. & Q.' never abated, and was shown by occasional contributions on historical and kindred subjects. The new edition of his well-known 'Constitutional History,' now before us, has been brought out by another contributor of ours, and bears numerous traces of the study of works to which we have ourselves drawn attention, not a few being either written or edited by correspondents of 'N. & Q.' Thus, we find the valuable 'Calendar of Lambeth Wills,' printed in the *Genealogist* by Dr. G. W. Marshall, then its editor, cited on the question of the social status of Valetti. The *East Anglian*, our brother 'N. & Q.' for the Eastern Counties, is cited in regard to sales of *naviti* to religious houses. Our old and valued correspondent, the Rev. Edward Marshall, is laid under contribution as supplying particulars concerning the royal manor of Woodstock, in his 'Early History of Woodstock.' We are, therefore, entitled to consider that, indirectly, at least, we have a special interest in the present edition, which contains several new features congenial to lovers of 'N. & Q.' The early period of our history is supplied with fuller references, not a few, of course, being to publications issued since the date of the last edition brought out by the author. Besides annotating throughout, the editor has added some appendices, dealing with points of interest, ranging from frank pledge to the monarchical principle in the constitution of the United States, which could not well have been discussed in foot-notes. To the student who is willing to follow up the lines of reading suggested by the editor, notably in his useful list of authors cited, we can commend the third edition of Taswell-Langmead's 'English Constitutional History' as continuing the characteristics of conciseness and accuracy which so eminently distinguished the author, and which served to gain for him the reputation he lived but so short a time to enjoy.

*The Annals of the Cakchiquels.* Translated by D. G. Brinton, A.M., M.D. (Trübner & Co.)

THIS is No. vi. of the interesting series of American Indian literature now in course of publication by Dr. Brinton, of Philadelphia. The Cakchiquels were a tribe inhabiting a part of what is now Guatemala, and seem to have arrived at a high state of civilization. They were agriculturists; and, instead of leading a nomad life and depending for their existence on the proceeds of the chase, they occupied fixed abodes, where they cultivated beans, pepper, grain, and, more especially, maize. To this they were probably led by the fact that the wild grass from which the maize is supposed to be derived is indigenous to, and grows in great profusion in, that part of the country wherein they established their settlements. Another remarkable fact—in the case of American Indians—is that they were architects of no mean skill, and erected cities and buildings the ruins of which, long after those who erected them had passed away, excited the astonishment and admiration of all who happened to visit them. Their chief city, we are told, was sur-

rounded by a moat or fortification, which extended three miles from north to south, two miles from east to west, and was nine miles in circumference. Within this circle ran streets in every direction, all of which were paved with cement, and some of them bordered by edifices of stone and mortar which, as regards size and the finish of the workmanship, would not have disgraced the most brilliant capital of the West. Indeed, their architecture seems to have had some resemblance to that of their neighbours in Peru, except that in the latter country the buildings were erected and the stones adjusted without the aid of mortar.

The 'Annals' themselves do not, however, throw much light on the history or daily life of what must have been an exceedingly interesting people. In all these Indian compilations it is difficult to know where tradition ends and history begins. One fact, however, stands out prominently in all of them, and that is the firm belief of every tribe scattered over the vast American continent that they were mere immigrants, and not the indigenous or primeval inhabitants. In some cases the race is supposed to have come from the East. In the case of the Cakchiquels their conviction was that they came "from the sun-setting, from beyond the sea." That this almost universal tradition must be accepted as an historical fact it would be too much to say; but we cannot help remembering that America, and especially South America, is full of ruins of a gigantic type, which were already crumbling to pieces on the arrival of Cortes and his followers, and which can in no way be ascribed to any race of Indians of whom we have any account, even although there may have been others, which is unlikely, who had attained as high a degree of civilization as the Cakchiquels.

We can only repeat our thanks to Dr. Brinton for this excellent series, and again express our sincere wishes for its success. To the antiquary, philologist, and ethnologist these volumes are of the highest interest; and we can only hope that their publication will be continued until all available material is exhausted.

*The Streets and Inhabitants of Birmingham in 1770.* Reprinted from Sketchley and Adams's 'Tradesman's True Guide and Universal Directory.' (Birmingham, Downing.)

IN an edition limited to fifty copies, almost the whole of which are subscribed for, Mr. Sam. Timmins has reprinted the first Birmingham directory, a work so rare that no more than two copies of it are known. Apart from the local interest a book of this kind must always possess, every antiquary sees with pleasure the preservation of particulars such as are herein contained. It is difficult to over-estimate the possible value of records of bygone life. Much curious and some puzzling information is afforded concerning the trade and commerce that was carried on. Not a few of the occupations embarrass Mr. Timmins himself, who is unable to state what are "quadrille pools," and can only supply conjectures as to what are "tuctinage," "draw-boxes," "chape makers," &c. Some of the names that appear have, of course, historic interest. Additions to the original work are supplied in the form of an arrangement of the directory under an alphabet of streets and an index of names. In the able preface of Mr. Timmins information concerning the places that have disappeared before improvements, changed names, and the like is supplied.

*The Frenchwoman of the Century.* By Octave Uzanne. (Nimmo.)

TO the many superbly illustrated books he has issued Mr. Nimmo has now added a rendering of M. Octave Uzanne's brilliant work 'La Française du Siècle.' The appearance of this volume concludes the series of ~~some~~



of feminine humanity which M. Uzan has supplied. The translation is close. The entire series of illustrations of M. Albert Lynch—full-page designs, vignettes, and initial letters—which rendered the work one of the most remarkable of modern days, are reproduced in colours. Some of these are lighter in subject and treatment than is customary in English art, and the work as a whole appeals to a public educated in art and accustomed to its study rather than the promiscuous reader.

*Œuvres Poétiques Complètes de Shelley.* Traduites par F. Rabbe. Vol. I. (Nouvelle Librairie Parisienne, E. Geraud et Cie.)

We have here the first volume of a complete translation into French prose of the poetical works of Shelley, not unlike that which Heine afforded of his own *Reisebilder*. The first volume comprises 'Queen Mab,' 'Alastor,' 'Lion and Cythna,' 'Rosalind and Helen,' 'Julian and Maddalo,' and an appendix. M. Rabbe's prose is vigorous and well chosen, and the translation preserves much of the beauty of the original. It is to occupy three volumes.

*Silex Scintillans: Sacred Poems and Private Ejaculations.* By Henry Vaughan, Silurist. (Elliot Stock.) TIME is making ample amends to Vaughan for the neglect with which during a couple of centuries he was treated. Five successive editions of his 'Silex Scintillans,' comprising that given by Mr. Grosart as a portion of Vaughan's complete works, have been published within the last thirty years, and a sixth now appears in the shape of a pretty facsimile reprint of the first edition. This constitutes a pleasing and an acceptable volume, and is accompanied by a short introduction by the Rev. William Clare, B.A., Adelaide.

*The Naturalist's Diary: a Day-book of Meteorology, Phenology, and Rural Biology.* Arranged and Edited by Charles Roberts, F.R.C.S., &c. (Sonnenschein & Co.)

UNDER this title is issued a volume that is likely to be of use to naturalists and others as a work of reference on questions relative to climate, natural history, rural economy, and as a diary in which to record new facts and observations.

IN *Red Dragon* for April the correction of the Cromwell pedigree made by Mr. Henry Field in 1875, and now sent up by Mr. G. H. Brierley, itself seems to require correction. At least there is an antinomy between Mr. Field's statements and those of Camden's 'Visitation of Huntingdonshire,' 1613 (Camden Soc.). Sir Richard Cromwell, of Hinchinbrooke, is there recorded as having married Frances, daughter of Sir John Myrfyn, Knt., Alderman of London, and granddaughter of Sir Thomas Myrfyn, Knt., by Elizabeth, daughter and heiress of Sir Asgell Don, Knt., Alderman of London. Mr. Field asserted, in correction, as he believed, of Mr. J. Hain Friswell, that Frances, Lady Cromwell, was "daughter and co-heir of Sir Thomas (not Sir John) Myrfyn."

WITH a reprint of *The Tempest* Messrs. Simpkin & Marshall begin what seems intended to be a specially cheap and handy reproduction of the text of the first folio. The title-page to this, with the portrait of Shakespeare, the address of Ben Jonson to the reader, and most of the preliminary matter is supplied, and a portion of the text of the first folio follows. This instalment is welcome, and is, we trust, a preliminary to the reproduction of the entire work. For purposes of reference this edition, if inflexibly accurate, will be specially serviceable.

SIR GEORGE DUCKETT, Bart., is issuing a limited edition of a privately printed work, 'Evidences from the Archives

of Cluni,' illustrative of many English Cluniac foundations and of other matters of historical interest.

THE second volume of his "Book-Lover's Library," to be issued by Mr. Elliot Stock almost immediately, is 'Old Cookery-Books and Ancient Cuisine,' by Mr. W. Carew Hazlitt.

THE beautifully decorated sixteenth century church of the Order of St. John of Jerusalem, at Valetta, Malta, will form the subject of an illustrated paper in the June number of *Walford's Antiquarian*, which will also comprise among its contents the opening chapter of an article on the city of St. Davids.

WE are glad to hear that our contributor, the Rev. W. H. Jones, has, partly on the strength of his contributions to 'N. & Q.,' been elected a foreign corresponding member of the Hungarian Academy of Sciences.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

C. ("Graidly Worm of Laidlaw (!) Heugh").—If for the word "Laidlaw," which you query, you substitute "Lambton," you will find an account of the history and legend in Surtees's 'History of Durham,' ii. 173, and in a quarto tract published by Sir Cuthbert Sharpe, assuming the tract privately printed in 1830 under the title of 'The Worm of Lambton.' See 1<sup>st</sup> S. i. 453; ii. 27.

M. A. B. ("Sedan Chairs in Sweden").—We are obliged by your answer, but are disinclined to open a discussion, which promises to be interminable, upon subjects not connected with the original query. Very numerous replies upon sedan chairs have already been put on one side.

F. W. D. ("L'Eloge de l'Enfer," 2 vols., La Haye, 1739").—Van Thol attributes this work to a writer named Bernard. Paul Lacroix (Bibliophile Jacob) believes the Bernard in question to have been Jean-Frédéric Bernard, who in 1736 published an edition of 'Superstitions Anciennes et Modernes.' See note to art. 1509 in the 'Catalogue Pixérecourt.' The work has little pecuniary value—five to six francs.

C. H., Kendal ("The Snooze of the Six Hundred").—We are obliged for this, but have not space for it. Shall we send it to Mr. Hamilton, for his collection of parodies?

PUZZLED ("Divided Chess-Board").—The toy you mention is common. The effect is a mere matter of "taking in" the eye.

R. A. P. ("Broad Arrow").—This subject is fully discussed 6<sup>th</sup> S. ix. 206, 294, 418; x. 139, 238, 334; and xi. 509.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; as to this rule we can make no exception.



LONDON, SATURDAY, MAY 29, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XXII.

Perhaps it is in the British Islands that the succession of races in what afterwards became Belgica can best be traced. For, assuming that the races now found or known once to have lived in these islands originally came hither by the Straits of Dover, and pushed their predecessors before them, it is obvious that their relative antiquity in the land may be approximately measured by the distance from Kent of the locality in which they are found or known to have been settled. Thus, when England first appears as a definite nationality, it is fringed by a belt of Welsh territory in Devon and Dorset, the marches and mountains of Wales, and a broad slice of Northumbria. Beyond this is another not very clearly defined British belt in West Cornwall, West Wales, and the North of Northumbria. Outside this, again, is a series of earlier and later Gaelic zones, partly traceable in the Isle of Man, Scotland, and Ireland; and beyond these again, in the more western districts of Ireland and northern Scotland and the extreme west of Cornwall, tolerably distinct traces are to be found of sundry Celtic races, the earliest of which probably sent a population of some part of the neo-

lithic period. Isolated memorials of the earlier races in the shape of a place-name here and there, or a stone-age interment, are, no doubt, to be found in the districts occupied by the later races, and the vestiges of the latter, again, are in many cases in England, Scotland, and Ireland masked by the records of Scandinavian incursions of a much later period; but, on the whole, the sequence of invading races is singularly clear. The general superposition of the strata, so to speak, is distinctly marked, though some of the strata are undistinguishable, and in some cases the order may have been reversed by local disturbances.

This superposition, representing the order in which Belgica was successively occupied by the races which peopled the British Isles, naturally finds its counterpart on the shores of France and Spain proceeding west and south-west from Belgica. Assuming for the moment that the Belgic races were the continental equivalents of the English, beyond these lie two fairly distinct Breton races; beyond these, a stratum in which probably several Gaelic races are confused; and beyond this again a succession of probably pre-Aryan Basques and Iberians. Regarded in this light, the correspondences to be traced between "Braganza and Brigantes, Hibernus and Iberia, Gallicia and Galway,"\* together with a number of other similarities and analogies between the inhabitants of Britain and those of the remoter continental coast, may be not altogether fanciful; while others, such as those between the Veneti and Gwynnedd, are hardly less certain than those between Brittany and Britain.

Ever since Britain was an island, then, it would seem to have been peopled from the nearest part of the continent, and the various races successively occupying the nearest part of the continent seem to have been one after another gradually swept westward along the coast, while those colonists who had found their way to Britain gradually advanced under pressure to the west and north, subduing, absorbing, exterminating, more or less completely, the earlier inhabitants, who thus found themselves literally "between the devil and the deep sea." But before Britain became an island—at all events so long as it was joined to the mainland by a broad stretch of *terra firma*—a pathway of escape was still open to the north-east, along which the primeval hunters in the swamps and forests of what was afterwards to be England and the North Sea could retreat. And there seems to be clear evidence that they took advantage of the fact. Nothing is known with any certainty as to the relations between the men of the river-drift, whose weapons are represented by John Conyers's flint axe, and the men of the caves, whose existence is made known to us by

\* Elton, 'Origins,' p. 133.



discoveries in certain continental and English caves, and whose art is typified in the sketch of a mammoth, engraved, probably with a flint, on a fragment of mammoth tusk. They may, as Dr. Evans seems to think, have belonged to the same race, or they may, as Prof. Boyd Dawkins surmises, have belonged to different races. Both belong to the palæolithic period, the earliest yet known in human history. It is quite possible that the river-drift men may have no direct living representatives. But if they were really of the same race as the cave-men, they are almost certainly identifiable with a race still living and apparently likely to live, for their territory is not such as to tempt more civilized tribes to a breach of the tenth commandment. The singular correspondences pointed out by Prof. Boyd Dawkins\* between the cave-men and the modern Esquimaux who fringe the shores of the Arctic Sea appear to be too many and too special to be simply the result of accident. Different races of men under the same conditions will, no doubt, adopt many of the same contrivances for waging the battle of life, but it is hard to believe that they would develop the same kind of artistic faculty, fashion the same gloves, select the same particular sinew for their bow-strings, and notch their harpoons exactly on the same pattern. In the Esquimaux of to-day, therefore, we may with tolerable safety recognize the lineal descendants—more or less mixed in blood, no doubt, but not to such an extent as to obliterate the distinct traces of racial affinity—of our own troglodyte fellow-countrymen. Their survival, moreover, in their present homes probably indicates in a vague approximative way that our country was not an island at the time they left it, and that it was in consequence of their still being a continental population that they escaped the more complete extermination and improvement off the face of creation which seems to have awaited some of their early successors.

The general considerations on which I have here insisted are, of course, only of weight if they are supported by adequate corroborative testimony. Let us now see how far they are supported by such historic evidence as we possess.

BROTHER FABIAN.

(To be continued.)

#### BRITANNIA.

(See 7th S. i. 361.)

BROTHER FABIAN comes to the conclusion that the syllable *tan* in Britannia must have meant "territory" in some language once generally spoken in the Spanish peninsula. Setting aside

Punic and Greek, this language can only have been Euskarian, now represented by modern Basque, or else Celtic. Now *tan*, a district, though given in some dictionaries, is a very doubtful Celtic word, having apparently been evolved by lexicographers to account for the *tan* in Britannia. The suffix *tan* seen in the old Irish glosses *rostan* = rosetum, and *fantan* = vinetum, will not serve, as it means "abounding in" (see Zeuss, 'Gram. Celt.', p. 855; Joyce, 'Irish Names,' vol. i. p. 35). But, as I pointed out many years ago, the suffix *-itan* or *-etan*, which is the sign of the inessive or locative case in Basque, readily explains such ethnic names as *Lus-itan-i*, *Turd-etan-i*, *Or-etan-i*, or *Aqu-itan-i*, which are very numerous in the regions of Euskarian occupancy. As our island not improbably became known to the Greeks through the voyages of ships manned by Iberian crews (*Emporia*, the Greek colony in Spain, being situated in the district inhabited by the Euskarian tribes of the Ausetani and the Cossetani), there is no difficulty in accounting for an Iberian suffix in the name *Bretani*. Failing to explain the first part of this word from Euskarian sources, we must suppose that it represents the Celtic name of some place frequented by Iberian ships. This must have been a port in Cornwall, as the trade in tin was the inducement which first brought traders to our shores; Herodotus, the earliest writer who mentions our islands, knowing them only by the name of the Cassiterides, or tin islands. That the port frequented by the tin merchants was Mount's Bay has long been generally believed. St. Michael's Mount possesses all the advantages which characterize the fortified trading posts of early commerce. We ask, then, What could have been the Celtic name of this hill? Now the old Cymric *breg* (= *breg*) and the old Irish *bri* (= *brigh*), which mean hill, mountain, promontory, are words commonly met with in ancient Celtic names. Thus in the 'Liber Landavensis' we have *Penn-bre*, and the 'Book of Lismore' mentions *Bri-gobhunn*, the "hill of the smith," now Brigown, near Cork; while *Bree*, in Donegal, and *Bray*, near Dublin, mean simply "the hill." If, then, *breg* or *bri* was the native name of St. Michael's Mount (or, if it be preferred, of the Cornish "promontory"), the Iberian tin traders would call the natives *Bre-etan*, *Bre-itan*, or *Bri-etan*, "those on the hill." This would give the earliest Greek forms *Bperavoî*, *vḡροι* *Bperaviðes*, and *Bperavvikai* *vḡροι*. That a great country should take its name from some small spot, first known to foreigners, is quite in accordance with analogy. Thus, Asia probably only denoted at first the plain of Ephesus, Africa a small region near Carthage, Europe a portion of Boeotia, Russia the district round Kiev, Egypt the town of Koft, near Thebes, Italy a corner of Calabria, while Syria, a case still more in point, took its name from Tyre, a mere sea-girt rock like St. Michael's Mount.

\* 'Early Man in Britain,' p. 230, *et seq.* Cf. Evans, 'Ancient Stone Implements,' p. 425, *et seq.*



The foregoing explanation of the much-disputed name of Britain is, I venture to think, more probable, and conforms better to the analogy of other ethnic names, than the theory of Zeuss that the Britons were the "painted" or "tattooed" men, from the Celtic *brith*, various, versicolor, or the suggestion of Prof. Rhys, recently accepted by Prof. Windisch, that they were the "wearers of cloth," from the Welsh *brethyn*, cloth. Though fully recognizing the weight of the authority of such eminent specialists, it seems to me to be somewhat impaired by the divergency of their results, which, moreover, do not seem to me to be either intrinsically probable or to possess the needful support of the analogy of other ethnic names. Moreover, they do not explain the earliest forms, such as Bretani and Britannic, so readily as the later forms Brittones, Brython, or Prydain, which may have been influenced by a *volksetymologie* which represented the forefathers of the Welsh as "bold" or "beautiful" (see Salverte, ii. 158).

BROTHER FABIAN contends that the name of the whole island would be derived from the name of that part which lies nearest to the continent. This may be admitted, and yet the very admission may be fatal to his argument. The oldest name by which the island was known to the ancient world seems to have been Albion (Rhys, 'Celtic Britain,' p. 200), a name doubtless derived from the white cliffs of Dover. That the Kentish name of Albion should have been displaced by the Cornish name of Britain merely shows, what we know to have been the fact, that the commercial importance of Britain in the ancient world depended on its tin. When the island had once been discovered, the ports of Cornwall were more frequented than those of Kent, and the name of the most frequented portion of the island was gradually extended to the rest.

ISAAC TAYLOR.

#### SHAKSPEARIANA.

SHAKSPEARE AND HIS ITALIAN CRITICS (5th S. iii. 223; ix. 126).—Two Italian critics on Shakspeare have been indicated. Quadrio, a third, an Italian Jesuit, who wrote 'The History of Poetry and the Reasons of It,' in the beginning of the eighteenth century, said exactly the same against Shakspeare as the Abbés Andres and Ricciardi, with the conclusion that Shakspeare ruined the English theatre. Certainly after Shakspeare no one wrote plays anything like his. There has been no writer of tragedies since Shakspeare, though there may have been of comedies. The Abbés Andres and Ricciardi come after Quadrio. It is probable, therefore, they took from him. Probably the opinion these three Italians expressed was general in Italy in the eighteenth century. A change has come over the public mind of Italy in the nineteenth. The principal actors and

actresses of Italy have their chief rôles in the characters of Shakspeare; Ristori, Salvini, Rossi are known in England and America; Rossi has lately given a work on Shakspeare with a translation of 'Julius Cæsar.'

W. J. BIRCH.

#### PROLOGUE TO 'TROILUS AND CRESSIDA.'—

Hither am I come

A prologue armed; but not in confidence  
Of author's pen or actor's voice, but suited  
In like conditions as our argument.

Ben Jonson, or I am mistaken, has an armed prologue to one of his plays. There seems to be here, if not a reference to, at least a consciousness of the phrase "a helmeted prologue," "prologus galeatus," of which the application in other instances is not so naturally accounted for.

In the collection of Cardinal Pole's epistles is one to Edward VI., of unmerciful prolixity as addressed to a boy of fifteen, concerning a work written against his father, Henry VIII., and designed to be prefixed to it as a "prologus galeatus"—"ut operi illi diu suppresso, prologi galeati loco præfigeretur."

To go a long way further back—"prologus galeatus" was the title given by St. Jerome to a preface for that part of the Old Testament which he did not translate direct from the Hebrew, as the book of Wisdom, Judith, &c.

To end with a query,—Does the tenor of this preface help to explain its title—as apologetic or as self-confident?

W. WATKISS LLOYD.

'CYMBELINE' (a), III. vi. 23-4; (b) III. vii. 42-4).—

(a) If anything that's civil, speak; if savage  
Take or lend.

The meaning of the last three words has been debated, and the result thought unsatisfactory. Yet Johnson explained them rightly, though he so queried the whole clause as deficient of a line, and would so twist about what he thought had been left that his explanation has been passed over except by Mason. There has been also another reason. Readers, and even editors, of plays too often read them as stories, forgetful that they were written to be spoken, and their phrasings eked out and sometimes explained by gesture and action. Malvolio's "or my —, some rich jewel" is an excellent example. Here, Imogen, faint from weariness and want of food, calls out, "If anything be within that is civilized and can understand me, speak; if you be savage, still you can understand my wants and gestures, here take this I offer"—advancing her hand with her purse in it, or lifting it horizontally from her girdle—"or lend me what I want," i. e., give or afford them me, as in "lend me a hand"; or, perhaps, as says Mason, "in view of future recompense," lend me rest and food. Ll. 18, 19, where she transposes her present words, corroborate this.—



Before I enter'd here, I call'd and thought  
To have *begg'd* or *bought* what I have took.

The question whether "savage" be a wild human being or a wild beast, though seriously raised, may be placed among the more than puerilities of annotation.

(b) Here Arviragus, having heard his brother's words, and being equally struck with the beauty and grace of the woman-man Fidele, says:—

I'll make 't my comfort  
He is a man: I'll love him as my brother;—  
And such a welcome as I'd give to him  
After long absence, such is yours.—Most welcome!

Can it be believed that after the edition of 1821 had punctuated the end of the second line "brother:—" various editors have omitted the —. Yet so it is. The preceding portion is spoken partly soliloquy-wise, partly generally; then, turning to Imogen, he addresses her with, "And such .....is yours," and in agreement therewith embraces her, saying, after the embrace, "Most welcome!" There is no necessity for a full stop after "brother"; indeed, so long a pause would not be natural, but there is need of a — to show that there is a change of address—a change to a direct address to Imogen. BR. NICHOLSON.

'OTHELLO,' I. i. (6th S. xii. 202).—Some time since I sent you Theobald's explanation of the somewhat obscure passage—

One Michael Cassio, a Florentine,  
A fellow almost damned in a fair Wife.

Theobald explains this obscurity by the supposition that Iago makes Othello speak in this passage thus:—

("Certes, says he [Othello],  
I have already chose my Officer.")  
And what was he?  
Forsooth, a great arithmetician,  
One Michael Cassio; (the Florentine's  
A fellow almost damned in a fair wife.")

It would be too long to give all Theobald's arguments for this reading here, but there are two which are striking. First, that *Othello* was not married when he was so speaking of Iago, the married man, which Cassio was not. Secondly, that Iago was the "Florentine," not Cassio. In reading 'Othello' to-day I came across the passage (III. i.) between Cassio and Iago, wherein, after Iago's exit, Cassio remarks of him:—

I never knew  
A Florentine more kind and honest.

This certainly strongly bears out Theobald's reading. Had Cassio been a Florentine he would not have so spoken of his countryman.

J. STANDISH HALY.

SHAKESPEARE'S USE OF YE AND YOU (7th S. i. 144).—Perhaps I may be permitted, as a student of English grammar, to make the following suggestive remarks. I should not like to stigmatize the use of *ye* in the objective case as a vulgarism

or as ungrammatical. It is for an author to prove, and not merely to assert that a word or phrase is vulgar. We are not very familiar with the employment of *ye* in the objective case, any more than we are familiar with *hither* and *thither*. When we hear a man say "Come hither," "Whither are you going?" or "Whence come you?" we may say that these are antiquated or unusual modes of expression, but surely we cannot decry them as vulgar. I feel certain that we have discarded many words which are expressive and useful, such as *enow*, as a plural of *enough*. *Ye* (as an objective) has not been employed very much, simply because *thou* (of which it seems to me to be the proper plural) does not occur very often, being limited to prayers, poetry, and Quakers. I am backed in my opinion by an eminent English writer—Lord Lytton. Whatever may be said in disparagement of light literature, it cannot be denied that Bulwer was master of the English language and a well-read man. He employs *ye* as an objective—I think in 'Zanoni'—bearing out the assertion that the objective may be employed in rhetorical appeals. If I am not very much mistaken, the objective case would be found in the Bible. No doubt the remarks of Mr. Gosse, as quoted by Mr. BAYNE, will evoke some more definite replies than those of

#### A STUDENT OF ENGLISH GRAMMAR.

MOLIÈRE: BACON: SHAKESPEARE.—More nonsense has, I fully believe, been talked about "plagiarism" than about most things, and some people think, if they meet with the same idea in two authors, that one must necessarily have stolen it from the other; or, as Lord Tennyson, in a letter published two or three years ago, puts it, speaking of himself: "They [the critics] will not allow us to say 'Ring the bells' without finding that we have taken it from Sir P. Sidney, or even to use such a simple expression as the ocean 'roars' without finding out the precise verse in Homer or Horace from which we have plagiarized it (fact!)." Parallel passages are nevertheless very interesting and suggestive when they are pointed out in a reverential, and not in a carping spirit, and it is doubly interesting to find a close resemblance between two great writers, when even the most industrious "index-hunter," to use Tennyson's phrase, could not hint at plagiarism. I have lately noticed two remarkable coincidences of thought between Molière and two of our greatest writers, who, although they were both before Molière's time, were in all probability wholly unknown to the French dramatist, who, there is little doubt, did not know a word of English, and had, I imagine, never heard the name of either Bacon or Shakespeare, English literature in the seventeenth century being, as Macaulay says, for England alone. In the first scene of 'Le Misanthrope' Alceste's friend Philinte says:—



Oui, je vois ces défauts, dont votre âme murmure,  
Comme vices unis à l'humaine nature ;  
Et mon esprit enfin n'est pas plus offensé  
De voir un homme fourbe, injuste, intéressé,  
Que de voir des vanteurs affamés de carnage,  
Des singes malfaisants, et des loups pleins de rage.

Now compare this with the following passage in Bacon's essay 'Of Revenge': "If any man should do wrong merely out of ill nature, why, yet it is but like the thorn or brier, which prick and scratch because they can do no other."

Is it possible that Molière, who was very well read, had seen Bacon's essay in a French translation, or is the above, as is far more probable, merely a fortuitous coincidence? Bacon's essays—if not all, yet the greater number—had been translated both into French and Italian three or four years before the date of Molière's birth (1622).

Molière's loving English critic, the late Charles Cowden Clarke, in his very genial 'Molière-Characters' points out several coincidences between Molière and Shakespeare, but I do not think he has mentioned the following, which is perhaps the most curious of all. In 'Les Fourberies de Scapin,' that most delightful of all rogues, Autolycus alone excepted, Scapin, acts the part of Octave's father (I. iv.), and pretends to give the young man a severe paternal "wiggling" for his clandestine marriage with Hyacinthe, in order to "acclimatize" him, if I may so express it, to the real wiggling which Octave expects to get from the irate Argante, his father. In the first part of 'Henry IV.' (II. iv.) Falstaff and Prince Henry play exactly the same rôle, a scene which Mistress Quickly, who seems to have been as good a dramatic critic as Molière's housekeeper Laforest, to whom he used to read his plays, pronounces "excellent sport, i' faith."

As it is a well-known fact that our poetry had scarcely penetrated at all into foreign countries previously to the eighteenth century, I have taken it for granted that Molière was wholly unacquainted with Shakespeare, and had probably never even heard his name; still, it would be interesting to hear what your French correspondents have to say on this point. It is very strange to think that Molière, who was intimately acquainted with Plautus, and must have known Aristophanes at least by reputation, should have gone through life in ignorance of the fact that in the neighbouring island there had died only six years before his own birth a dramatist who was greater even than himself, and it is sad to think that the creator of M. Jourdain and Scapin and Mascarille should never have shaken hands with Falstaff and Autolycus and Touchstone.

JONATHAN BOUCHIER.

Ropley, Hants.

## BYRONIC LITERATURE.

(Continued from p. 265.)

### Class II.—Sketches and Reminiscences.

History of a Six Weeks' Tour. By Percy Bysshe Shelley. 1 vol. T. Hookham and C. & J. Oliver. 1817.

Conversations on Religion with Lord Byron. By Dr. J. Kennedy. 1 vol. Circa 1820.

Rome, Naples, and Florence in 1817. By M. Stendhal. 1823.

Recollections of Lord Byron, with Various Elegies. *Mirror*, June 26, 1824.

Letters on the Character and Poetical Genius of Lord Byron. By Sir Egerton Brydges, Bart. 1 vol. Longman, Hunt, & Co. 1824.

Journal of the Conversations of Lord Byron at Pisa. By Thomas Medwin. 1 vol. 4to. Henry Colburn. 1824.

Account of Lord Byron's Last Moments. By his Valet, Fletcher. With Dr. Bruno's answer, published by the *Examiner*. See Medwin's book, as above.

Lord Byron: a Visit to Albaro. *Blackwood's Mag.*, June, 1824.

Noctes Ambrosianæ. No. xv. 1824.

Lord Byron's Residence in Greece. *Westminster Review*, vol. ii., 1824.

A Narrative of Lord Byron's Last Journey to Greece. By Count Pietro Gamba. 1 vol. John Murray. 1825.

Lord Byron in Greece. With genealogical table. *Mirror*, No. 99.

Greece in 1823-4. With Reminiscences of Lord Byron by George Finlay. By Col. the Hon. Leicester Stanhope. 1 vol. Sherwood, Gilbert & Piper. 1825.

Dallas's Recollections and Medwin's Conversations. By John Cam Hobhouse. *Westminster Review*, January, 1825.

Blaquière's Account of the Greek Revolution. 1825.

Last Days of Lord Byron. By Capt. William Parry. Circa 1825.

Historical Outline of the Greek Revolution. By Col. Leake. Circa 1825.

Ritratti Scritti da Isabella Teotochi Albrizzi. Quarta Edizione. 1 vol. Pisa, Niccolò Capurro. 1826.

Lord Byron and some of his Contemporaries. By Leigh Hunt. Henry Colburn. 1828.

Fugitive Pieces, and Reminiscences of Lord Byron. By J. Nathan. 1 vol. Whittaker, Treacher & Co. 1829.

Personal Memoirs or Reminiscences. By Pryse Lockhart Gordon. 2 vols. Henry Colburn and Richard Bentley. 1830.

An Essay on Byron, in the form of a Review of Moore's 'Life, Letters, and Journals of Byron.' By Thomas Babington Macaulay. *Edinburgh Review*, June, 1831.

Memoirs of the Affairs of Greece, with Various Anecdotes relating to Lord Byron. By Julius Millingen, John Rodwell. 1831.

Voyage from Leghorn to Cephalonia with Lord Byron in 1823. By James Hamilton Browne. *Blackwood's Magazine*, vol. xxxv., 1834.

Conversations with Lord Byron. By Countess Blessington. 1 vol. Henry Colburn. 1834.

The Idler in Italy. By Countess Blessington. 2 vols. Circa 1834.

Byroniana. A manuscript much used by Moore. Never printed.

Preface to 'Mémoires de Silvio Pellico.' Par A. de Latour. 1837.

Remarks on the Exclusion of Lord Byron's Monument from Westminster. (Originally published in pamphlet form.) By John Cam Hobhouse. 1844.

Travels in Albania. By John Cam Hobhouse. 2 vols. Revised edition. J. Murray. 1855.



The Shelley Memorials. Edited by Lady Shelley. Moxon. 1859.

Italy from 1816 to 1854. By Lord Broughton. 2 vols. John Murray. 1861.

Recollections of a Long Life. By Lord Broughton. Printed, but not published. 1865.

Recollections of Shelley and Byron. By Edward Trelawny. 1868.

Literary Life of the Rev. W. Harness. By A. G. L'Estrange. Hurst & Blackett. 1871.

Life and Letters of George Ticknor. 2 vols. Trübner. 1876.

La Jeunesse de Lord Byron. Les Dernières Années de Lord Byron. Par Madame d'Haussonville (granddaughter of Madame de Staël). Written, but not published. 1877.

Records of Shelley, Byron, and the Author. By Edward Trelawny. Pickering. 1878.

Memoir of the Rev. Francis Hodgson. By his Son, the Rev. James Hodgson. 2 vols. Macmillan. 1878.

Lord Byron and his Times. By the Hon. Roden Noel. 1886.

RICHARD EDGCUMBE.

33, Tedworth Square, Chelsea.

(To be continued.)

EVERARD, BISHOP OF NORWICH.—I see that my friend Dr. Jessopp has inadvertently repeated in his admirable 'Diocesan History of Norwich' that Bishop Everard (1121-1145) was the same person as Everard de Montgomeri, the youngest son of Roger, Earl of Arundel and Shropshire. I ventured to communicate to 'N. & Q.' some sixteen years ago my reasons for believing that although this identity was vouched by the high authority of Mr. EYTON, the historian of Shropshire, it was a demonstrable error; and Mr. EYTON, with his usual candour, wrote to 'N. & Q.' that he accepted the correction. I have no copy of either of these notes, and no means of referring to them; but I have reason to know that it will oblige many antiquaries if the Editor of 'N. & Q.' will reprint them both when he has a corner to spare.

TEWARS.

[See 4th S. x. 26, 93.]

PEERAGES OF BRIEF EXISTENCE.—The sudden and lamented decease of Lord Farnborough (Sir T. Erskine May), without issue, extinguishes his peerage, after an existence of but one week. On May 10 last the title was gazetted, and on May 17 it became extinct. Once before in recent years has there been a similar instance of brief life to a peerage dignity. On June 13, 1873, Mr. David Robertson, then late M.P. for Berwick, was gazetted Baron Marjoribanks of Ladykirk, but he dying on June 19 following, without issue male, the newly created dignity failed. The Marjoribanks patent was, I believe, dated June 12, so that the title, like that of Farnborough, lasted precisely seven days. An almost similar case occurred in the reign of William IV. On May 16, 1832, the Barony of Amesbury was created in favour of Mr. Charles Dundas, becoming extinct at his death, without

issue male, on July 7 following. In January, 1770, a patent was prepared conferring the dignity of Baron Morden upon Lord Chancellor the Hon. Charles Yorke, but the Chancellor dying three days after his acceptance of office, and before the patent had passed the Great Seal, the creation did not take effect. There are many cases on record in which titles have failed after existing some two or more years on the roll, but the foregoing are, I believe, the only instances of extinction before, or almost before, the letters patent have been sealed; and that two of these should have occurred so quickly following one another is somewhat remarkable. It is worthy of note that during the present reign 274 peerage creations and promotions have taken place (not including some fourteen "calling up" of eldest sons). Of these no fewer than forty-nine have already gone to swell the list of extinct peerages.

W. D. PINK.

[This note dispenses with the need of inserting many queries upon the subject that the regretted death of Lord Farnborough has called forth.]

AUTOGRAPHS OF THE DUKE OF WELLINGTON'S FATHER AND GRANDFATHER.—I picked up, not long since, on a bookstall a copy of 'Senilia,' a volume of rather elegant Latin poems by M. Maittaire (London, 1742). The work was issued by subscription, and bears no publisher's name. On the title-page, however, are the signatures of its two earliest owners, Garrett and Richard Wesley. These, it would seem, from being written in ink discoloured by age, are the signatures of the great duke's father (afterwards Lord Mornington) and grandfather. Among the subscribers to the work I note the name of "the Hon<sup>ble</sup> Horatio Walpole, Esq<sup>r</sup> [*sic*], forty-two copies," and "Horatio Walpole, Jun<sup>r</sup>, Esq<sup>r</sup>," one copy. I do not see Maittaire's name in Allibone's 'Dictionary.'

E. WALFORD, M.A.

BOSWELL'S 'JOHNSON.'—Every reader of this work will henceforth owe an obligation to Mr. Napier for his admirable edition, so well arranged and so judiciously annotated. There is one little slip of the pen, or of the press, which needs correction. In the editor's preface (vol. i. p. xvi, 1884) it is stated that Boswell died "in Great Poland Street." This should be Great Portland Street (see Cunningham's 'Handbook of London,' 1850.)

J. DIXON.

THE THREE HOURS.—The history of the origin of this service which Prebendary Hodson gives in the *Guardian*, is, in my humble opinion, worthy of insertion in 'N. & Q.' A little brochure, published at Rome in 1866, called 'Origine e Progressi della divozione delle tre ore di Agonia di Nostro Signore Gesù Cristo,' gives the following particulars.

The idea originated with Father Alphonso Messia,



of the Society of Jesus, who died at Lima, in Peru, in 1732, at the age of seventy-seven. He first introduced this devotion on Good Friday, in his church at Lima, where it soon became popular and rapidly spread through Peru, Chili, and Quito to Mexico and other provinces of Southern and Central America. It then crossed into Europe, and was introduced at Madrid and other cities of Spain. From Spain it passed into Italy, and reached Rome in the year 1738. The first church in which it was adopted was the Gesù, where it attracted crowds, and soon became general.

M. A. Oxon.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"BIRD" AND "FOWL."—I want information from all parts of Great Britain as to the use of *bird*. In O.E. it meant only "the young of the feathered race." By 1200 it had been extended in the south-west to Chaucer's "smale foules," singing birds, &c. By 1400 some scientific writers applied it to all *aves*. About 1600 Shakspeare and Warner still retained the specific sense of "young"—"the princely eagles bird," "the pellicane theare nests his bird." In 1755 Dr. Johnson said, "In common talk *fowl* is used for the larger, and *bird* for the smaller kind of feathered animals." In Scotland generally, at the present day, *bird* is still (1) a chicken or other young *avis*; (2) a small feathered fowl, e.g., a sparrow or blackbird. Larger *aves* are *fooles*, *foules*, and only called *birds* after literary English example. "A hen and her birds, frightened by a hawk or some other fowl of the air." Will readers answer these questions: What are the senses of *bird* in your district? (1) Is it applied to all *aves*? (2) Is it applied only to the smaller species? (3) Is it applied to their young exclusively, or along with (2)? (4) How is *fowl* used? J. A. H. MURRAY.

Oxford.

"BIRCH" AND "BIRK."—I should be glad to know how far south *birk* comes in native use in England, and where the line between *birk* and *birch* runs. I know *birch* in South Lancashire, and *birk* in North Lincolnshire; but what of south-west Yorkshire, Derby, and Notts? Tennyson has "shadow of the silver *birk*," but no *birch*. Can any one supply an instance of the verb to *birch* before 1830? J. A. H. MURRAY.

Oxford.

QUEEN ELIZABETH'S LETTER TO THE EMPEROR OF CATHAY.—In the *Archæologia* for 1842, vol. xxix. p. 392, is an account of a letter sent by Queen Elizabeth, by the hand of George Way-

mouth, to the Emperor of Cathay, which was found in tearing away an old closet in London. This letter was read to the Society of Antiquaries, and is printed in full in the *Archæologia*. Inquiries at Burlington House disclose the fact that this interesting letter has disappeared from public view. Can any readers of 'N. & Q.' put me in the way of finding it? JAMES PHINNEY BAXTER.

NICOLAS FERRAR: HARMONIES OF BIBLE.—I should be glad of information about any *existing* copies of the "patch-work" books made by N. Ferrar at Little Gidding about the year 1640. There are three specimens at the British Museum, one at St. John's College, Oxford, and I know of two or three others in private hands. Dr. Peckard, in his life of N. Ferrar, mentions several works of a similar kind, one being carefully preserved in the Mapletoft family; and I should be grateful to any of your readers who could tell me where any of these interesting books are at the present time.

J. E. ACLAND-TROYTE.

Wraysbury, Staines.

"MONTJOYE ST. DENYS."—Can any of your readers tell me whether there still exists a French family whose motto is "Montjoye St. Denys"—the old battle-cry of the French kings? Any particulars concerning this motto will be of much interest to me.

WALTER COOTE.

QUEEN'S PRINTER.—It is a commonly received opinion that private Acts of Parliament, purporting to be printed by the queen's (or king's) printer, are sufficiently authenticated without further proof. I applied lately to a London bookseller for a king's printer's copy of a private Act passed *circa* 1760, when I was told that there were no private Acts printed by the king's printer of that date. I shall be glad to know when private Acts were required to be printed by the king's printer, and under what statute. H. D. N.

HAM.—I shall be glad of the derivation of the word *ham*, which is used in North Devon and West Somerset for patches of pasture by the rivers, where the woods leave an open space of grass close to the banks. The word can have nothing to do with the Norfolk *ham*, a home. In West Somerset, at a spot where two small rivers join, a bridge is called Couple Ham Bridge.

JAMES TURNER, M.A.

THOMAS CHILTON, LONDON.—He was a clock-maker. Can any one tell me when he lived?

M. A. Oxon.

LAKE BIBLIOGRAPHY.—Has any work been published at all pretending to completeness dealing with the manifold interesting incidents connected with our English lakes? I am, of course, aware of what De Quincey says in his 'Lake Poets.' I further know of a series of very pleasing



articles in, I think, vol. i. of *Scribner's Monthly*. What I am more desirous of obtaining is minute historical descriptions of the various scenes of interest, such as Rydal, Grasmere, Buttermere, Greta Hall, and other places in the lake country.

T. CANN-HUGHES, B.A.

Chester.

SHAKESPEARE'S DOCTOR.—The *Family Doctor* of September 26, 1885, states:—

"Under this heading the *Allgemeine Wiener Medicinische Zeitung* (July 21) announces that a gravestone exists in the churchyard of Fredericksburg bearing the following inscription:—Here lies Edward Heldon, a medical and surgical practitioner, the friend and companion of William Shakespeare, of Avon. He died after a short illness in the year of our Lord 1618, in the seventieth year of his age."

If such inscription exists (which I am inclined to doubt), it is clearly not contemporary. Can any correspondent furnish a *verbatim et literatim* copy, or otherwise throw light on the subject?

W. I. R. V.

LANDING-PLACE OF WILLIAM THE CONQUEROR.—There is a story down this part of the country that it was here, instead of at Pevensey Bay, that William the Conqueror landed; also that he obtained permission to land as many soldiers as he could stand on a bull's hide. Then, sacrificing a bull, he cut the hide into strips, and stood his soldiers within the space enclosed. Afterwards he built a votive chapel here to give thanks. Some years ago I dug up a slate, on which is painted a bull, and a view of the sea. The inscription is "W. N. W. 71." I should be very much obliged if you would tell me anything about this matter.

CLEMENT AVIS.

Bulverhythe, Hastings.

POPE AND COLLEY CIBBER.—Cibber, in his 'Letter from Mr. Cibber to Mr. Pope,' 1742, states that in his folio edition of his 'Letter to Dr. Arbuthnot' Pope has the line (59)—

Cibber and I are, luckily, no friends.

In a 'Blast upon Bays; or, a New Lick at the Laureat,' 1742, it is denied by implication that the line occurs in any edition. I have before me the folio edition of 1734, in which the line is—

The Play'rs and I are, luckily, no friends.

Does the line mentioned by Cibber appear in any known edition? It might be an early edition. In the later it is, I believe, always "the players," not "Cibber and I," &c.

URBAN.

THE BIRTH OF THE KING OF SPAIN.—As well as many friends I have been exercised in mind as to whether a ruler has ever been born in "the purple." Can any reader of 'N. & Q.' answer this? The histories of several countries I have consulted say not.

EDWARD R. VYVYAN.

Many contributors ask the same question.]

'NINE CROWN OFFICE ROW.'—Can any of your readers give me the author of a short poem, in four-line verse, entitled 'Nine Crown Office Row'; also where the poem may be found?

W. COOTE.

The Priory, Huntingdon.

BOYLE'S 'COURT GUIDE': 'ROYAL BLUE BOOK'.—In which years were the first ten editions of each of these books published?

C. MASON.

29, Emperor's Gate, S.W.

[Please answer direct.]

VERITABLE.—Can nothing be done, before it is too late, to arrest the formidable invasion of our language by the French *veritable* as an English word? Introduced, I presume, by "foreign correspondents," its usage has been eagerly adopted, no doubt because it appears to supply a "veritable" want in our language. Our forefathers, I presume, used "true," "real," or even "very" to express this meaning; but there is a shade of expression in the French *veritable* which is equated by none of these. Perhaps some one more versed in these matters than myself can suggest the proper English word that ought to be employed for the purpose. I am, of course, acquainted with the use of "veritable" in our older writers, but the usage of which I complain is distinct and a modern innovation.

J. H. ROUND.

AN IRISH BATTLE.—At Greenmount, near Dundalk, co. Louth, there is a tumulus which still bears the name of Druimm Catha, which means "Battle Ridge." The sword-belt of a Celtic warrior buried in this tumulus bears an inscription in twelfth century Manx runes. I should be glad to know if there is any record of a battle fought in this place; and, if so, at what date.

ISAAC TAYLOR.

BALLADS RELATING TO DEVONSHIRE AND CORNWALL.—May I solicit through your columns the favour of copies of any old ballads that may be in the possession of your correspondents relating to the West of England? Many such are known to exist, some I have; but as I am gathering materials for a collection of these "curiosities of literature" for publication, I shall esteem it a great favour if your readers will aid me in the quest.

W. H. K. WRIGHT.

Plymouth.

THE BLOWING-STONE AT KINGSTON LISLE, NEAR WANTAGE.—Any information about the history and ownership of this stone, which it was recently proposed to remove, would be welcome. It seems to be best known through 'The Scouring of the White Horse' of Thomas Hughes.

OSWALD BIRCHALL.

Buscot Rectory, Lechlade.



**NORWICH USE: PONTIFEX: EPISCOPUS.**—I have not written on this subject before, because I thought it well known that, in English service books at least, pontifex as a rule means bishop. Thus, in the fine Sarum and Norwich Breviary before me I have (partly erased):—

"Deus qui in nobis translationem beati Thomæ martyris tui atque pontificis," &c.

Again comes a decisive instance (Rubric):—

"Sancti Donati episcopi martyris. iii lectiones. Oratio. Deus tuorum gloria Sacerdotum præsta quesumus ut Sancti Donati martyris tui atque Pontificis," &c.

Episcopus is his style in the Rubric, pontifex in the prayer. One more example will be enough. It is on St. Cuthbert's day:—

"Præsta quesumus omnipotens et misericors Deus ut qui beati Cuthberti confessoris tui atque pontificis," &c.

The word "episcopus" does appear as a description of bishops in the prayers, but not nearly so often as pontifex. Is any Sarum Breviary or service book, with large variations "Secundum ordinem Nor." or Norwich known? I have not previously met with an example.

J. C. J.

**CROMWELL MEMORIALS.**—A Sussex newspaper, commenting on the death of the Earl of Chichester, says:—

"The first Earl was connected by marriage with Anne, only daughter and heiress of Mr. Frederick Frankland of Muntham, in Findon, who was descended through female lines from Oliver Cromwell. Among the contents of Stammer House, perhaps none were more valued by his Lordship than Cromwell's Pocket Bible, and the portrait of the Lord Protector's mother."

Are these relics still preserved?

HARDRIC MORPHYN.

**COLLEGIUM BUTTERENSE, ABERDEEN.**—

"Notwithstanding the many serious and the many calamitous things affecting Scotland [circa 1700], there was an undercurrent of pleasantries and jocularities, of which we are here and there fortunate enough to get a glimpse. For example—in Aberdeen, near the gate of the mansion of the Earl of Errol, there looms out upon our view a little cozy tavern, kept by one Peter Butter, much frequented of students of Marischal College and the dependents of the magnate here named. The former called it the 'Collegium Butterense,' as affecting to consider it a sort of university supplementary to, and necessary for the completion of, the daylight one which their friends understood them to be attending. Here drinking was study, and proficiency therein gave the title to degrees..... There were theses, too, on suitably convivial ideas. [Specimen thesis and diploma quoted.]..... One may faintly imagine how all this lightheaded nonsense would please Dr. Pitcairn, as he sat regaling himself in the Greping Office [an Edinburgh tavern], and how the serious people would shake their heads at it when they perused it at full length, a few years afterwards, in Watson's 'Collection of Scots Poems.'"—Robert Chambers's 'Domestic Annals of Scotland,' vol. iii. p. 230.

The volume of Watson's 'Collection' which con-

tains the "lightheaded nonsense" was published at Edinburgh in 1711; but it is evident from the passage above quoted that Mr. Chambers (who fails to cite his authority, an omission not usual in the 'Domestic Annals') was acquainted with an earlier account of the "Collegium Butterense," probably an Aberdeen print. I should be glad to learn anything regarding the earlier account.

P. J. ANDERSON.

2, East Craibstone Street, Aberdeen.

**SCROPE.**—Can any of your readers assist me satisfactorily to identify the Lady Scrope of 1683? Warburton mentions a Lady Scrope as being among the dressers of Catharine of Braganza in 1662; and Evelyn, writing in 1683, mentions "Lady Scroope, the great wit." Was she Ann, daughter of Sir John Carr, married to Sir Adrian Scrope, of Cockerington, who died in 1667? E. S.

**CHIVERS FAMILY OF WILTSHIRE.**—Can any one give me information as to this family in addition to the pedigree in the Wilts Visitation (1623)? In particular as to Jeremy Chivers (who married Ann Bromwich) and his three sons. G. C. B.

**MR. RIDLEY, OF PUCKLE CHURCH.**—Who was Mr. Ridley, of Puckle Church, who "cured wounds by sympathy," deceased in 1690? Rudder, in his book on Gloucestershire, tells us the above account of Mr. Ridley, and gives a copy of his epitaph:—

"Here lyeth the Body of Charles Ridley of this parish, gent., who departed this life 10th of Aug. An. Dom. 1690 aged 54 years.

The flourishing Panacea of our sphere  
That cured others, itself has withered here  
By blast of Death, against whose force no art  
Can either medicine or health impart.  
Reader, tis custom, not necessity,  
On marble here presents itself to thee  
For him whose lasting fame will live alone  
Beyond the power of verse, or strength of stone,  
Each bleeding wound with crimson tears will be  
The Eternizer of his memory."

Can anything further be found out about him and his art of healing? I. W. HARDMAN, LL.D.

**LONDON MERCHANTS, 1606-24.**—What books had I best consult for material for biographies of the leading citizens (especially merchants) of London during 1606-24? A. B.

**"MY LUD."**—When were the absurd terms of "My lud" and "Your ludship" begun and discontinued in the law courts of Great Britain?

GEORGE ELLIS.

St. John's Wood.

[They are not yet discontinued.]

**"UNDER" IN PLACE-NAMES.**—What is the signification of the prefix *under* in Newcastle-under-Lyne and Ashton-under-Lyne; and are there any more examples of its use in English place-names? T. D.



## AUTHORS OF QUOTATIONS WANTED.—

The pine's the king of Scottish woods,  
But the queen, Ah who is she?  
The fairest form the forest kens,  
The bonnie birken tree.

J. A. H. MURRAY.

His partner's delight, the chaperone's dread,  
He's voted a brick among men;  
His mother allows him 100% [?] a year,  
And he'll lay you a thousand to ten.

W. MAYCOCK.

"A heart so perilously fashioned, that for them God's  
touch alone hath gentleness to waken and not break the  
thrilling strings."

F. S.

Let Charity forgive me a mistake  
Which zeal or vanity has helped to make,  
And spare the preacher for his subject's sake.  
Amidst thy list of blessings infinite,  
Stands this the foremost, that my heart has bled,  
For all I bless thee; most for the severe.

EDWARD H. MARSHALL, M.A.

She lay upon her dying bed,  
Silent and still she lay,  
But yet her spirit had not passed  
Beyond the realms of clay.  
She saw her weeping friends around  
And tried to whisper peace,  
But there was not one living sound.....

K. P. D. E.

"By all means have a scrap-book, but take care that  
your scrap-book is not a mere scrape-book."—Who is  
the author of this judicious piece of warning?

ALPHA.

## Replies.

## 'THE NEW ENGLISH DICTIONARY.'

(7th S. i. 303, 336, 370.)

As I presume, from an editorial hint I have received, that DR. MURRAY's attempt to discount and discountenance the insertion of a list of some few of the deficiencies of the 'New English Dictionary' has been successful, I can only, before publishing a more detailed list elsewhere, reply to his strictures in a few parting words.

With regard to the medical scientific terms I furnished you with, no one who has studied the 'New English Dictionary' can doubt that, as DR. MURRAY truly says, the New Sydenham Society's 'Lexicon' (together with Bryant's 'Manual of Surgery' and a translation of Wagner's 'Pathology') has been placed under contribution for the major part of the medical terms and quotations used in the work, while classical writers like Potts, Cooper, Holmes, Paget, Watson, &c., have been almost entirely neglected. As, however, I thought it contrary to the spirit of the 'Dictionary' to shovel in untested quotations from a lexicon, I did not consult the New Sydenham Society's publication (which I have), but made my extracts from standard writers, whose works are as much a part of the literature of the English language as either *Chambers's Journal*, the *Daily News*, or the *Penny*

*Miscellany*, from which DR. MURRAY makes such copious extracts.

I thought that "the aim" of the 'Dictionary' was "to include all words English in form" used in scientific terminology, and I humbly considered that achromatous, absorbing (for absorbent), acritochromatic, additamentary, adelomorphous, adenomatous, aeroscope, acrid (sb.), afebrile, agar-agar, agrammatism, albumenuric, amenorrhœic, amœboid (sb.), anisotropic, anorchism, aponeurotome, archiblastic, Argyll-Robertson (adj.), astigmism, arthrectotomy, atalectic, autogenetically, azoted, bacteriform, with some half-dozen of like words, came under this head; but it seems that since they are neither extracted from the Sydenham Society's 'Lexicon,' nor found in the 'Dictionary,' but only in the works of such unknown writers as Holmes, Paget, Stirling, Parkes, Gamgee, and Aitkin, or the *Lancet* and *British Medical Journal*, "they are not, and ought not to be, in the 'New English Dictionary.'"

I mistakenly believed that the following words, "not English in form," "but either in general use or belonging to the more familiar language of science," deserved a place in the 'Dictionary,' especially when extracted from scientific classics: Anthracosis (Warburton - Begbie), archebiosis (Charlton - Bastain), athetosis (with a whole bibliography of its own), acholia (Quain, Aitkin), adenitis (Paget, Holmes), angeioleucitis (Holmes, Quain), angioma (Paget), arthralgia (Quain). More especially when such words as albumenosis (adiposis sternly excluded by DR. MURRAY), agustia, antholysis, asthenopia, atresia, amygdalitis, anabrosis, and dozens of the like character are inserted, only differing from mine in being seldom or never used, and mostly extracted from the pages of some dictionary.

DR. MURRAY prints a list of scientific names from his favourite New Sydenham Society's 'Lexicon,' and assumes that my list is on a par with this; but there is one essential difference—every word I have given is from the pages of first-class scientific standard works and in daily use among scientific men; those he adduces could with difficulty, if at all, be found outside the boards of the 'Lexicon.'

I fancied that senses not given of such words as abortive, albumenoid, atomize, ambulatory, ambulant, ardent, attached, band-box, bar, bar-shot, barky, &c., might make the 'Dictionary' more complete; that the modern use of words entered as obsolete, e.g., autopsical (1883), admire (1827), would be welcome; that compound words of importance or authority might squeeze in some corner of a future edition, as, for instance, ankle-clonus, back-splint (Sir Astley Cooper), antescrotal (Holmes), anthem-note (Hemans), but I was in error.

I was mistaken, too, in thinking that ear



dates or quotations for such words as abortifacient (1861, instead of 1875), adenoid (Paget, 1871, instead of 1873), æsthesiometer (Marshall, F.R.S., 1867, instead of 1871), æsthesodic (1867, instead of 1878), amaurotic (1829, instead of 1839), amnesia (1862, instead of 1878), amyloid (1860, instead of 1872), anemia (1829, instead of 1836), aortal (1829, instead of 1836), and many, many more, would be acceptable.

We are, however, to look on any quotations under these heads as free gifts; and, like so many other free gifts, they are both "cheap and nasty," since they neither give representative dates nor quotations. DR. MURRAY says he gives quotations calculated to show the word in general use, and since most people fly to their dictionaries to find the use of such words, he gives, I presume in fulfilment of this aim, extracts from lexicons and dictionaries, rather than accept examples from standard authors. One had deemed that the actual history of the parentage, birth, and locality of such common scientific words as aphasia, astigmatism, apertometer, acritochromacy, &c., would have made the 'Dictionary' more valuable; but no! such things "neither are nor ought to be" in its pages.

But there were even a few English words and forms in the list I sent you, which DR. MURRAY rejects with such scorn, which "neither are nor ought to be" found in the 'New English Dictionary.' For instance, adeed (for indeed), aerial (sb.), antipodical, arrow (v.), aurigerous, autobiographerness, astunt, averaged (vbl. adj.), bactrian, bamboozable, baronship, abrasion, arimasian, and some ten more of a like kind are not found therein.

There are a few words which one might save, perhaps, from the dictum of obsolete if DR. MURRAY permitted one. Why, for instance, should abusiveness, admire, ambe, apologizer, arid, art (direction), bacon-ham, bastardly, bastinado, all of which have been used by good authors or in standard works during the present century, be called obsolete?

I had even dared, in my presumptuous ignorance, to correct a literary error or two in the 'Dictionary,' as, for instance, that De Quincy's 'Murder as one of the Fine Arts,' was written in 1839; that Michael Scott's works belong to the year assigned to them; that a work on 'Materia Medica,' quoted in 1876 was the authority for a quotation which had really appeared in the *Pharmaceutical Journal* twelve good years before; but, alas! though "found," I am not permitted to "make a note of" these facts.

One or two compound words, too, might have claimed insertion, e.g., arm-fellow (Thackeray), ale-pot (Jewitt), anti-peptone, aspirating-tube (Holmes), ball-trap (Parkes), balneo-therapeutics, &c., and even the despised aged-sight, which is

not on a level with aged man, as DR. MURRAY suggests, but is a synonym for a distinct pathological condition (presbyopia), might have entered therein.

I had hoped to further, also, the feature which is novel in the 'Dictionary,' viz., the "historical principle"; but here, too, DR. MURRAY seems to claim infallibility for his book—all quotations inserted therein are evermore illustrative and necessary, all excluded "are not, and ought not to be, in the 'Dictionary.'" Surely to treat the matter in that way is injurious to the fame of the work. Looked at as a tentative advance in a new direction, the effort is a noble one and worthy of commendation; but if we are to treat it as final and complete, one can only point out sadly its many defects. It is impossible to take up a book (especially a magazine) of the last or present century without finding words unnoticed in the 'Dictionary,' or earlier or later instances of words occurring than those contained in it. There is scarcely a quotation for eighteenth and nineteenth century words which cannot and ought not to be superseded by earlier or later and better examples. All that the 'Dictionary' can claim in this department is that it affords a point of departure for fresh searchers, and he is no friend to the work who ignores this fact and treats new quotations as impertinences. A new edition, or at the least a copious appendix, is needed, and will some day be forthcoming, though the publishers "rage" and the editor "imagines a vain thing," and in it nearly all quotations for modern words will be displaced and supplanted by earlier and better instances; more especially as we gather from DR. MURRAY'S closing sentences that the forthcoming parts of the 'Dictionary' are to be more rapidly produced, and therefore less accurate and final, than the first two parts. I fancy, indeed, we see signs of this in the fact that new parts are to be published at more frequent intervals, and that no list of "requirements" has been sent forth lately, or, at least, has fallen in my way. Under these circumstances it seemed to me the peculiar function of 'N. & Q.' to publish, and of its readers "when found to make a note of" earlier and later quotations, new words and uses, and of omissions from the 'Dictionary'; but DR. MURRAY forbids the banns, in 'N. & Q.' at least. So I must hasten to "fresh fields and pastures new" with my strictures on the 'New English Dictionary.'

That I am not exaggerating the importance of the list of instances DR. MURRAY scouts, will be shown by a few examples of words and dates, the first date given in each case being mine, the second DR. MURRAY'S: Bang, 1832, 1841; balaam-box, 1827 (in common use by Prof. Wilson), 1861; bail-bond, quot. from Charles Lamb, 1830; auscultation, 1829, 1833; bacchanalianism, 1832, 1855;



arraigner, 1829, 1860; arch-diocese, 1829, 1844; apoplecticform, 1860, 1876; amyloid, 1860, 1872; *a fortiori*, 1827 (De Quincey), 1855; accentuated, 1863, 1873; alkaloid, 1829, 1831; antiphlogistic, 1738, 1769; aortal, 1829, 1836; arch-priest, 1791, 1797; art (direction), 1827, 1400; autobiographical, 1829, 1831; banter (out of), 1828, 1791; and some eighty others, from which these have been taken at random.

WILLIAM SYKES, M.R.C.S.

Mexborough.

THOLOUSE GOLD (7th S. i. 309).—Aulus Gellius states the origin of the two proverbs noticed by K. P. D. E. as follows (l. iii. c. 9):—

"Gaius Bassus in his 'Commentaries,' and Julius Modestus in the second book of his 'Miscellaneous Questions,' give an account of the Seian horse which is a fit subject both for recollection and astonishment. They write that there was a certain Cn. Seius who had a horse which was born at Argos, in the land of Greece, and concerning which there was an old tradition that it was descended from the breed of horses which had belonged to Diomedes the Thracian, and which Hercules, when he had slain Diomedes, brought out of Thrace to Argos. They relate that it was a horse of extraordinary size, with a high neck, of a bay colour, with a flowing chestnut mane, and that it far surpassed all other horses whatsoever in every quality which constitutes the excellence of a horse. But they state that this same horse was of such ill fate or fortune that whoever got it and possessed it, was brought to utter ruin, with all his house, his family, and all his property. Accordingly, the first owner, Cn. Seius, was capitally condemned and was visited with a terrible punishment by M. Antony, who was afterwards Triumvir for the government of the state. At the same time Cornelius Dolabella, the Consul, as he was going to Syria, was induced by the fame of this horse to turn aside from his way and come to Argos, where he was so inflamed with the desire of possessing it that he purchased it for a hundred thousand sesterces. But Dolabella, again, while in Syria during the civil war, was besieged and put to death, after which the horse which had belonged to Dolabella was taken away by C. Cassius, by whom Dolabella had been besieged. This Cassius, it is well known, after his side had been defeated and his army routed, met with a miserable death. Then Antony, after the ruin of Cassius, having gained the victory, claimed the celebrated horse of Cassius, and after obtaining it, was himself at a later time conquered and deserted, and brought to an execrable death. So there arose a proverb respecting those who had become unfortunate, and it was said: 'That man has a Seian horse.' There is the same meaning attaching to another ancient proverb, which we have in these terms: 'Gold of Toulouse.' For when the town of Toulouse, in Gaul, was plundered by Q. Cæpio, the Consul, and there was a large amount of gold in the temples of the town, whosoever touched any portion of the gold which became plunder perished with a miserable and excruciating death. Gaius Bassus relates that he had seen this horse at Argos, and that it was one of incredible beauty and exquisite strength and colour. The colour was, as I remarked, named bay, 'Phœniceus,' which some of the Greeks term *φοινίξ* and others *σπάρδιξ*, inasmuch as the branch of the vine when it is torn off from the tree with the fruit is called 'spadix.'"

A later writer, Justin ('Hist.,' xxxii. 3), gives

the earlier history of the gold itself, and also mentions that the "sacrilegium causa excidii Cæpionis exercituique ejus postea fuit"; and Cicero refers to it in the 'De Natura Deorum' (iii. 30): "Cognosce alias questiones Auri Tolosani," &c. Strabo (lib. iv.) says that it was originally part of the Delphic gold, in agreement with Justin, *u. s.*

The two proverbs are close together in the 'Adagia' of Erasmus. Fuller, 'Holy and Profane State,' bk. ii. ch. xxi., in his life of Drake, referring to the courtiers who refused his gold, remarks: "Some of them would have been loth to have been told that they had *Aurum Tholosanum* in their own purses" (p. 137, Camb., 1642).

ED. MARSHALL.

There is another example of the application of these two proverbs, and to a different subject, in Robert Greene's 'Tritameron of Love' (p. 86 in Dr. Grosart's edition), published in 1587: "Beautie ..... is like to the *Baaran* flower, which is most pleasant to the eye, but whoso toucheth it feeleth present smart. None ever rid on *Seianus* horse but he came to ruine. Who so possessed but one dramme of the gold of *Tholossa* perished. He that with unwashed hands touched the Altar of *Janus* fell down presentlie dead," &c. The origin of these two proverbs is given by Aulus Gellius, iii. ix., the chapter being to explain, in the first instance, "*equum habet Seianum*." This arose from the said alleged fact. One Cn. Seius had an Argive horse (Argos being famous for its horses; as Horace says: "Plurimus in Junonis honorem Aptum dicit equis Argos"), said to be of the breed of Diomedes, and in colour a bay or chestnut. In spite of its wondrous beauty and excellence it had the evil fate of bringing all its owners to destruction, "*ut quisquis haberet eam possideretque, ut is cum omni domo, familia, fortunisque omnibus suis ad internecionem usque deperiret*." Thus Cn. Seius was put to death by Mark Antony. Its next owner, Cornelius Dolabella, who bought it for one hundred thousand sesterces, was killed in Syria during the civil war. C. Cassius, who had been the means of Dolabella's death, took possession of the horse, and after the loss of the battle of Philippi ordered one of his freedmen to slay him, and perished by that very sword which had given a wound to Cæsar. As part of the spoil the horse became Antony's, who not long after was defeated at Actium, and, having fled to Egypt, there stabbed himself, thus making the fourth to whom the horse had brought destruction. "*Hinc proverbium de hominibus calamitosis ortum, dicique solitum: ille homo habet equum Seianum*." Erasmus would trace this belief back to the wooden horse, "*scandit fatalis machina muros*." Aulus Gellius proceeds in § vii.: "*Eadem sententia est illius quoque veteris proverbii quod ita dictum accepimus: aurum Tolosanum*. Nam cum oppidum Tolosanum in terrâ Galliâ Q. Cæpio







Charles Dibdin. It first appeared in his novel 'Hannah Hewit,' 1795, under the title, 'A Love Dittie, addressed to the idole of mine harte, and the dellyghte of mine eyes, the faireste among the most faire, Anne Hatheawaye.' The supposed authoress gives it as an illustration of her attempts to emulate the skill of Chatterton and Ireland in forging poems by ancient writers. Dibdin used the song next year in his entertainment 'The General Election.' It is not improbable that the poem may have been written as far back as 1769, when Dibdin produced a large amount of work for Garrick's jubilee.

EDW. RIMBAULT DIBDIN.

BLACKLEG (7th S. i. 208, 293).—There appear to be two theories regarding the derivation of this word. Hotten's 'Slang Dictionary' says:—

"The derivation of this term was solemnly argued before the full Court of Queen's Bench upon a motion for a new trial for libel, but was not decided by the learned tribunal. Probably it is from the custom of sporting and turf men wearing black top boots."

I should be glad if any of your readers can give me a reference to the trial in question.

Dr. Brewer, on the other hand, in his 'Dictionary of Phrase and Fable' speaks in a more confident tone. He says, *blacklegs* are "so called from gamecocks, whose legs are always black."

WILLOUGHBY MAYCOCK.

St. James's Club, Piccadilly.

GAINSBOROUGH'S 'BOY AT THE STILE' (7th S. i. 208, 295).—This picture was given to my grandfather, Col. James Hamilton (elder son of Lord Anne Hamilton), by Nollekens, and is now in the possession of my nephew, Sir Robert Anstruther, Bart., M.P., of Balcaskie, Fife. The reason of the gift was Nollekens's delight in my grandfather's performance on the violin. The picture came into my mother's possession (she was the wife of General Anstruther of Balcaskie) at her father's death in 1804.

ELIZ. C. DEANE.

Hintlesham Rectory, Ipswich.

THE DARK AGES (7th S. i. 309).—

"He [Taylor] still calls the Middle Ages, during which nearly all the inventions and social institutions whereby we yet live as civilized men were originated or perfected, a Millennium of Darkness on the faith of certain *long-past*\* Pedants, who reckoned everything barren because Chrysoloras had not yet come, and no Greek Roots grew there."—Carlyle, Review of Taylor's 'Survey of German Poetry,' 'Works,' ed. 1858, 16 vols.; vol. ii. of 'Miscellanies,' p. 328.

R. H. BUSK.

Latham, in his 'Dictionary,' quotes an example from Hallam's 'Introduction to the Literature of Europe,' 1837. Nearly seventy years earlier the phrase was used by Robertson as one commonly received and understood, in the "View of the

Progress of Society in Europe," prefixed to the 'History of Charles V.' See note 10 on sect. 1, "The ignorance of the clergy is quaintly described by an author of the dark ages"; and note 11 on sect. 1, "All the religious maxims and practices of the dark ages are a proof of this." The first edition of 'Charles V.' was in 1769.

W. E. BUCKLEY.

Robertson, in the notes to his "View of the State of Europe," forming the first part of his 'History of Charles V.,' has:—"All the religious maxims and practices of the dark ages are a proof of this" (note 11, p. 229). In the text he has, "during these ages of darkness," at p. 19. The date of the first edition was, according to Lowndes, 1769.

ED. MARSHALL.

THE LORD'S PRAYER (7th S. i. 308).—Though interesting as an early, perhaps the earliest, specimen of a polyglot Lord's Prayer, this by Megiserus cannot be of much value, since, as M. Brunet remarks of another, "il a peu d'intérêt, puisque il ne donne que 43 langues," and the one in question has only 40. One printed at Amsterdam in 1715 by Joannes Chamberleynius, "Oratio Dominica in diversas omnium fere gentium linguas versa, cum dissertatione de linguarum origine (edente D. Wilkins)," small 4to., is valued 10 or 15 francs. Another by J. J. Marcel, "O. dom. CL linguas versa, et propriis cujusque lingue caracteribus expressa, Paris, 1805, large 4to.," 20 or 30 francs. Another, "O. Dom. in CLV linguas versa, et exoticis caracteribus plerumque expressa. Parmæ, typis Bodonianis folio 1806," commands a somewhat higher price. Another, Monachii, 1838, with only 43 languages, but with borders designed by Albert Dürer, large 4to., 15 or 20 francs. All these, however, are utterly distanced by the Vienna polyglot, "Oratio Dominica Polyglotta, DCCCXV linguis et dialectis, studio et labore Aloysii Auer. Viennæ E typographia Imperiali, 1847 et 1851, gr. in folio." Copies were at the Exhibitions of London 1851 and Paris 1855. Though not meant for sale, copies occasionally occur. Trübner & Co. in 1853 priced one 8*l.* 8*s.*; and another, with the Sermon on the Mount in 35 versions, 1851, also in folio, was in Messrs. Nutt's catalogue in 1857 for 10*l.* 10*s.*

W. E. BUCKLEY.

MISQUOTATION OF SCRIPTURE (7th S. i. 349).—The Rev. H. W. Pullen, the author of 'Dante Europa's School,' remarks, in a work published anonymously, respecting the verse 1 Cor. ii. 9:—

"1 Cor. ii. 9, 'Eye hath not seen, nor ear heard neither have entered into the heart of man,' &c. As an instance of the slipshod way in which many clergymen read and quote the Bible, it may be observed that this verse, though introduced into half the sermons that are preached, is never by any chance rendered by the preacher as it actually stands in the sacred text. The

\* This was written in 1831.



clerical version, which has almost superseded the original, is sufficiently familiar to every church goer. 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.' This may or not be an improvement on St. Paul's words; but, as a matter of fact, there is no such verse in the Bible.—'Clerical Errors in the Reading of the Bible: a Collection of Passages which are commonly Read with a Wrong Emphasis or Punctuation, and are therefore Misunderstood by the People,' p. 30, Lond., Simpkin & Co.; Salisbury, Brown & Co., 1874.

The only authorized version which I know of in which "it entered" occurs is the altered Rhenish version (with the *imprimatur* of Card. Wiseman, Sept. 29, 1858, Lond., Burns & Oates). Here it is: "That eye hath not seen, nor ear heard, neither hath it entered into the heart of man." The original of 1582 reads: "Neither hath it ascended into the heart of man." ED. MARSHALL.

The side-note to 1 Cor. ii. 9, in Tomson's version of the New Testament, appended to some editions of the Genevan Bible (notably, in this instance, that which is professedly "Imprinted at London by the Deputies of Christopher Barker," and dated 1599, 4to.), runs thus: "Man can not so much as thinke of them, much lesse conceive them with his senses." It is possible that "the habit" of misquotation—to use the words of R. D. W.—may have arisen from the use of this note as an elucidation by mixing it with the text.

ALFRED WALLIS.

ADRIA=THE STONY SEA (7th S. i. 289).—I cannot think that *Adria* has anything to do with *petra* or *adula*; certainly Ducange does not say so, or anything about *Adriacus=lapideus*. The word is not given at all, either in his part of the work or in Carpenter's 'Supplement.' I fear your correspondent has been beguiled into the mistake of taking his information at second hand. All that Ducange says on *Adula* is "*Caput lini*."

As to Wycliff's translation I see no difficulty. It turned evidently upon the words (verse 29) φοβούμενοι τε μήπως εἰς τραχεῖς τόπους ἐκπέσωμεν—"fearing lest we should have fallen upon rocks." Alford says: "The shore here is full of *τραχεῖς τόποι*, mural precipices, upon which the sea must have been breaking with great violence." Wycliff's rendering, as is common with him, is rather paraphrastic than literal.

EDMUND TEW, M.A.

ANTONINE ITINERARIES (7th S. i. 221, 306).—I thank MR. A. HALL for correcting the misprint at the former reference. "Riduna," however, and the references given are correct. The passage runs: "In mari Oceano quod Gallias et Britannias interluit.....Vecta, Riduna, Sarmia, Casarea, Barea, Lisia."

The version given in the 'Monumenta Historica Britannica' omits all the names after Riduna (xxii. 2). Reynolds, in his edition of the Itine-

raries, gives it on p. 396, but in a somewhat misleading form, as he makes it run on to the previous entry. Riduna has been variously identified, as may be seen in the index to Mr. Pearson's historical maps; but as Vecta almost certainly = Isle of Wight, Sarmia=Guernsey, and Casarea=Jersey, Riduna is far more likely to be=Thanet than any of the northern or western islands.

BROTHER FABIAN.

DEFLECTION OF CHANCEL IN CERTAIN CHURCHES (7th S. i. 387).—This interesting peculiarity in ecclesiastical architecture is discussed at considerable length in 2nd S. x., xi. The various suggestions there put forward may be thus briefly summarized:—

1. The angle denotes the inclination of Christ's head while undergoing crucifixion.

2. As representing the exact position of the rising sun on the day dedicated to the patron saint of the church.

3. With the intention of adding to the apparent length of the edifice, by enabling any one to see the full extent of the chancel wall from the west door.

4. Accidental deflection by an error of the architect or builder.

It may also be noted that this curious departure from established custom is not confined to Somersetshire churches, similar examples being scattered throughout England and France, the most noteworthy instances of which are, perhaps, St. Michael's, Coventry, and St. Ouen, Rouen.

H. S.

[Very many replies upon this subject have been received. The foregoing summary of what has already appeared will save further discussion.]

A BAMBERG MISSAL (7th S. i. 327).—I am no ritualist, in either sense of the word; but I suppose that a Bamberg missal means a missal according to the use of Bamberg. If so, why should not the owner of the missing canon write direct to the Archbishop of Bamberg? The archbishop is—at least he was five years ago—a courteous and gentlemanly man. He lives close to his cathedral, of course; and he, of all men, should be interested in the matter. If the imperfect missal be in the cathedral library he would know it; if not, he would know where other copies of the same missal are. I may add that I do not know any German church which has a more charming set of vestries and muniment rooms than the grand old cathedral of Bamberg. A. J. M.

"ANDREW MILLAR'S LUOGER" (7th S. i. 327).—As simply a conjecture, I would suggest that an "Andrew Millar" became nautical slang for a Government vessel, because she was an Andrew that could "mill" [h]er adversary, or could do the part of a miller in crushing her to pieces.



Though a conjecture, it is built exactly on the lines of a seaman's ordinary jocular and verbal pun. But this use of "Andrew" shows, as does the line in the 'Merchant of Venice,' that Johnson's conjecture, that the wealthy Andrew of the latter was the particular name of one of Antonio's vessels, is baseless, and that it had for some reason been adopted as a sort of generic term. Why, however, it became so seems more difficult of explanation. Possibly it may have been a corruption of the Italian *anetra*, a duck—"She swims like a duck" being a common nautical expression of admiration for a vessel. More probably, however, many a Venetian vessel was so named after the celebrated Admiral Andrea Doria, for this supposition is far more probable than Dyce, in his 'Glossary,' will allow, if we take Admiral Benbow, Nelson, and other such names as concurrent examples. Hence, being common, it became applicable to all such vessels. BR. NICHOLSON.

"My wealthy Andrew."—A richly freighted ship. A large ship is here supposed to be called by the name of the famous Genoese naval commander, Andrea Doria.—"Merchant of Venice," with.....Copious Interpretations of the Text," by the Rev. John Hunter, 1861.

H. G. GRIFFINHOOF.

THOMAS GENT (7th S. i. 308, 356, 392).—On further search I find in my library a copy of 'Historical Antiquities,' printed by Gent, and formerly belonged to the late Mr. Hunter. It is a translation of Dering's work, and commences "Fair Yorkshire's bounds I'll range with Pilgrim's Art." The volume is an octavo of 104 pages, printed with a variety of type on wretched paper, many small woodcuts in the margin, and without a title-page. There are variations in the words from Gent's MS. On the fly-leaf is the following, in the old man's handwriting:—

"By Musidorus. Design'd to be advertis'd and published, soon as proper paper can be afforded, either thro beneficent subscription or generosity to the laborious well-known Author whose Icon was lately exhibited to general satisfaction. To which will be added a pathetic prologue twice delivered on a Theatre. Price 1s. 6d. With Index, &c."

It is probable that Gent printed a few copies for his private friends, and that the work was never published for sale.

EDWARD HAILSTONE.

The first line of Gent's translation of Dr. Dering's 'Reliquiæ Eboracenses' is correctly quoted by MR. JULIAN MARSHALL at the last reference. An extract from a catalogue pasted on the fly-leaf of the copy of the 'Historical Antiquities' in the British Museum states that "the vol. has a general Title, and there are inserted the Portrait of the Author, a View of York, and the Plan of York; all belonging to some of his other works."

G. F. R. B.

THE EDDYSTONE (7th S. i. 389).—W. S. B. H. will find a very able and interesting article on the origin of the term Eddystone in the lately issued number of the *Western Antiquary*, written by Capt. L. Edye, who has given much time and attention to the subject, and gives quotations from many old writers and all kinds of authorities. Capt. Edye inclines to the belief that the name was derived from some Saxon chieftain or distinguished individual rather than the *eddy* round the rocks—the modern theory—and there is conclusive evidence to show that Winstanley, Rudyerd, Smeaton, Weston, and others all spelt the name with one *d*; in fact, there appears to be no trace of the use of the two *d*'s in the name until well on in the present century. This is a most interesting subject, and one which it is hoped may be carried further; and I am sure Capt. Edye will be glad to receive any additional evidence, either in support of his theory or otherwise. W. H. K. WRIGHT,

[Editor *Western Antiquary*.

Plymouth.

QUAGGY (7th S. i. 248, 398).—It is not called the "Quagga," as Dr. Drake says, but the "Quaggy." The popular etymology is from *quag*, a quagmire or bog, which is probably right. A *quagga* is a quadruped, not a river.

WALTER W. SKEAT.

RUSSIAN GAMES (7th S. i. 309).—The Russian game "iéralache" is simply whist without trumps; in dealing, therefore, no card is turned up. The player on the left of the dealer leads. Following suit is of course obligatory. The leading card takes the trick unless covered by a higher card of the same suit. The fun comes in when aces and kings fall powerless on small cards. The scoring varies according to agreement, but is generally the same as in long whist (of course without honours). This game is seldom played in the clubs, it being of too primitive a character to suit the taste of inveterate card-players. JAMES A. BEZANT.

Samara, Russia.

SUBSCRIPTION IN THE DIOCESE OF RAPHOE, IRELAND, IN 1630 (7th S. i. 204).—John Livingston's 'Life' has been repeatedly published since the appearance in 1725 of the first edition. Several copies in MS. were prior to that date in existence. The quaint and characteristic description of his ordination, reproduced in 'N. & Q.,' is to be found in the well-known 'History of the Presbyterian Church in Ireland,' by Dr. Reid, vol. i. p. 116.

An equally curious account of Livingston's idiosyncrasy is given in the biography of his contemporary brother minister, Robert Blair:—

"About this time [March, 1654], the Protector wrote for Messrs. John Livingston, Patrick Gillespie, and John Menzies to come to him that he might have their advice for settling Kirk affairs. Mr. Livingston was unwilling to go, until Lilburne said that if he would not go as a



free man, he would send him as a prisoner. He carried very honestly and straightly at London. Being called to preach before the Protector at Whitehall, sundry Scotsmen being present, he prayed for the King and the Royal family thus: 'God be gracious to those whose right it is to rule in this place and unjustly is thrust from it; sanctify thy rod of affliction unto him, and when our bones are laid into the dust, let our prayers be registrate in the book of life, that they may come forth in thy appointed time for doing him and his family good.' And for the usurpers he prayed in these terms: 'As for those poor men that now fill their rooms, Lord be merciful to them.' Some would have had him accused for praying for the King and calling them 'poor men'; but the Protector said: 'Let him alone; he is a good man; and what are we but poor men in comparison of the Kings of England.'

W. W.

Cork.

BEN-MY-CHREE (7th S. i. 388).—MR. YATES is informed that the name of the Manx steamer Ben-my-Chree in English is "Girl of my heart."

J. POTTER BRISCOE.

"Wife of my heart."

A. G. R.

ENGRAVED PORTRAITS (7th S. i. 367).—There is a mezzotint portrait of Thomas Scot de Rotherham, founder of Lincoln College, and afterwards Archbishop of York, in the set of 'Founders,' &c., by Faber, sen. An early impression is in the British Museum, Print Department. I know of no engraved portrait of Bp. Ed. Vaughan or Bp. L. Bayly.

JULIAN MARSHALL.

THE PAINTER'S BEE OR FLY (6th S. xii. 346).—*Apropos* of my note on this subject I find an interesting passage in Isaac D'Israeli's 'Curiosities of Literature.' As you may consider the whole passage too long for reproduction in your pages, I content myself with quoting the first portion, vol. i. p. 245, London, 1867:—

"There is a species of Orchis, where Nature has formed a bee, apparently feeding in the breast of the flower, with so much exactness, that it is impossible at a very small distance to distinguish the imposition. Hence the plant derives its name, and is called the Bee-Flower. Langhorne elegantly notices it thus:—

'See on that flow'ret's velvet breast,  
How close the busy vagrant lies!  
His thin-wrought plume, his downy breast,  
The ambrosial gold that swells his thighs.  
Perhaps his fragrant load may bind  
His limbs;—we'll set the captive free—  
I sought the Living Bee to find,  
And found the Picture of a Bee.'"

J. J. FAHIE.

Teheran, Persia.

INDEX OF ALE AND BEER SONGS (7th S. i. 323).—That fine old song 'Jolly Good Ale and Old' is not by Bishop Still. Four double stanzas (of the eight composing the song) were incorporated in "A ryght pithy, plesaunt and merie comedie, intytuled, Gammer Gurton's Nedle, played on stage, not longe ago in Christes colledge in Cam-

bridge. Made by Mr S., master of art," London, 1575. Hence the authorship is usually attributed to John Still, afterwards Bishop of Bath and Wells, the reputed author of the comedy. According, however, to Dyce, who possessed a MS. giving the song in its complete form, "it is certainly of an earlier date." A Latin version of the better-known portion was made by Dr. Maginn, the chorus beginning "Sint nuda dorsum, latera; pes, manus algens sit." P. J. ANDERSON.  
Aberdeen.

BAHMAE (7th S. i. 368).—A glance at the index of 6th S. x. would have shown that at p. 525 of that volume this query was already answered.

JULIAN MARSHALL.

See 'N. &amp; Q.,' 6th S. x. 469, 525. ALPHA.

MACAULAY'S 'ARMADA' (7th S. i. 327).—A continuation was published, about twenty years ago, in a volume entitled 'Our Glory Roll.' I think it was by Dr. W. C. Bennett.

B. MONTGOMERIE RANKING.

SOUTHERN (7th S. i. 227, 339).—I beg to thank MR. C. A. WARD for his note. A friend has supplied me with kindred information, and the late Mr. Edward Solly, only a few days before his decease, referred me by letter to Jesse's 'London' (1871), vol. i. p. 338, and to Oldys's 'Annotations' on Langbain's 'Lives of the Dramatic Poets.' The latter work, however, does not give the place of burial, and it would seem that Southern was still living both when it was published and when it was annotated. The question is still to be answered. Through the courtesy of the Rector of St. Paul's, Covent Garden, the registers of that parish have been searched from 1745 to 1750, and no entry of the burial of Thomas Southern can be found. All the authorities agree that he died May 26, 1746.

J. MASKELL.

ARCHIBALD ARMSTRONG (7th S. i. 268, 297).—I thank your correspondents for their information as to Sir F. Graham's papers. What I chiefly want to know is whether James I.'s jester "Archie" was a descendant of his namesake who (at some date prior to 1512)

"with other xl outlawes by the supportacion of the same John [Tayler, of Sulfort] come by nyght to a place called Penreth Cotes and there brent an house and ij children and xiiij kye and oxon theryn of one John Clerk and hym caried into Scotland."

Q. V.

DE PERCHEVAL AND DE HORSEY FAMILIES (7th S. i. 328).—If your correspondent Mr. T. W. CAREY will refer to Collinson's 'History of Somersetshire,' vol. iii. p. 85, he will learn that the family of Horsey adopted their surname from their manor of Hurst, near Bridgewater, which at the time of the General Survey in 1086 was



held by "Rademer, of Walter, lord of Bridgewater. Elward held it in the time of King Edward" the Confessor. The name of Horsey was not confined to Somersetshire at that period, as it also occurs as a place-name in Cambridgeshire and Norfolk in the same record, and in other records of a subsequent date in Essex and Kent. From these facts we may reasonably infer that the name of Horsey is of Saxon origin, and was probably derived from Horsa, the Saxon chieftain.

The letter *u* in Hursi is probably an error of the scribe for *o*, as the name is also written Horsei and Horseia in Domesday Book. The latter is the manner of spelling the family name of Horsey in the Coram Rege Rolls of 1 and 3 John. In other ancient records the name is variously written, as Horssya, Horseia (*temp.* John), Horseie, Horesye (Hen. III.), Horey (Edw. III.), Horsai, Orey, Horsegh, Horsee, &c. There are probably few other words in the English nomenclature that can be written in so many ways as Horsey. I have made a list of eight hundred variations.

JAMES HORSEY.

Quarr, I.W.

If De Horsey = Hersey, the arms are Azure, three horses' heads couped or, bits and reins of the second. Coker's 'Survey of Dorset,' p. 81.

H. J. MOULE.

Dorset County Museum, Dorchester.

COLLYHURST (7th S. i. 349).—The name also occurs in this parish. In the Court Baron Rolls of Prestwicke and Okelandes Manor it is written "Collyhurstam" in 1649; "Collyhurst" in 1697; and "Collyhurst, alias Foulhurst" in 1711. By this latter name it is still known. As its Saxon termination denotes, it is a wood. It may interest your correspondent to know that not many hundred yards from this spot, on an opposite hill, were discovered in 1883 the remains of a Roman villa, and that Fowlhurst is situated about midway between two roads, known respectively as High Street and Rye Street, the latter leading direct from Chiddingfold to the site of the Roman villa. If Collyhurst had anything to do with the Romans, may we not find a likely derivation for the first part of the name in *collis*, high ground? It would be interesting to know whether the nature of the ground in the district Mr. MELLOR refers to would admit of such a derivation, as it certainly would here.

Chiddingfold.

STEPHEN COOPER.

MUSICAL MEMS (7th S. i. 386, 412).—At my request, an organist played to me the first bars of the two melodies, "We don't want to fight" and the "Kyrie Eleison" from Mozart's Twelfth Mass. They are identical.

J. F.

'THE LAIDLY WORM OF SPINDLESTON HEUGH' (7th S. i. 420).—In the 'Notices to Correspond-

ents' you mentioned the "Graidly Worm law (?) Heugh" in answer to your cor. C. This I think is a mistake. The legend is known here by the name of "ton Worm," whilst another legend in Northumberland is known by "the Laid of Spindleston Heugh," and is quite different from the former. It is said to have been Duncan Frasier, the old mountain bard of Cheviot A.D. 1270. The version of the Cumbrian legend will be found at length in 'Legends of Northumberland,' by Jam. and contains 156 lines, with six pages of illustrations. W.M.

Newcastle-upon-Tyne.

PEERS (7th S. i. 267, 356).—One does not question rashly any statement made in SET H.; but may one be allowed to question the "much higher rank as Archduke of Dublin" taken by the present occupant of the see—Lord Plunkett? Surely, since the establishment of the hierarchy in Ireland (other than those appointed before 1801), the bishops of the Church have no precedence over temporal peers, and indeed any official precedence at all.

EDWARD H. MARSHALL.

The Library, Claremont, Hastings.

JAMES BRIDGER (7th S. i. 349).—The name does not appear in the Catalogue of the British Museum. G.

ETYMOLOGY OF LOCAL NAMES (7th S. i. 349).—River names commencing with a *v* sometimes prefix *s*; thus *al*, *el*, *il*, *ol*, *ul*, &c. come *sal*, *sel*, *sil*, *sol*, *sul*, *sure*.

R. S. C.

Boulogne-sur-Mer.

THE SONG OF 'THE BROOM' (6th S. i. 153, 218).—I am obliged to Mr. M. for his Sussex harvest song, although I think it is the one referred to by Mr. Daughter.\* The first four lines below are from a known nursery song, of which there are many versions, including a Scottish one—consider the best—in Chambers's 'Popular Songs of Scotland.' It has attained classical rank, being imbedded, like a fly in amber, in a modern fiction:—

Little old woman, and whither so high,  
To sweep the cobwebs out of the sky  
Dickens, 'Bleak House,'

Halliwell, 'Nursery Rhymes,' second edition, 1843, p. 244, refers to 'Musick's' 1673, where the air is called "Lullaby of an Old Woman, whither so high?" I am unable to explain the origin of go-

\* At the first reference, by a misprint, the lady has been miscalled, first the *Tailor's* and then the *Sailor's* Daughter.



em to be equivalent to the largess of the turkey feast, or harvest home.  
ong of "Robin, lend to me thy bowe,"  
llows 'The Broom' in Wager's play (6th  
326) was originally published in 'Pam-  
609, and has been reprinted by Ritson in  
cient Songs and Ballads,' pt. iv.

W. F. P.

ORS OF BOOKS WANTED (7th S. i. 360).—  
oxia: a Tragedy.' By the late William Caldwell  
(Parker, 1851.) F. W. D.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Life History of the Life and Work of William  
peare.* By Frederick Gard Fleay. (Nimmo.)  
AY is one of the most patient, untiring, and  
ous of scholars. All that research can bring to  
idation of a subject he furnishes. No living  
robably, has done more to illustrate the plays  
peare than his latest biographer. The work  
shed is, moreover, ingenious as well as learned.  
lar is supplied with original views, which he may  
oppose, but will at least not pass over with in-  
e. Add to these things that the controversial in-  
well developed in the writer, and the intellectual  
defensive and offensive, which Mr. Fleay wears  
to be strong. A champion more stalwart or  
quipped does not often enter the lists. Mr.  
gain, has the courage of his opinions, and the  
e holds he will defend à outrance. Here is,  
the one difficulty with regard to his new life  
peare. What Mr. Fleay does not see he natur-  
als of little account; what he sees he sees in the  
of mid-day sunlight. The tone of a book which  
ther respects is excellent is, accordingly, dog-  
Views are stated with a calmness that takes  
breath. A thing is or it is not. Not at all  
ous are we, but we should like now and then  
on what authority rest Mr. Fleay's assump-  
ometimes, indeed, he tells us later on. At p. 31  
hear of Drayton's 'Merry Devil of Edmon-  
gain and again the same parentage is assigned  
r. Coxeter's statement that he had seen an old  
his play which assigns it to Drayton is given in  
graphia Dramatica' and in Mr. Halliwell's 'Dic-  
of Old Plays.' Lamb, who, with every preced-  
er, classes it as anonymous, wishes "it could  
tained that Michael Drayton was the author."  
to what Mr. Fleay, who even indexes it under  
d of Drayton, has to say, his statement is: "No  
was written by him. The character of the Host,  
eed all the play, are so like parts of 'Sir John  
e,' which we know to have been partly written  
ton, that it is not possible to doubt the identity  
rship" (p. 294). On the following pages some  
at strengthening the assertion is made, but it is  
ciently significant to justify quotation. On  
11, 1600, 'Sir John Oldcastle' is, as Mr. Fleay  
tered in the Stationers' Register. No authorship  
assigned it. Henslowe's 'Diary' attributes it to  
, Drayton, Wilson, and Hathway. Mr. Fleay  
ributes to the different authors their shares in  
uction, and on the strength of this distribution  
The Merry Devil of Edmonton' for Drayton.  
tance is selected not for its value, but inasmuch

as all information concerning it is easily accessible. It  
is characteristic of what is most aggressive in Mr.  
Fleay's 'Life of Shakespeare'—a "cocksureness"  
worthy of Macaulay. This, however, is the chief blem-  
ish in a work of high merit, which will find necessarily  
a place in the library of every student of the drama.

*The Monumental Inscriptions in the Hundred of Happing,  
in the County of Norfolk.* By Walter Rye. (Norwich  
Goose & Co.)

HAPPING is the third of the Norfolk hundreds of which  
Mr. Rye has published the monumental inscriptions.  
We do not mean that he has done what county or town  
historians have so often done before him, that is, made a  
selection of those that are themselves amusing, or which  
relate to the "county families." Mr. Rye has printed all  
the important parts of every inscription that is now to  
be found in church or churchyard. The value of such  
a collection to future genealogical inquirers cannot be  
exaggerated. The rise and fall of families has been  
moralized upon from the very earliest times; probably at  
no time in the world's history has this process been  
going on so rapidly as at present. It is not vulgar  
pride, but the instinct of race which prompts Americans  
and Australians to be anxious to know something of the  
history and surroundings of their ancestors who lived in  
the old home. A book like this will be a great help to  
all such as come of Norfolk race. We trust that Mr.  
Rye will be enabled to finish his work in the excellent  
manner in which he has begun. At present little notice  
has been taken of the more modern inscriptions in our  
churchyards. It is much to be desired that all of them  
should be printed without delay. Church restorers  
commonly make sad havoc with the monuments inside  
the church, and time, the weather, and a hundred other  
causes are at work destroying those in the churchyards.  
Mr. Rye has not discovered any of those absurd epitaphs  
over which silly persons delight to make merry. Some  
few are worthy of observation. In 1807 two sailors  
were lost near Hasborough. The inscription on their  
grave sets forth that—

A storm arose with snow and rain,  
Th' Abeona to preserve us strove in vain,  
We stood for land our lives to save  
Our efforts sunk beneath the wave,  
Short was our date on earth below,  
To our souls may Heaven its mercy show.

A long family inscription at Potter Heigham *vide*  
quaintly. We are told that a certain person who has  
the singular names of Mibill Batho, was "endued with  
all ye qualifications of a Gent." We must not conclude  
without remarking that Mr. Rye's book has a most  
excellent index.

*A Short History of the Normans in South Europe.* By  
James William Barlow, M.A. (Kegan Paul, Trench  
& Co.)

THE history of the Normans in South Europe is, in one  
aspect, little more than a biography of the famous  
cocious and predaceous sons of Tancred & Roger,  
and it is in this aspect that Prof. Barlow has chosen to  
treat it. His style throughout is biographical rather than  
historic, and his work is professedly a selection of interesting  
episodes rather than a continuous and comprehensive  
narrative. This treatment, which leaves a large part of  
the business of co-ordinating the events of the period to  
their contemporary history, has, nevertheless, many  
advantages of its own. It enables the reader to see the  
story with less restraint and to make his own selection of  
touches of local colour and indication of the social and  
pressure of the time as his authorities may suggest. In  
dening his pages with more than a



*caput mortuum* of history as desiccated by chroniclers and compilers. Prof. Barlow accordingly has produced a very readable volume, all the more readable for the quaint and graphic phrases incorporated therein from the pages of the orthodox Cardinal Leo of Ostia, the dainty Constantinopolitan Princess Anna Comnena, and sundry other large dealers in attractive figures of speech. He has studied his authorities with praiseworthy care and almost always with judgment, evidence of large reading outside the circle of his immediate subject being apparent on every page. But at least one important authority seems never to have been consulted, although it throws considerable light on the darkest period treated of by Prof. Barlow. This is the 'Saga of Harold Hardrada, or at least so much of it as refers to Harold's Sicilian campaign and the jealousies between him and George Maniaces. Sundry picturesque details might be added from this source; and if the saga is incorrect in certain minor particulars, it is not only historic in its broad outlines, but suggests an easier pathway through what the professor calls a "thorny jungle" than he himself has taken. No reference, either, is made to Finlay's history of the Eastern Empire, which for this particular period might have been consulted with advantage. On the whole, however, the 'Short History of the Normans in South Europe' is accurate as well as interesting, and presents the astounding chapter of family history with which it deals in a form which deserves to be, and probably will be, popular.

*Litany and Hymns in Greek Verse.* Translated by Allen W. Chatfield, M.A. Third Edition. (Frowde.)

THIS volume, to the third edition of which translations of several well-known hymns are added, is creditable alike to Mr. Chatfield's classic scholarship and his Christian catholicity. About most of the renderings there is a straightforward, almost homely simplicity, generally appropriate and not unfrequently graceful. Unhappily, some of the noblest originals are among those least successfully translated. The version of Cardinal Newman's "Lead, kindly light" is unsatisfactory both in language and metrical form, while that of the Lord's Prayer, with its jarring and incongruous *Τρισμύστηρε*, is perhaps the worst of the whole collection. On the other hand, not a few instances are to be found—as in some lines of Bp. Heber's, "Thou art gone to the grave," and Montgomery's "For ever with the Lord"—in which the spirit of the original is transfused with a "curious felicity" which makes amends for many shortcomings—some of them, perhaps, inevitable.

*Records of the Churches, Rectory, and Vicarage of Upton-cum-Chalvey, Bucks.* By the Rev. Pownoll W. Phipps. (Slough, Luff.)

MR. PHIPPS has compiled an interesting pamphlet; its usefulness to his parishioners cannot be questioned. We wish, however, he had confined himself to things of modern date. The mediæval part of his work is thin and poor. Some things even when he gets past the Middle Ages are not easily intelligible. For example, speaking of an entry in the parish register of 1603, he tells us that "the writing is most difficult to decipher, being, as usual at that period, principally in German characters." This must surely imply that Mr. Phipps has seen no German writing of the early part of the seventeenth century, and that he has given very little attention to the English documents of that date which have come in his way. Mr. Phipps speaks with indignation as to the desecration of the old church at Upton. In this we most cordially agree with him. Language cannot easily be found which is strong enough to describe the wanton barbarism which has been perpetrated

there. It has now been restored, after cruel mutilation, for a place of divine worship, we trust not again to fall into hands as ruthless as some of Mr. Phipps's predecessors must have been.

THE third publication of the Shakespeare Society of New York consists of *William Shakespeare and alleged Spanish Prototypes*, by Mr. Albert R. Frey, in which the task of defending Shakspeare from the charge of having derived some of his plays from the Spanish of Lope de Vega, Francisco de Rojas, &c., is accomplished. This answer to the assertions of Klein, in his very useful and laborious '*Geschichte des Dramas*,' is eminently satisfactory.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

IN an editorial note, p. 392, on 'The Feast of the Most Precious Blood,' the date of 1203 should be 1303. The observance to which MR. RANDOLPH refers is the Feast of the Holy Blood as kept in Bruges as a local festival on May 3, the "procession," at which MR. RANDOLPH has often assisted, being on the following Monday.

VITRUVIAN ("English Works on Vitruvius").—We are aware of none. A translation of Vitruvius by Wm. Wilkins, M.A., with 'An Historical View of the Rise and Progress of Architecture among the Greeks' by the Earl of Aberdeen (Lond., 1812), is perhaps the likeliest source. Translations by Rob. Castell, with the commentaries of Inigo Jones, &c. (1730, 2 vols., folio), and by W. Newton (1771-1791, 2 vols., royal folio), have been issued.

K. P. D. E.—"The Marriage Act: a Novel, in which the Ruin of Female Honour, the Contempt of the Clergy, the Destruction of Private and Public Liberty are Considered" (London, 1754), is by John Shebbeare. See Watt, 'Bib. Brit.'; *Monthly Review*, xi. 385; and Halkett and Lang, 'Dictionary of Anonymous Literature.'

CHARLES WELSH is anxious to know the origin of the word *euchre*.

R. E. B. wishes to know where he can obtain copies of 'Ave Maria,' by Mrs. Alfred Austin, and 'The Romance of Britomart,' by Mr. Adam Lindsay Gordon.

HERBERT PUGH AND OTHERS ("Farnborough Peerage").—See 'Peerages of Brief Existence,' p. 426.

H. CUNLIFFE ("Book on Ethics").—See Sidgwick's 'Methods of Ethics' (Macmillan & Co.).

CORRIGENDUM.—P. 407, col. 1, l. 21, for "Sannazzo" read *Sannazzo*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; to this rule we can make no exception.



LONDON, SATURDAY, JUNE 5, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XXIII.

Passing from general considerations to the domain of actual evidence, there is no choice but to travel for some distance along the dusty high roads of history. Cæsar is not merely the highest, but almost the only authority with regard to affairs in our island at the time he wrote, and every word of Cæsar has been so laboriously scrutinized and sifted and tested by generation after generation of critics and commentators, that the attempt to extract anything new from his statements may well be regarded as hopeless. But I cannot help thinking that the very familiarity of historical students with the text of Cæsar has bred a contempt for the facts conveyed in the text. What are those facts? Briefly, that some considerable time before the middle of the first century B.C. south-eastern Britain was occupied by Belgic tribes, and that these tribes were of Germanic origin. But if these two facts are established, it follows as an inevitable consequence that the early chapters of English history remain to be written, since, clearly, the Roman invasion itself and the long-continued Roman occupation must in that case be regarded merely as incidents in the far more important invasion and occupation of Britain

by those races from which the overwhelming majority of the English people is descended. To an examination, therefore, of certain portions of the available evidence on the subject I propose to devote some of the following chapters, in the hope that what I have to say about the early history of England may throw at least some little new light on the early history of the Thames.

First of all let us have the *ipsissima verba* of Cæsar:—

"The interior part of Britain is peopled by those traditionally reported to be children of the soil itself—the seaboard by those who had crossed over from Belgium (*aliter* the Belgæ) for the sake of plunder and military conquest, almost all of whom are called by the names of those communities from whence they were derived and came over thither, and after conquering the territory, remained there and began to till the fields."\*

Here, then, we have the facts distinctly stated that inland Britain was occupied by tribes who had been so long settled in the land that they regarded themselves as autochthonous, while the districts opposite the Gaulish coast—for Cæsar's *pars maritima* obviously means the part along the shores of which maritime traffic with Gaul was carried on—was held by usurping Belgic tribes from Belgic territory. Who, then, were the continental Belgæ? Cæsar, who had every reason for desiring accurate information on this point, after what was evidently a careful cross-examination of his principal witnesses Iccius and Antebrogius, friendly legates of the Remi, gives us the result of his inquiry. The Belgæ, he found, for the most part derived their origin from the Germans. In old days they had been led across the Rhine, and, attracted by the fertility of the soil, drove out the Gauls who were the inhabitants—or as Mr. Long, with an eye to a proposed etymology, prefers to call them, the "cultivators"—of those districts. Within our fathers' memory, continues Cæsar, when all Gaul was in a ferment, they were the only people who forbade the Teutons and Cimbri to march across their borders, and consequently, as if in remembrance of what then took place, assumed great authority and gave themselves great airs in matters military. The Remi, the tribe to which Cæsar's informants belonged, were Belgic both politically and really, and the account their representatives gave of the number of troops which each member of the Belgic confederation had promised in the general assembly—"communi concilio"—to bring into the field is one of the few "statistical returns" extant with regard to any ancient people. The Remi themselves occupied the district round Eboracæ. The Bellovaci in the neighbourhood of Beauvais, the most numerous and politically powerful nation could, if need were, send 100,000 troops into the field. As matters stood they were prepared to send

\* B. G., &amp;c.



a force of 70,000 picked men on condition of being entrusted with the entire conduct of the war. The Suessones, "brothers and blood-relations" of the Remi, in the neighbourhood of Soissons, who owned a broader and more fruitful stretch of territory than the Bellovaci, guaranteed 50,000 troops. The Nervii, about Bavay and Cambray, the most barbaric tribe of the confederation, promised as many. The Atrebat, in the old diocese of Arras, 15,000. The Ambiani, probably in the old diocese of Amiens, 10,000. The Morini, in the diocese of Boulogne, and most likely some considerable district outside it, 25,000. The Menapii, between the Morini and the Rhine, 9,000. The Caletes, in the Pays de Caux, 10,000. The Vello-casses about Rouen and the Veromandui about St. Quentin en Vermandois, 10,000 between them. The Aduatici, probably in S. Brabant, 29,000. The Condrusi, Eburones, Caeraesi, and Paemani, collectively called Germans, and all apparently lying on the French frontier of modern Belgium, 40,000 (estimated).\*

This, then, is the official report of the various contingents the Belgic states were prepared to furnish in the year B.C. 57; and the numbers of the contingents probably indicate with tolerable accuracy the relative numbers and importance of the tribes, as the sum total of 318,000 troops promised certainly indicates the political and military importance of the Belgic confederation. Even allowing for large exaggeration on the part of the legates and of Cæsar himself, the number of fighting men probably exceeded that of the entire British army, together with the British troops in India at the present moment.† Besides those here enumerated, Cæsar mentions several other nations as Belgic, and some which he does not describe as Belgic may fairly be presumed to be so. Among these, the most important are the Batavi, in the delta of the Rhine; the Mediomatrici, in the old diocese of Metz and probably the country eastward as far as the Rhine; the Leuci, south of them in the neighbourhood of Toul; and the Treviri, north in the diocese of Trier. The Tribocci about Strasburg seem at this time to have reckoned as part of the Mediomatrici. Besides these, again, are certain peoples whom it is difficult to locate—the Meldi, the Segni, and the Ambivareti, and a few of minor importance, probably included in some of the larger denominations.‡

BROTHER FABIAN.

(To be continued.)

\* 'B. G.' ii. 4.

† Some of the numbers given by Cæsar are doubtful. Thus, some versions credit the Morini with only 15,000, the Menapii with 7,000, and the Aduatici with 19,000. Orosius, who gives some further variations, estimates the total at either 282,000 or 272,000.

‡ Batavi, Mediomatrici, &c., 'B. G.' iv. 10; Leuci, i. 40; Meldi, v. 5; Segni, vi. 32; Ambivareti, iv. 9; vii. 90. Several other tribes are mentioned as allied with

#### "THE COCK" TAVERN.

On the evening of Saturday, April 10, 1886, "The Cock" Tavern, No. 201, Fleet Street, closed its doors for ever, after an existence of nearly three hundred years. The 10th of April is an important date to us of this century, and 1886 is a very good year to recall it in; for on that day in 1848 all London, led by the Duke of Wellington, stood ready to defend freedom and order; and defended them so well, without firing a shot or striking a blow, that the day became a proverb in England: whereas in 1886, not, indeed, on the 10th of April, but on the 9th of February, western London was in the hands of a raging mob, who rifled the shops, insulted the tradesmen and passers-by, dragged the ladies out of their carriages, and tore brooches from their necks and rings from their fingers without let or hindrance. "The Cock" Tavern, however, beheld this pleasing contrast, and many other contrasts of the same kind, with much equanimity, being occupied wholly in providing kidneys and welsh rabbits for quiet law-abiding men; which men were chiefly barristers, legal or literary, with solicitors and City men intermixed, and now and then a stray Queen's Counsel. My old friend Strongbow, Q.C., for instance, would drop in late for a hurried meal, lamenting the press of business; and running his fingers through his hair (he still has hair), would confide to me, over his "go" of Cork, that he is now "touching" so many thousands a year. There were, indeed, among the diners men successful, men unsuccessful, and men who did not need success; of which last the chief example was Smurthwaite, with his well-known dog—Smurthwaite, who (as himself confesseth) forsook the frail object of his passion because he found that her hold on the Protestant faith was lamentably weak.

As concerning "The Cock" Tavern itself, Mr. Percy Fitzgerald (M.A., F.S.A.) has sketched out its history in a pamphlet issued by him some two years ago, when first the old haunt was doomed. But I do not recollect that he has described the house. It was a seventeenth century house, standing, in some odd way, behind the houses of Fleet Street, and approached by a wainscotted passage of great length, running straight through those houses. Above the Fleet Street end of this passage stood the carved golden cock, attributed to Grinling Gibbons. At the inner end a swing-door admitted you into the house, and you found yourself between the bar-parlour and the cellar-stair. In the bar-parlour, which would barely hold two persons, sat the proprietor or the *dame de comptoir*, defended behind by great old puncheons, golden-barred and golden-lettered, of rum-shrub

the Aduatici, Nervii, and Eburones, v. 38, 39; and Germanic as distinct from a Belgic federation and them is indicated.



and other British fluids, and protected in front by a buttery hatch of solid oak, across which he or she dispensed those fluids to the plump head waiter and his men. Nor was the proprietor left ignorant of what was passing in the interior of the tavern; through an old small-paned window on his right he enfiladed the whole of it, from box No. 1 to the great round clock placed high at the further end. Moreover, he commanded the steep, dark cellar-stair in front of him, up which came the port that his lordship drank and the claret that was good enough for us of feeble palate. There was, too, at the same point another old stair, going upward, and leading (it was said) to rooms where the household dwelt. We, however, being simple guests, walked straight in between the bar and cellar, up the sanded oaken floor of a long low room, with high mahogany dado and whitewashed walls and ceiling, and green-curtained mahogany dining-boxes on either hand. This was "The Cock" proper: here, in the central open space, half way down the room on the right hand, was the famous carved Jacobean mantel-piece, and under it the great, wide, cheerful fireplace, with glowing fire, with huge burnished copper kettle for ever singing on the hob. This truly is a hearth, a centre of fellowship, a throne of human felicity! Why did not Dr. Johnson dine *here*, instead of in that dull room at "The Mitre," which I saw before it, too, was destroyed, and it was not to be compared to this? If you want to know what this was like, look at the etching published a year ago by somebody in Fleet Street; or, better still, look at Mr. Charles Green's excellent picture of 'The Cock Tavern in 1750,' issued in one (which was it?) of the illustrated papers. I have said that the mantel-piece was Jacobean; but its style is rather that of Henry VIII.'s time. And the mahogany seats, and tables, and box-walls, and dado, all solid and dark and highly polished with age, go back, I suppose, to the earliest days of that wood—to George I. or Queen Anne.

At the end of the long room, beyond the skylight, which, except a feeble side window, was its only light in the daytime, was a door that led, past a small lavatory and up half a dozen narrow steps, to the kitchen, one of the strangest and grimmest old kitchens you ever saw. Across a mighty hatch, thronged with dishes, you looked into it, and beheld there the white-jacketed man cook, served by his two robust and red-armed kitchen-maids. For you they were preparing chops—pork chops in winter, lamb chops in spring, mutton chops always—and steaks, and sausages, and kidneys, and potatoes, and poached eggs, and welsh rabbits, and stewed cheese, the special glory of the house. That was the *menu*; and men were the only guests. But of late years, as innovations often precede a catastrophe, two new things were introduced, vegetables and women. Both were respectable,

and both were good; but it was felt, especially by the virtuous Smurthwaite, that they were *de trop* in a place so masculine and so carnivorous. However, they did not stop the flow of "Cork" and claret, nor weaken the fine odour of that Hesperian weed. But the "Waterloo charger," alas! was already forgotten, like the battle which bears its name. It was a churchwarden Broseley pipe, of unusual size and length, filled, not with ordinary tobacco, but with the half of a large cigar, fitted exactly into the bowl. William, the last head-waiter of note, knew it not, nor did John his predecessor, who now walks by the long wash of Australasian seas, with Fleet Street ringing in his ears. "The Mitre" is gone; "The Cock" is gone; the wonderful old Boiled Beef House in the Old Bailey, which looked like an illustration to Pickwick, is gone; Joe's in Finch Lane, where Dr. George Fordyce ate his daily pound of steak, is gone; and, though I am not a Londoner, and therefore speak with imperfect knowledge, I think that the "Cheshire Cheese," in Wine Office Court, must be now the only one of the old homely, hospitable London taverns that is left.

As to "The Cock," it should at least have had a farewell dinner. There was a quasi-public dinner there last November, but it was in honour of Dr. Johnson, not of "The Cock"; and after that three poets, in three distant counties born, had it in mind to dine there together and drink Will Water-proof's port on the fatal 10th of April. But it was not to be, and "The Cock" has perished unsung. Yea, marry, but not unregretted, specially by those who think that to pull down the historic buildings of old London is not to improve the city, and who also think that the buildings we put up nowadays will be worth far less, in point of architecture and association, three hundred years hence (supposing that they last so long) than these which we are destroying. Upon this latter point I appeal to the men of the twenty-second century. The then Editor of 'N. & Q.'—I make my bow to him across the ages—will, I am sure, agree with me.

A. J. M.

#### EFFECTS OF THE ENGLISH ACCENT

(Continued from p. 364.)

##### No. II.

In continuance of my former article, I now give the second law concerning the effect of English accent on a vowel. It is a very simple one, and may be thus stated:—

In dissyllables accented on the first syllable (as usual), the vowel in the second syllable, if originally long, is shortened by the English accent. Thus in the A.-S. name *Dædan*, the original long *a* in the second syllable, because the *a* was lost, so that it became *e*, was shortened, over, by the law enunciated in my former article. In pronunciation, the long *u* is shortened.



ceives the stress and is followed by the combination *nst*. Hence the familiar modern English *Dunstan*, as usually pronounced.

The remarkable point about these two laws, which often act in concert in the case of the same word, is that the shortening took place early. This appears from the fact that the usual A.-S. forms, *dūn* and *stān* (when left to themselves and unaffected by the above laws) did not become *dun* and *stan* by any means, but passed into the modern *down* and *stone*.

We can now explain a large number of place-names which have long been a puzzle. The *Ham* in *Ham-ton*, &c., and the *ham* in *Dere-ham*, &c., have so puzzled many students that they have been led on to a suspicion that there was actually an A.-S. *ham*, with a short *a*, as distinct from the ordinary A.-S. *hām* which has produced the modern English word *home*. It was not at so all. The A.-S. *hām*, when alone, became *home*; but when formed into a compound it frequently lost its long *a*, owing to its being followed by two or three consonants. Hence we never find such place-names as *Home-town*, or *Home-stead*, but only *Hamton* and *Hampstead*. The word *home-stead* is a comparatively modern formation. Similarly we never find such place-names as *Totten-home*, or *Deer-home*, but only *Tottenham*, *Dereham*. We do not find *Oak-town*, but *Acton*. I now give numerous examples.

1. The syllable *hām*, when unaccented, gives *ham*, not *home*; as in *Dereham*.

2. The unaccented syllable *tūn* gives *-ton*, not *town*; as in *Taun-ton*, *Middle-ton*, &c. A capital example is *Stan-ton*, really for *Stān-tūn*, i.e., "stone town." For an example of the shortening of *tūn* under stress, compare *Ton-bridge*, *Tun-stall*, &c.

3. The unaccented *hūs* properly gives a Mod. E. *hus*, not *house*. Thus the old word *bake-house* used to be pronounced extremely like the name of the god *Bacchus*; this may still be heard. So also *wash-'us* for *wash-house*, *brew-'us* for *brew-house*, *malt-'us* for *malt-house*, *work-'us* for *workhouse* (as in 'Oliver Twist').

4. The tendency still prevails. A capital example is *waist-coat*. Here the *ai* is shortened under stress, because followed by *stc*; and the *oa* is shortened because not under stress. The result is the familiar *weekut*.

5. The A.-S. *dōm* became *doom*; but as an unaccented suffix, the *o* becomes the common short *o*. Hence *king-dom*, *beadle-dom*, &c.

6. The A.-S. *wif* became *wife*; but as a suffix it became *wif* or *'if*, and even *'y*. *House-wife* became *hus-'if*, written *hussif*, *hussy*.

7. The suffix in *wedlock* is now easily explained. The short *o* was originally long, and answers, regularly, to the A.-S. *ō* in *lōc*, which was tolerably common as a suffix. Examples of *loak* (with long *o*)

are scarce; but merely because the native word was almost superseded in Middle-English (as in modern dialects) by the Scandinavian equivalent *laik*. Still, here it is:—

And Jacob sente fer biforen  
Him riche *loac*, and sundri boren.  
'Genesis,' ed. Morris, 1798.

I. e., Jacob sent him a rich present; Gen. xxxii. 13.

8. *Brimstone* is pronounced as *brimstun*; the vowel is shortened and becomes vague.

9. *Foothooks* has become *futtocks*.

10. The *e* in *hatred*, *kindred*, is short; but it was once long, for the A.-S. form is *-ræden*.

11. The *e* in *knowledge* is short; but it was once long, for the Icel. suffix is *-leiki*.

12. *Stirrup* is for *sty-rope*, A.-S. *stigráp*.

13. *Neighbour* is from A.-S. *neah-būr*; the trace of the original long *u* is left in the spelling *-bour*; but it is pronounced as *-bur*.

WALTER W. SKEAT.

(To be continued.)

NORDEN'S 'LONDON BRIDGE.'—Now visiting my friend Mr. Halliwell-Phillipps, I have been favoured by him with the sight of a large plate, Norden's 'London Bridge,' in his possession, as beautiful as it is rare. The ordinary copy, in its main features like this one, is so different in some other respects that I am tempted to send you the particulars. I suppose it to be the one referred to in the 1624 print thus, "I described it in the time of Queene Elizabeth, but the plate having bene neare these 20 yeares imbezeled and detained by a Person, till of late unknown, and now brought to light," &c. From its clearness and sharpness, it must be one of the earliest, if not the earliest, impression, and from the writing on it, so exactly like Norden's, probably his own copy. Cropped at the bottom, it yet shows its date by the dedication to the "Right Honorable S<sup>r</sup> Ric<sup>e</sup> Saltonstall, Lord May<sup>r</sup> of the Cittie of London," as 1597, as the ordinary copy dedicated to Sir John Gore implies 1624. I should like much to learn from any correspondent of 'N. & Q.' if any earlier large copy of Norden's 'London Bridge' than this of 1597 is known.

We face the eastern side of the bridge, and looking through the arches, see the Bankside with its continuous houses. As in the later print, boats are upset and people are struggling in the water, but in this the features and costume of the many more people in many more boats are very clear; there are boats sharp at both ends, sharp at one end, boats with one or two persons, one with five. Midstream are four wide, large, rounded boats, empty, one covered with a sort of caged work; possibly, I think, bumboats or for conveyance of goods generally, the caged one perhaps for lively cattle, or it may be for the securing pressed men for the tenders at the Tower close at hand.



The arms of the earlier print have the lion one side, a dragon the other, with, underneath, "Semper eadem"; in the 1624 copy the dragon gives place to the unicorn, and the "Semper eadem" to "Dieu et mon droit."

The writing is as follows:—At the top, "Pontis Londinensis facies orientalis, Joanne Norden descriptore." South end, where the "Bear-at-the-Bridge-foot" was, "Southwark-Bridge-gate." Immediately over the heads on poles, "The Draw-bridge." By Nonsuch, "Capella S. Thomæ"; further on "S. Marie Lock. Newe fish street." Then "Longitudo hujus Pontis est prope 800 pedes. Altitudo est 60 ped. Latitudo est 30 pedes. Domus institorum et mercatorum, hic qui omnis generis merces vendunt. Sunt supra 100," &c.

W. RENDLE.

MRS. GASKELL'S FEATURES.—In that pleasant book 'Madame Mohl, her Salon,' &c., there is an affecting letter from her on the death of that charming authoress Mrs. Gaskell, containing a graphic and spirited sketch of the personal appearance of the latter. Such descriptions of eminent *littérateurs* are always interesting, if faithfully drawn; but correctness is essential to make them valuable. As to expression, there is much difficulty in verbal description, and different persons may see the same expression with different eyes (as it were). But as to form and colour of features there ought to be absolute unanimity.

Now there is in this letter of Madame Mohl (p. 180) an unaccountably false description of a prominent feature in Mrs. Gaskell's face, viz., her nose. Madame Mohl says it was "a little turned up nose." The fact is that it was *not little*, and it was *not turned up*. On the contrary, it was a well formed and well proportioned *high* nose. Some people thought it too high. Anyhow, it formed a prominent feature in a face rather large in its noble contour. As to the colour of the eyes, I am inclined to think they were *grey*, and not *blue*, and small—not "round, full and wide open," as Madame Mohl describes them. They were, as she describes them, "sparkling." I should add, full of *esprit* and fun. The mouth had a very sweet smile. Altogether, taking her features and fair complexion, she was a handsome and engaging personage.

M. H. R.

CANDYMAN.—A communication of mine to 'N. & Q.' a few years ago placed the origin of the word "candyman"—meaning men who assist at evictions in colliery villages in the North of England—at the period of a great strike which occurred in the county of Durham in 1863. I recollected the use of it during the dispute which took place in that year at the collieries of Messrs. Straker & Love. But it appears that the word was in general use among the pitmen at a much earlier date. The *Newcastle Weekly Chronicle* published

on May 1 a letter from Mr. James Charlton, now the general passenger agent of the Chicago and Alton Railway, United States, in which he said:—

"The evictions at South Medomsley attracted my attention, and I noticed the word 'candyman' as applied to the men employed to carry out the evictions. The origin of the phrase is dated October, 1863, but it was in much earlier use than that to my personal knowledge. In the earlier forties—probably in 1844—there was a miners' strike in the North of England, and evictions took place at Seaton Delaval Colliery. On that occasion those who were employed to do the work of eviction were protected by the police, and were hooted by the mining population as 'candyman.' My impression at that time was that they were candyman—that is, actual sellers of candy—and that was what I also thought to be the impression which the miners had of them."

Another letter in the same paper on the same day, from a correspondent at Seaham Harbour, confirmed Mr. Charlton's impression:—

"I think I may be able to throw a little light on the term 'candyman.' I cannot go back to the year 1831-2; but during the long and general miners' strike in the year 1844, some portion of the collieries near Easington Lane (co. Durham) had not been working for a long time, and a great number of the houses at this village were occupied by travelling tinkers, hawkers of earthenware, broom-makers, and men who vend a commodity called candy, taking in exchange for it rags and bones from the juveniles. There were also a number of these itinerant merchants located at Houghton-le-Spring. It is well known that during this memorable and disastrous strike (which, I think, continued for upwards of twenty weeks) there were a great many evictions throughout the coal district, and the hawkers were largely employed at the evictions. They were then termed candyman. Since that time, men, other than hawkers, who assist at miners' evictions, have been called candyman."

It would thus seem that the term "candyman," as applied to assistants at evictions, is at least as old as 1844.

W. E. ADAMS.

Newcastle-on-Tyne.

[See 5th S. v. 405.]

THE EARLDOM OF BANBURY.—The following letter, which appears in the second number of the *Genealogist*, seems worth reprinting in 'N. & Q.,' as placing on record the opinion of Sir Egerton Brydges on this disputed peerage case:—

"I have read with much interest the article on 'The Banbury Peerage' (in your New Series, vol. i. p. 42), and quite agree with the writer's view of the decision at which the House of Lords arrived respecting it. This view pretty nearly coincides with that of the eminent genealogist Sir Egerton Brydges, who thus expresses himself in a MS. Note and Common-place Book in my possession:—"Lord Redesdale and Lord Ellenborough did not derive from their vaunted patents of peerage the privilege of making laws by their own *dicta* or opinions. The Committee had no more right to exclude Lord Banbury from his Earldom than I have; nor is it to be endured that any one should be deprived of his inheritance by an *ex-post-facto* law, even if the law has been made by due authority. There is no doubt that Lord Banbury's (or, as he is called, General Knowlys) ancestor was a bastard; but if we are not governed by established rules of law, what is secure? By the bye, if



he has not a right to the title of Banbury, he has no right to the name of Knowlys "(so spelt by Sir E. B.)."

E. WALFORD.

THE TRANSPOSED NEGATIVE.—It is only as a convenient name that we use the phrase "transposed negative" in speaking of such a relative position of words as is seen in

*I not doubt*

He came alive to land.—'Tempest,' II. i. 115.

The fact is that the negative in such an expression is in its natural place, although in these latter days the prefixed auxiliary *do* has come to be considered indispensable. The poets now and again indulge in the older arrangement—as when Cowper recommends the "cups that cheer but not inebriate"—and even in prose it is occasionally to be seen. One of the most notable of recent examples is in the great scene in 'Barchester Towers' where Mr. Slope makes his daring attempt to woo Mrs. Bold. "He was still determined to be very tender and pious, seeing that, in spite of all Mrs. Bold had said to him, he *not yet abandoned* hope." It is very interesting and important to note these instances of survival.

THOMAS BAYNE.

Helensburgh, N.B.

INDEX TO HISTORICAL MSS. REPORTS.—Has not the time come for suggesting that the immortal example of 'N. & Q.' should be followed in the case of the reports on Historical MSS. by an amalgamation of their indexes? The miscellaneous character of these reports renders an index peculiarly necessary; but the copious and valuable indexes appended to each volume have now become so numerous, that the loss of time and labour in searching through each of them separately is very great, and is rapidly increasing. One would almost think that if these indexes were amalgamated from time to time, and published separately, there are very many students who would gladly become purchasers, even though they may not possess the set of reports, as they would thus learn in every instance whether it would be worth their while to refer to them or not.

J. H. ROUND.

SIR JAMES HUDSON AND EARL RUSSELL.—Sir James Hudson was appointed British Minister at Turin in the year 1853, and retired in 1863. At the time of his retirement there were various misunderstandings as to the reason, and the press was very bitter against Earl Russell, stating that Sir James had been removed from Turin in order to make room for Mr. (afterwards Sir) Henry Elliot, the brother-in-law of Earl Russell. Though Sir James was applied to by Earl Russell and others more than once to make the necessary contradiction, he always avoided it by saying that he did not think it politic to stir up the matter again. At the commencement of the year a pamphlet was published by the Hon. George

Elliot, a brother of Sir James's successor, and private secretary to Earl Russell, entitled 'Sir James Hudson and Earl Russell: an Historical Rectification from Authentic Documents,' the "authentic documents" being the correspondence at the time between Sir James and Earl Russell, and other letters. The author there shows that the charge against Earl Russell of "jobbery" was not correct, and that Sir James retired by his own wish, though it seems he himself was labouring under a misunderstanding that he was bound by an engagement to Earl Russell to resign as soon as he had worked his pension. The pamphlet was published owing to the charge against Earl Russell being repeated in some of the obituary notices of Sir James last year. I only give the effect of the pamphlet, which can be purchased for a small sum, and read in a short time. It seems desirable that some notice of it should appear in the columns of 'N. & Q.'

ALPHA.

THE SHANNON AND CHESAPEAKE.—I notice that one, at least, of the reviews on vol. vi. of 'The Dictionary of National Biography' has expressed a wish that in my article on "brave Broke" I had given a reference to a full and authentic version of the song, part of which is quoted in 'Tom Brown's School Days.' May I ask the readers of 'N. & Q.' if any of them can give that reference? I have known the song familiarly from my own school days, but I have never seen it in print, and I doubt if its author was ever known. Supposing it should appear that it never has been printed, will 'N. & Q.' print it now if I send a copy?

I may add that there is an American imitation of it, celebrating the capture of the *Guerrière* by the Constitution, which is, or used to be, popular amongst the Annapolis cadets.

J. K. L.

[The poem appears in Logan's 'A Pedlar's Pack of Ballads,' Edinburgh, 1874, and in the 'Suffolk Garland,' Ipswich, 1818. Two lines only are quoted in 'Tom Brown's School Days,' pt. i. ch. vi. See 6th S. viii. 329, 374; ix. 156.]

SLIPSHOD ENGLISH.—May I call your attention to two expressions which seem to be coming into common use, and ask if nothing can be done to stop their progress? I have always been accustomed to think that "he could not be *let do it*" was a style of phrase banished from good society; but I have seen it several times lately in the leading articles of the *Times*.

Again, Can we not express ourselves more elegantly than by stating that "The marriage is announced of Miss Smith, daughter of," &c.? If it be thought incorrect to write, "The marriage of Miss Smith is announced," which surely is the natural order of the words, would it not be better to put it as, "Announcement is made of the marriage?" "Announced of Miss Smith" has a very clumsy sound.

HERMENTRUDE.



"*ÇA VA SANS DIRE*."—It has become a disgusting euphemism of the periodical press to translate this phrase literally, and so to give a restricted currency to an expression which is not, and never can be, English. As I understand the French phrase, it carries two meanings; for one of which we say, "That is a matter of course," and for the other, "That may be taken for granted." Are not these equivalents sufficient for our needs?

C. M. I.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

WHOLE-FOOTED.—In Roger North's 'Life of the Hon. and Rev. Dr. John North, Master of Trinity College, Cambridge' (ed. 1742, p. 278), the following expression occurs:—"His chief Remissions were when some of his nearest Relations were with him, or he with them, and then, as they say, he was *whole-footed*; but this was not often, nor long together." In Forby's 'Vocabulary of East Anglia' *whole-footed* is defined as "very intimate, closely confederate"; but in the passage above quoted it seems to convey the idea of being perfectly at ease, free from restraint, unembarrassed. I should be glad to know if there are any other instances of the word in this sense.

W. ALDIS WRIGHT.

PARISH REGISTERS OF ST. JOHN'S, OUSEBRIDGE END, YORK.—Four years ago, when searching these registers, one of the books, No. 4, containing the records from 1685 to 1740, was declared to be "missing." A recent inquiry elicits the statement that it is "lost." Can any of your correspondents throw light upon its fate or present whereabouts? The parish is an important one, in the heart of the city of York, and I think every effort should be made to restore, if possible, the book to its proper place.

H. D. E.

TRANSLATION OF GALLAND'S 'ARABIAN NIGHTS.'—Would one of your learned readers be good enough to inform me when, where, and by whom the first English translation of Galland's 'Arabian Nights' was published? My friends and I have vainly turned over some hundred volumes, and have found no enlightenment in the University Library, Glasgow; the Bodleian, or the British Museum.

R. F. B.

"*DEUX OREILLES*."—Sir Walter Scott, in 'Waverley,' chap. x., speaks of "*vinum primæ notæ*," thus: "*C'est des deux oreilles*." What is referred to? We all know the proverb, "A hungry belly has no ears," or "*Ventre affamé n'a point d'oreilles*," so that *two ears* may refer to an

overgorged appetite; but I am inclined to think the solution is less far to seek. Can any correspondent offer a plausible solution of the phrase?

E. COBBAM BREWER.

YORK MINSTER.—Can any of your readers give me information about the figure of a man with a violin in his hand, which is now in the crypt at York Minster, but which originally stood, I believe, on a niche outside?

ISATIS.

TO PELHAMIZE.—In the recently published 'Home Letters of the Earl of Beaconsfield in 1830 and 1831' the following passage occurs (p. 32):—"Fleuriz, the Governor of Cadiz, is a singular brute. When we meet I will tell you how I *Pelhamized* him." What is the meaning of this expression?

FREDERICK E. SAWYER, F.S.A.

Brighton.

[A reference to Bulwer's 'Pelham,' then not long published, is apparently intended.]

SCOTCH PEERS.—It has been stated that Queen Anne created several Scotch peers *English* peers, and that the House of Lords refused to receive them, considering such creations an infraction of the agreement in the union between Scotland and England. Can any of your correspondents state the facts and dates?

H. LESLIE.

Albury Park, Surrey.

HAD LEGENDARY ANIMALS A REAL EXISTENCE?—I have seen somewhere an account of the vestiges of birds of great size which formerly existed in the Isle of Madagascar, and are supposed to have been the origin of the Arab legend of the roc (as in 'Sindbad the Sailor,' &c.). I cannot now "verify the quotation."

2. Has the question whether the traditions of primitive man about the pterodactyle caused the dragon legends common in Europe and Asia been yet thoroughly investigated? There were, without doubt, large flying lizards common in Europe in the mesozoic period. Has their possible connexion with dragon legends ever been cleared up?

3. In England and Scotland there are also traditions (tolerably lucid and detailed) of large reptiles of now extinct species being destroyed by man in historic periods, *e.g.*, the "Somerville Worm" of Lynton, killed by Sir John Somerville. Geology proves that huge reptiles existed in England, *e.g.*, the ichthyosaurs, the cetosaurs, the megalosaurs, &c. Has the possible connexion of the real with the traditional reptiles ever been investigated?

W. S. LACH-SZYRMA.

SEAL.—Can any one give me the origin of a seal which I possess? I believe it to be the badge of some club of the last century. The shield con-



tains a vine, surrounded by the motto, "Qui capit ille facit." Crest, a laurel wreath. Supporters, Venus with Cupid and Bacchus with cup, &c. Motto beneath, "Sine Cerere et Baccho frigit Venus." T. H.

HISTORY OF ELECTRIC LIGHTING.—Such a work, or article, tracing the progress of the electric light through the various discoveries or inventions which have made it a success, would be useful to C. M. I.

BOOK-PLATES.—Will some collector kindly tell me to whom these two book-plates belonged?—

1. Ermine, three bezants (the shield being placed on an oval azure). Crest, plume of five ostrich feathers, in a great deal of scroll-work. Motto, "Temperato splendat uso." The whole within a large ornamented oval, which, standing on a sort of pedestal, has on dexter side a wreath—oak leaves and acorns—on sinister, of grass.

2. Argent, between three martlets a fess engrailed gules. Crest, griffin's head on a block. Beneath, "Quæ consequinon possis | ne aggrediaris Dey Syer CCC." The words of the motto run together. W. M. M.

STEVENS.—Redgrave says that Alfred Stevens, the sculptor, died at Haverstock Hill, 1875. Can anybody indicate the house?

C. A. WARD.

Haverstock Hill.

CATHERINE DAVIES.—When did this person, the author of 'Eleven Years' Residence in the Family of Murat' (London, How & Parsons, Fleet Street, 1841), die? I have searched the obituary notices of the *Gentleman's Magazine* for a number of years after the publication of her book, at which time she was sixty-eight, and in ill-health, but have not found her name. I should also like to know something more respecting her father—the happy parent of thirty-three children—his calling in life, &c. W. ROBERTS.

DR. ROWLAND TAYLOR, MARTYR, SUFFERED 1555.—Particulars of the descent of Bishop Jeremy Taylor from the martyr will much oblige

J. P. STILWELL.

Hilfield, Yateley, Hants.

HAMILTONS OF FAHY, CO. GALWAY.—Stated in Burke's 'Armorial' to be descendants of Sir James Hamilton, Kat., of Manor Elliston, co. Tyrone, by his wife Cecil Dalmahoy. Burke says the grandson, Col. Patrick Hamilton, in the service of Maria Theresa, entered his arms in 1768 at the Heralds' College, Dublin. Anderson is silent as to the male issue of Sir James of Manor Elliston. Any items in regard to the descent of a date later than Sir James would be very acceptable.

S. HAMILTON.

Livermead, Torquay.

FIRST PROTESTANT COLONY PLANTED IN IRELAND.—The first Protestant colony in Ireland, I believe, was planted by Sir Thomas Ridgway, afterwards created first Earl of Londonderry, A.D. 1616. Title now dormant or extinct. Can any of your readers give any account of this colony, its locality, and other particulars connected therewith? E. H.

'NAPOLEON BUONAPARTE.'—Who was the author of the little brochure, 'Napoleon Buonaparte: Important Considerations for the People of this Kingdom, published July, 1803, and sent to the Officiating Minister of every Parish in England'? F. J. SEBLEY.

7, Pulling Terrace, Cambridge.

RICHARDSON CORRESPONDENCE.—Having been engaged for some time on a biography of Samuel Richardson, the novelist, I should be very greatly obliged to any private possessor of his letters who would send me transcripts, or in the case of larger portions of his voluminous correspondence would give me opportunities of examining them in detail.

MALCOLM MACMILLAN.

29 and 30, Bedford Street, Covent Garden.

THE "FARMER'S CREED" IN THE LAST CENTURY.—Inside the cover of a copy of Bailey's 'Dictionary' is written, "The Farmer's Creed, by Sir John Simpson, Bart." It runs as follows:—

Let this be held the Farmer's Creed:  
For stock seek out the choicest breed,  
In Peace and Plenty let them feed;  
Your land sow with the best of seed;  
Let it not dung nor dressing need;  
Inclose and drain it with all speed;  
And you will soon be rich indeed.

Who was this Sir John Simpson, Bart.? The date of the writing apparently is about 1760 or 1770. E. WALFORD, M.A.

GLYN.—In Baker's 'Biog. Dram.' it is said that Dr. Benjamin Hoadley, eldest son of the bishop, built himself a house at Chelsea, and that when he died Sir Richard Glyn took it. Was that Sir Richard Carr Glyn, the Lord Mayor, who lost his seat in Parliament at the election of 1768 in consequence of voting against Wilkes?

C. A. WARD.

Haverstock Hill.

"MAKE A NOTE OF."—Everybody knows how much gratitude we should feel to our forefathers if they had left us certain odd scraps of information which it never occurred to them to record for the benefit of puzzled posterity. May not some perplexed genealogist in A.D. 2000 be relieved to find in 'N. & Q.' a distinct assertion that "Prince Albert Victor" and "Prince Edward" of Wales were not two persons, but two names for the same person? It is rumoured that the Prince of Wales wishes his son to be called Edward, but that the



Queen and the young prince himself prefer Albert Victor. Can any one tell us certainly whether this is true?  
HERMENTRUDE.

LADY BYNG.—Who was Lady Byng (or Bing), who became a nun of the Bleeding Heart at about the end of the last century?

CELER ET AUDAX.

BURKE'S 'TUDOR PERIOD.'—In Burke's Historical Portraits of the Tudor Period references are made to the following works: 'The Hatton Letter-Bag,' 'Griffin's Chronicles,' and 'Thorn-dale's Memorials of English Abbays.' As none of these is in the British Museum, I shall be greatly obliged if any of your readers can give the date and place of publication of any, and where now to be seen.  
JOHN HODGES.

33, Soho Square, W.

SELF-BANISHMENT OF A LEPER.—Can any of your readers tell me where I can find an account of one of the kings of an island in the South Sea who, having been afflicted with leprosy, voluntarily abdicated his throne and retired to a leper colony on one of the neighbouring islands? INQUIRER.

SOLUTION OF RIDDLE WANTED.—Can any of your correspondents tell me the answer of a riddle by Dr. Wilberforce, late Bishop of Oxford? I shall be much obliged if they can:—

I'm the sweetest sound in orchestra heard,  
Yet in orchestra never have been.  
I'm a bird of gay plumage, yet less like a bird  
Nothing ever in nature was seen.  
Touch the earth, I expire; in water I die;  
In air I lose breath, yet can swim and can fly;  
Darkness destroys me; light is my death;  
And I only keep going by holding my breath.  
If my name can't be guessed by a boy or a man,  
By a woman or girl it certainly can.

R. C. MORRIS.

"SQUARE MEAL."—Can any of the American readers of 'N. & Q.' give me the origin and meaning of the term a "square meal"?

LELAND NOEL.

"THE PERPETUAL LIGHT."—The three places in England where mass is supposed to have been uninterruptedly said throughout the Reformation were the houses of (1) the Eystons, of East Hendred, Wantage, Berks; (2) the Stonors, Lords Camoys, near Henley; and (3) the Vavasours of Hazelwood, in Yorkshire. Are these assertions known to be true?  
HERBERT PUGH.

"TO MAKE A HAND OF."—This expression is used in the following passage from the first edition of the 'Pilgrim's Progress,' p. 93:—"So when I came to myself again, I cried him mercy; but he said, 'I know not to show mercy,' and with that knockt me down again. He had doubtless made a hand of me, but that one came by, and bid him forbear." In the edition of the 'Pil-

grim's Progress' by Canon Venables (Clarendon Press Series), p. 66, the passage is thus altered: "He had doubtless made an end of me." In what edition was the text first so altered? Can any of your readers quote any author for the use of *make a hand of*=destroy? Halliwell and Wright have to *make a hand on*, to waste, spoil, or destroy, but they give no example of the use of the expression.  
F. C. BIRCKBECK TERRY.

THE RUSSIAN FIELD-MARSHALS PETER DE LASCY AND GEORGE BROWNE.—Have these distinguished officers—who were natives of Ireland—left any memoirs concerning their service in Russia; and, if so, where can such be seen?

B. T.

### Replies.

#### VERBA DESIDERATA.

(7th S. I. 266.)

Social life is always developing the articulate expression of ideas and sensations. In every race one must reach the goal first; and thus it happens continually that one people attains before another the expression of an experience common to all. When this has once been well done by one it is much more convenient to adopt bodily this word cognate to the purpose than to beat about the bush for a local equivalent. This process has always been going on, but general convenience will doubtless be promoted by such a collection as your correspondent proposes.

Germany might, indeed, be expected to supply a readier quota of such words, *desiderata* by other nations, because it has such a vast vocabulary; but it must be borne in mind that one reason that its vocabulary is so vast is that it embodies a vast spoil from other languages, and this proportion is not available for the present purpose. I remember seeing at Vienna a good-sized dictionary containing only words formed from the French, which amounted, I think, to 20,000. Nevertheless the Germans undoubtedly have coined many words which are still *desiderata* by other peoples. In fact I have not reached the end of this short phrase without twice wanting a word which is one of their neatest productions, viz., *zweckmässig*=so well adapted to the purpose that it is intended for—one word in place of eleven.

But other languages give us a good contribution also, and the tribute we draw from the French is so large that it supplies half that is most *piquant* (I cannot get on without having recourse to it!) in polite conversation to-day. There are, indeed, some practical words, also, in which the French have the advantage of us, such as *échéance* (for "expiration" and "maturity" are not quite the same; and "falling due" is two words to one) and *destinataire* (the person to whom a parcel or letter is addressed);



*parcours*, too, is a very useful word in which we are wanting; again *gratte-papier* has a contemptuous ring in it which expresses our sentiments more thoroughly when we are viciously inclined than "scribbler"; *fourmellement* is more picturesque and more truly descriptive than our "pins and needles." *Retroqueroller*, lit. to crinkle like parchment in the flame, comes in aptly to express the damage of a night at play on splendidly starched linen (ex. 'La Bague Noire,' Auguste Cordier, p. 75); and, *par extension*, still better, such a case as the following: "La sensation du froid le fit se *retroqueroller* dans le coin de sa voiture et dans ses poches" ('Cruelle Enigme,' Paul Bourget, p. 13); *clocher*,\* again, is more descriptive than to jiggle, which is, however, common to the two languages; and what have we so splendidly pathetic as *un souffre-douleur*? But time would fail to enumerate the application of *accourer*, *s'orienter*, *s'en donner*, *poser*, *accuser*, *accentuer*, and a thousand and one more, or such phrases as "obtenir une place, d'emblée"; "il ne voulait pas revenir bredouille"; "cela demande beaucoup d'entregent"; "il n'était pas homme à se fâcher pour un *plis de rose*"; "il fallait le prendre par sa *gloriole*," in which French literature abounds. But it is less in actual words than in sayings and idioms and the *tournure de phrase*, and above all in the arch application of humdrum words that the French have become indispensable to us by supplying a *spirituel* element which we are keen enough to appreciate but less ready to produce than they. As one instance of this last form of assistance take the word *relever*. Of course many of its ordinary uses have straightforward equivalents, but if we want to say, "It was clearly meant as an insult, but he didn't choose to *relever* it," we must circumlocutionize with four extra words—"to take any notice of it," or at least with two—"to take it up." Suppose, again, we want to say, "I don't like a blaze of gilding, but I value a touch of it here and there to *relever* a gloomy composition." It is true we use "relieve" in a similar sense, but familiarity with the two languages shows the wide difference between the two ideas they evoke. This is still more the case in such a use as the following: "I don't care for the flavour of olives in a sauce, but I like them to *relever* it." The word here instantly calls up visions of epicurean science in banquetting, of lands of corn and wine and oil and glowing sun, and raises an animal satisfaction to a classic achievement. No one English word will, I think, do as much for us.

Italian, too, which (itself provokingly wanting in generally accepted terms for varieties of common birds, insects, flowers, and even fish and animals) has already furnished us with most technicalities†

of the arts both of war and peace, as well as many every-day expressions, from the highest note of bells to the lowest rattle of *minicras*,\* would still supply us many, good for social use if the language were more familiar to the majority. Among them *fiaddura* is a useful word we have not, denoting a pun, &c., brought out with great manner, but in itself flat and pointless:—in fact, a homelier form of *parturient montes*. A very happy qualification is *conceltoso* (having a clever conceit in it): "epigrammatic" serves us at present, but *conceltoso* is simpler and of homelier application as well as more enjout. *Spettacolo* is a qualification for which we have nothing less clumsy than, e. g., "It is as big as a watch in a pantomime." *Abbraga leoni* in its new use stands for it in some cases. Another delightful word is *simpatico*. We have "interesting" in senses that cannot be literally rendered in other languages; and, of course, if a person excites our interest it is much the same as awaking our sympathy, but to say that a person is *simpatico* or *simpatico* expresses that unaccountable drawing of our heart which only the elect few have the power to exercise, and which our language has no one word to tell of. And Alex. Brome has told of it in our language admirably, but in many words:—

Reason and wisdom are to love, high treason,

Nor can he truly love

Whose flame's not far above

And far beyond his wit or reason.

Then ask no reason for my fires,

For infinite are my desires.

Something there is moves me to love, and I

Do know that I do love, but know not how, nor why.

A person, however, may be charmingly *simpatico* without carrying our affections to this extent.

So, again, would Spanish, but that acquaintance with it has been still less cultivated. It has, for instance, one most useful word, which I do not know how people manage to do without, viz., *precedencia*=the place a letter or other matter or thing comes from. The French have *provenance*, and the Germans *Abgang*, but we have nothing. *Cargoso*, too, supplies a want of our language; we have *bore* as a verb and as a substantive, but not as an adjective; while the meaning that a *peson* is "like a weight" on us is more applicable to some individuals than the *bore* metaphor. And *picaflor*, in South American lingo is a very picturesque rendering of "lady-killer."

Other countries, in like manner, are making up for lost time in borrowing from us. Indeed the rage for this sort of thing has been so strong of late in Paris that in modern French novels we find English words brought in gratuitously with-

\* But we must cry "How are the mighty fallen!" our gentle, beloved of poets, vulgarized by us into *gentled*.

† *Pompierata* is a word which has lately come into tremendous vogue for a good joke, derived from a writer in *Fanfulla* who adopts *Pompieri* for his *nom de plume*.

\* An example in 'L'oeil d'Amour,' Zola.

† In a law case on the word 'Regatta' (7th S. i. 375)

I ought to have pointed out that the spelling of the word in Italian is *unusually* *regatta*.



out any excuse but a playful homage to the fashion of the moment, *e.g.*, such words as "stick" and "window"; though in some instances they have seized a *nuance* of difference between their word and ours which might have escaped ourselves, as "le vestibule par ses dimensions était un véritable *hall*" ('Baccara,' Hector Malot, p. 168). Arsène Houssaye, 'Les Trois Duchesse,' p. 33, uses *lady*, but this is not yet common.

It is curious, too, to note "improvements" on the use of English words as "si c'était lui il entrerait tout de go" (Boisgobey, 'L'Equipage du Diable,' ii. 2). And at Cannes the *place* which was named after their popular English resident is called, in inverted order, with grotesque result, Square Brougham.

It has led, too, to the use of words which, though really common to the two languages, have specially been brought forward by this mania as, 'Il suppose que je cherche à *influencer* des résolutions' (*ib.* 179); "Les *suspensions* tombèrent" ('La Bague Noire,' Auguste Cordier, p. 253); "La foule devint moins *dense*" (*ib.* p. 87); "Cela *contrarie* mes plans" (*ib.* p. 38); *respectabilité*, used by Hector Malot in 'Baccara,' p. 224, though not in Littré; "Les incidents *relatés* au chapitre précédent" ('L'Enjoueuse,' Armand Lapointe, p. 19). And we even find words that we have borrowed from them taken back in our spelling with our improved signification, as *fashion* (Ch. Bernard, 'L'Ecueil,' p. 190); *comfort*, &c.\*

At the same time words which are really *desiderata* in their language are being rapidly absorbed into it. "High life," "sport," "turf," "groom," "bookmaker," *trotter*, and all terms more or less connected with horses, as well as those relating to railways, among which "ticket" is a recent introduction (though these are perhaps more often borrowed from America) are thoroughly naturalized; but among those that are now fast making general way are *stopper*, *shopper*, *flirter*, all conjugated according to use like French verbs. *Shoking* (so spelt) is also very common. *Garden party* is another recent introduction. I do not know which language is the borrower in the case of *muff*; *mufe*, as an adjective, is of frequent use; it occurs, *e.g.*, often in Zola's 'Nana.'

There are other *desiderata* words, to supply which I do not know that they have yet applied to us. They have, for instance, no adequate equivalent for "to expect," "to look forward" (the *nuance* of difference between these and *attendre* or *espérer* is very *prononcée*). I know, indeed, of a gentleman who, being suddenly called to the south to the sick bed of a relative, worded the telegram to announce his advent, "Expectez moi Jeudi," the French clerk at Calais assuring him there was no better

word. It is notorious, further, that they have no word for "nice" in some of the senses in which it serves us, nor any word expressing "neat," and these will probably find their way into the language; indeed, I have heard individuals adopt *naïce*; nor can they find an equivalent to either "can" or "can't afford" without beating about the bush. We commonly distinguish three distinct degrees of heat: lukewarm or tepid, warm, and hot. They have only two, and these very ill defined. Their *tiède* (as *tiepido*, in Italian, still more often) is often used to express considerable warmth, while at the same time the *eau chaude* they give us in their hotels is a very different thing from hot water at home. Then, they cannot literally translate phrases of such constant use with us as "I wonder whether"; "I do not *grudge* him that"; "I thoroughly *enjoy* this."

Some words in which they have been lacking they are supplying for themselves without aid from us. It is strange that a country a great part of which is so favoured by the sun has no word to express "sunny"; for this *ensoleillé* has of late been adopted, though not accepted by Littré.\* Most of us, again, think (though it might be difficult to define it) that we appreciate a considerable difference between "question" and "query"; other languages have, I think, "question" only.

Italians have also taken kindly to many of our words; in fact, English is much studied by them, and they speak it exceedingly well. Railway and sporting terms they accept, like the French; "square," also, "revolver" (generally *revolvers*), "reporter," "speech," "meeting," and many others.

Germans, though they incorporate so many foreign words, generally in doing so give them a form of their own; they have a way, too, of using a literal translation, sometimes, of borrowed words. Thus we find *chiaroscuro* in German writers in the form of *Hell-dunkel*† as well as in its own. But this must suffice for the moment. R. H. BUSK.

The French word *grésil* exactly measures what the STUDENT OF GERMAN asks for, but we have no equivalent in our own language. Sleet is altogether a different phenomenon. When the late Prince Imperial was a young boy I was requested by the Emperor to write a book on common phenomena, and on p. 274 occurs the following:—

"Le grésil est formé de petits grains de glace, de forme en général conique, ou en aiguilles, ou de petite grêle.

"D'où naît le grésil? Des gouttes de pluie très-fines tombées d'un premier nuage, et congelées subitement

\* An instance in 'Cruelle Enigme,' Paul Bourget: "Cette pièce toujours ensoleillée," &c., p. 18. Another in Zola's 'L'Œuvre,' p. 162.

† By a sort of cross-coincidence Italians have the expression *bianco-scuro* for *chiaroscuro*, in the sense for which we say *grisaille*, but not in the more general sense in which Germans use *Hell-dunkel*.

\* I have already spoken (*supra*, p. 417) of the complete naturalization of *gentleman*.



dans leur passage à travers un second nuage, dont la température est beaucoup plus basse.

"[En général, les masses d'air ou les nuages sont superposés dans l'atmosphère.....mais il peut arriver, par suite d'un vent local, d'une dilatation subite produite par la chaleur, d'un entraînement électrique, que cet ordre soit renversé.....et que, par conséquent, la pluie formée dans le nuage plus élevé, plus chaud, venant à traverser le nuage moins élevé très-froid, se congèle, et se change subitement en grésil.]"

I beg to apologize for quoting from one of my own books.

E. COBHAM BREWER.

SUZERAIN OR SOVEREIGN (7th S. i. 101, 146, 170, 232, 270, 349, 389).—I must beg leave to be allowed a word for reply, because I have been misrepresented. I am told that I derive *suzerain* from *sursum* or *susum*. This is not true, as any one will find who will be at the pains to look out the word in my 'Dictionary.' BROTHER FABIAN can hardly have done so, or he would have found out that I no more derive it from *susum* than he does from the ridiculous and impossible word *sub-supra*. He also quite misunderstands my use of the word "reasonable." I mean that a derivation from *subsupranus*, however it may be justified by long arguments, is quite out of the question when phonetic laws are regarded. How entirely at sea he is as to phonetic laws is obvious from his reference to the Low Latin *primayranus*, which is nothing but the French word *primerain* turned into Latin, instead of being the original of the French word. This is a common trap. *Ay* is not a Latin symbol.

WALTER W. SKEAT.

It is very strange that BROTHER FABIAN cannot perceive that it does not in the least follow that, because *suzerain* was originally inferior to *overaign*, therefore evidence of this inferiority must be contained in the word itself. The *suzerain* was inferior to the *sovereign*, and in the first instance possibly to others also, but he was superior to a good many people below him, and the word was formed with reference to these latter, and not with reference to the one or more above him. The Fr. *souverain* itself was, in its early days, as I have shown, applied to dignities far below that of a king. A *prince* is now commonly a good deal less than a *king*, yet the Lat. word *princeps*, from which *prince* is derived, denoted one who takes the very first place. Here, again, the superiority only is marked.

With regard to the etymology of *suzerain*, of course I allow at once, and I always have allowed, that *suzerain* is not formed regularly from *sus*; but as the French already had words ending, or apparently ending, in *erain*, such as *souverain*, *premierain* (quoted by BROTHER FABIAN himself), *riverain*, &c., it was not unnatural that they should suppose that there was a genuine ending *erain*, and act accordingly. As for BROTHER FABIAN'S

own derivation from *subsupranus*, it will be time enough to discuss that when he shows that the word has ever existed.

With respect to BROTHER FABIAN'S word *primerain* or *primeraïn*, there is not the slightest occasion to go so much out of one's way as to derive it, as he proposes, from *prior-majoranus*. I have consulted Ducange, and the conclusion I have been led to is that the word is derived simply from *primarianus* (formed from *primarius* by the addition of *anus*). If BROTHER FABIAN will refer to *primerain* in Ducange's index, he will find a reference to the Provençal *primeiran* in Raynouard's 'Dict.'; and if he looks out for this word he will find the forms *primeiran*, *primairian*, *primayran*, &c.=the Fr. *premier*. Of these forms *primairian* is evidently the Lat. *primarianus*, whilst *primayran* is Ducange's *primayranus*, a corrupted form of the same Latin word. And if he consults Lacurne he will find, "*Premierain*. Forme extensive de *premier*: 'a ce *premierain* assant' (Froiss., iii. 340)"; and we know that *premier* is derived from *primarius*.

F. CHANCE.

Sydenham Hill.

As one guess is as good as another, I venture to add my own on this much-vexed question. I find in Du Cange ('Supplément au Glossaire') the word *sozoein*, which he thus explains: "Qui est élevé au dessus, supérieur. Voy. Solarium 1 Gloss. et Sup." Turning to this word *solarium* in Carpenter's 'Supplément,' we have the following rendering: "A solarium, ni fallor, *sozain* vel *sozoein* estage dictum tabulatum superius, adde; a *soveranus*, id est, supremus." Let it be granted then, that *suzerain* is a derivative of *sozain* or *sozoein*, and the matter becomes *fait accompli*. As to *subsupranus*, nothing can be said about it, because no such word is to be found—"e nihilo nihil fit." Glad to hear that BROTHER FABIAN is a graduate of so long standing, but I have the advantage of him by just ten years.

EDMUND TEW, M.A.

THE CREATION: LIGHT BEFORE THE SUN (7th S. i. 287).—May I mention two of the early fathers who have, in their works on cosmogony, shown that they have observed, and have taken care to account for the creation of light before the sun? St. Basil observes:—

Σκόπει τοίνυν εἰ μὴ διὰ τῆς φάσεως ἀρκοῦντες ἐνέφηεν ὁ ἐβούλετο· ἀντὶ γὰρ τοῦ φωτισμοῦ τὴν φάσιν εἴρηκεν. Ἔστι δὲ οὐδὲν μαχόμενος τοῦτο τοῖς περὶ τοῦ φωτὸς εἰρημένοις. Τότε μὲν γὰρ αὐτὴ τοῦ φωτὸς ἡ φύσις παρήχθη· νῦν δὲ τὸ ἡλιακὸν τοῦτο σῶμα ὄχημα εἶναι τοῦ πρωτογονοῦ ἐκείνῳ φωτὶ παρεσκεύασται.—'Is Hexaem.,' Hom. vi. § 2, 'Opp.,' tom. i. p. 51, Ben.

St. Ambrose also states:—

"Advertimus itaque quod lucis ortus antequam



diem videatur aperire: principia enim diei noctis exitum claudunt, finisque temporis et status limes nocti et diei videatur esse præscriptus. Diem sol clarificat, lux facit."—*Hexæm.*, l. i. c. x. § 35, tom. i. Ben.

"Sed consideremus quia aliud est lumen diei, aliud lumen solis et lunæ.....Nam ante solem lucent quidem sed non refulget dies."—*Ibid.*, l. iv. c. iii. § 8.

ED. MARSHALL.

COUNTY AID TO A WALLED TOWN (7th S. i. 189).—This query raises an interesting point, on which it would seem we have little knowledge. I think that to answer it we must go back to the *burh-bot* and *brig-bot* of early times. We have in Domesday the well-known entry relating to Chester ("Ad murum civitatis et pontem reedificandum de unaquaque hidā comitatus unum hominem venire præpositus edicebat"), which extends the responsibility from the *burh* itself to the whole county, and we go yet a step further by the help of that entry in the 'Chronicle' which tells us, if I remember right, how William Rufus built London Bridge by the aid of the counties "which with work to London belonged." I have noted a very curious case in point in the following reign, in which Henry I. excepts the manor of Alciston, in Sussex, in favour of Battle Abbey, from all "terreries serviciis.....et nominatim de opere pontis Londonie et opere castelli de Pevensel" ('Battle Abbey Evidences,' *Suss. Arch. Coll.*, xxxi. 161). Bearing in mind the close connexion between *burhbot* and *brigbot*, I think this is a most remarkable instance of such *bot* being rendered out of the county. If any of your readers know of similar cases, they would do well to put them on record.

J. H. ROUND.

Brighton.

PICKELL HERINGE (7th S. i. 209, 276, 337).—I copy the following from a German catalogue of second-hand books:—

"Der Geist von Monsieur Pickel-Hering oder historisches Blumenthal. In welchem 200 allerhand lustige Geschichte, Schertz-Reden, klug-sinnige Fragen u. Beantwortungen, nebst andern Schwäncken. Nebst e. Vorrede von d. Ursprung der Comödien, &c. Von Filamon aus Miscinen. Gedruckt im Jahr 1666. 12<sup>o</sup>."

L. L. K.

Hull

"BETWEEN THE DEVIL AND THE DEEP SEA" (7th S. i. 320).—This expression is made use of by Col. Munro in his 'Expedition with Mackay's Regiment,' published in London in 1637. In an engagement at Werben between the forces of Gustavus Adolphus and the Austrians, the Swedish gunners for a time did not give their pieces the proper elevation, and their shot came down among Lord Reay's men, who were in the service of the King of Sweden. Munro did not like this sort of play, which kept him and his men, as he expressed it, "betwixt the devill and the deepe sea." So an officer was sent to the batteries with

a request that the guns should be raised; but several of Lord Reay's soldiers were killed before the mistake was rectified. Munro's meaning seems to be that he was in a fix—exposed to danger from friends as well as foes, and that there was no easy way of escape.

In a letter I have, dated February 26, 1697, the same expression is made use of. The writer of the letter is referring to the funeral of a gentleman in the north of Scotland, and evidently his meaning was that he was in a fix, and that, no matter how he acted, he might suffer or be blamed by the friends of the deceased. The writer says:—

"I saw nothing in the Colls. letter concerning y<sup>e</sup> funerall, but wee were betwixt y<sup>e</sup> devill & y<sup>e</sup> deepe sea in y<sup>e</sup> affair, for if I & my son took not charge off it ther was non to doe, & if it was not hansomly done wee were feared for a reproof from Coll. Aneas & to be condemned be all those y<sup>e</sup> had concernment in y<sup>e</sup> honorabil person y<sup>e</sup> dyed, & then it is well done wee are not lyk to get thanks."

I should like very much to know by whom the expression was first used, or the occasion on which it was first applied.

JOHN MACKAY.

Herriesdale.

There is a passage in Shakspeare which is similar to the above, and may have suggested it:—

Thou d'st shun a bear:

But if thy flight lag towards the raging sea,

Thou d'st meet the bear in the mouth.

'King Lear,' III. iv.

E. YARDLEY.

'PUNCH IN LONDON' (7th S. i. 309).—The following extract from W. B. Jerrold's 'Life of Douglas Jerrold' (second edition, pp. 125-6) will be of interest to MR. LORD:—

"On the 14th of January, 1832, *Punch in London*, price one penny, was started; and in the first number may be most legibly traced the pen that afterwards indited, in the great *Punch* of the present time, 'The Q Letters' and the 'Story of a Feather.'

"But *Punch* only lived a few weeks; and I have not traced my father's hand in it beyond the second number."

The British Museum possesses the first seventeen numbers, the date of the seventeenth number being May 4, 1832. I do not know whether any further numbers were published. G. F. R. B.

POPULATION OF THE WORLD (7th S. i. 327).—The Malthus theory of geometrical progression I find impossible to apply without most ridiculous results. An average increase rate from Noah's time would require us to suppose his eight becoming in a century only fourteen, and taking twelve centuries to become 958. Any scheme, assuming the world to have never been more populous than now, will keep the postdiluvian births hitherto far under a quarter of a billion. But the assumption of the present 1,400,000,000 being unprecedented is one for which we have no shadow of ground. The eight may well have increased to this number



before Abraham's time, and in the fluctuations of the subsequent forty centuries it may sometimes have been doubled or decupled for aught we know. Most countries of a size approaching England may have been far more populous. Any one passing over our chalk downs and noting the rectangular marks of old enclosures, or the elaborate sets of terraces, called in Wiltshire *lynchets*, will be reminded of Cæsar's "*Hominum est infinita multitudo, creberrimaque ædificia*," where we may now wander miles and hardly see a sheep.

E. L. GARBETT.

MEMORIALS TO SERVANTS (6th S. x. 46, 194, 295, 430, 498; xi. 53, 95, 237, 337).—In the churchyard of Worfield, near Bridgnorth, is the following inscription:—"I.H.S. Sacred to the memory of Elizabeth Bache, spinster, who departed this life 17 Feby., 1858, aged 77 years. She was unmarried; of 40 years the faithful servant of the Rev. William Smith, Rector of Badger." In the churchyard of the parish church of Sidbury, Shropshire, whose private chapel near the chancel is the burial-place of the ancient family of Cresswell, of Sidbury Hall and Pinkney Park, Wiltshire, I noticed a headstone near the entrance porch having the following inscription:—"Sacred to the memory of William Roberts, who departed this life the 16 day of April, 1827, aged 73. He spent the last 38 years in true and faithful service at Oldington, and died of the small pox."

HUBERT SMITH.

OPPIAN'S 'HALIEUTICS,' 1722 (7th S. i. 347).—Most of the subscribers to this work hail from Balliol College, and not a few from Tiverton, Devon. The dedication, to the Marquis of Carnarvon, is signed by John Jones, who on the half-title to part ii. is described as "M.A. and Fellow of *Baliol Coll.*, Oxon." The translation was commenced by Mr. Diaper, of Balliol College, who died after he had finished the first two books, containing the 'Natural History of Fishes'; upon which it was taken up by Mr. Jones, who completed it. My copy is that which was subscribed for by Mr. Thomas Hayter (son of the Rev. Mr. Hayter, rector of Chagford, Devon), "sch. of Baliol College," who has written upon the fly-leaf the following inscription and commendatory verses:—

"Liber Georgii Newell. Ex dono plurimum colendi viri mihi que charissimi Thomæ Hayter & Coll: Bal: Scho: Augusti 31 Anno Domini 1722.

To Mr. Jones, on his Translation of Oppian,  
Whilst you, with happy boldness, leave the Shore,  
And Oppian's World of Poetry explore:  
On ev'ry side we see, with sweet Surprise,  
A new Creation strike our wond'ring Eyes;  
Then Rapt with Wonder the great Theme pursue,  
And in her dark Retreats, coy Nature view.  
Thus, lively Verse describes the Finny Race,  
And Fancy travels o'er the liquid Space,  
Where she beholds thy tunefull Oppian ride,  
Arion-like, triumphant o'er the Tyde

The scaly Tribes in shining Ranks advance,  
And round the Poet form a wanton Dance;  
Each, bounding, seems to court the Bard for Fame  
And in his lashing Verse to fix their Name  
He, curious all their Mysteries to unfold,  
Presents new Wonders and adorns the Old.  
Thro' pathless Oceans urges on his Way,  
And bids their Depths their secret Stores display.  
Th' inferior Fry, a giddy nameless Throng,  
More proudly swim, exalted by his Song.  
If pompous Lines the Monarch Whale rehearse,  
The Poet storms in a full Tyde of Verse:  
Diff'rent the Style, whilst am'rous Dolphins move  
Numbers as soft and gentle as their Love.  
How Providence exerts its ample Sway,  
And restless Waves its settled Rules obey,  
The sea-born Nations teach us: Whilst he draws  
Their Lives, their Manners, Policies and Laws.  
Man from their Conduct learns his own to blame,  
And conscious Blushes tell the rising Shame.  
Ye Gods! Can Fish the Ties of Friendship know,  
And with a varied Scene of Passions glow?  
Can their moist Hearts Love's scorching Flame receive!  
Can their cold Breasts with beating Fondness heave?  
Can finny Beauties boast an equal Charm  
With Rapture or with Jealousy to warm?  
When the ripe Birth teems with a future Shoal  
Does all the Parent pant within their Soul?  
Or, did the Bard strive, with officious Care,  
To make them gentle as himself appear?  
Who even seems unwilling to relate  
Those Wiles that urge the Wantons to their Fate.  
What fair Effects flow from his num'rous Art!  
We take the captive Shoals, and he, the Heart.  
The ravish'd Prince of old y<sup>e</sup> Work admir'd,  
Which Duty dictated and Wit inspir'd;  
Till as he read, all vanquish'd he cry'd,  
And can thy banish'd Father be deny'd?  
To Notes like these shall I be cruel found,  
When Savages would soften at the Sound?  
But what he sung in y<sup>e</sup> immortal Strain,  
Obscur'd by Time, was almost sung in Vain  
The pious Son his exil'd Sire restor'd;  
You to the exil'd Son new Fame afford!  
His Laurels bloom anew, his Charms revive,  
And in an English Dress begin to live.  
Both suffer'd; both enjoy an equal Fate;  
'Tis just: So Oppian wrote, so you translate!

THOMAS HAYTER."

Messrs. Westwood and Satchell have noted Mr. Jones as "of Balliol College" ('*Bib. Piscatoria*,' 1883, 164); probably some account of him may be found in the later editions of '*Athenæ Oxoniensis*.'

ALFRED WALLIS.

The first two books of Oppian's '*Halieuticks*' were translated by W. Diaper. John Jones, of Balliol College, Oxford, translated the remainder and edited the whole. C. P.  
Westminster, S.W.

"HATCHMENT DOWN!" (7th S. i. 327).—In the reign of James II., on June 18, 1685, James, late Duke of Monmouth, Knight of the Order, having been attainted of high treason for having invaded the kingdom, being in open rebellion, and levying war against the king, was, by the unanimous consent of the companions assembled in chapter, condemned to be degraded. Garter King of Arms



was empowered, by a warrant under the royal sign manual and seal of the Order, to provide that his banner and other achievements should be pulled down and ejected from St. George's Chapel. On the day following the officers of arms performed this duty, and the duke's achievements were cast into the castle ditch. In the reign of George I., July 12, 1716, James Butler, Duke of Ormond, having been attainted of high treason, was condemned to degradation, which ceremony was thus performed after morning prayers, in the presence of the dean, prebendaries, choir, poor knights, and a great number of spectators. Clarenceux King of Arms, exercising the office of Garter, read the sovereign's warrant at the brazen desk. The achievements of the degraded knight were then severally thrown down by the heralds, and spurned out of the choir and the west door of the chapel, where the soldiers of the garrison were under arms. Clarenceux then concluded the ceremony by pulling the plate of arms from the stall.

On February 12, 1604, the achievements of Henry Brooke, Lord Cobham, were taken down and cast out of the chapel. The king-of-arms threw them down, and kicked them out of the outer door, but no further; the sovereign, from regard to his nobility, forbidding them to be cast into the common ditch, as the custom is. From 'Memorials of the Order of the Garter,' by G. F. Beltz, London, 1841. W. E. BUCKLEY.

The only two degraded Knights of the Garter were James, Duke of Monmouth, 1685, and James, Duke of Ormond, 1716, both for high treason. Beltz's 'Memorials' of the Order, pp. cxvii, cxv.

C. F. S. WARREN, M.A.

THE LAST EARL OF ANGLESEA (7th S. i. 328).—The tradition mentioned by MR. SYDNEY READE was hardly likely to be very trustworthy, and accordingly, in the 'Calendar of the Lords' Journals,' 1808, section "Peers introduced or First Sitting," pp. 629-632, which I have consulted in the Cornwall Library at Truro, there is no trace whatever of an Earl of Anglesea between 1761 and 1799. Nor can I find any mention of his claim. He seems altogether to add a third Annesley mystery to the two well-known ones. I have seen no mention of him anywhere except by MR. READE, and in a former volume of 'N. & Q.,' 2nd S. x. 27, where H. J. M. quotes from the *London Evening Post* of April 4, 1772, a statement that he was the legitimate son of the late Earl of Anglesea, by Anne, daughter of William Salkeld, merchant. My 'Genealogica Miscellanea' states of this late earl (I think I took it from Jacob's 'Peerage') that he married first, January 24, 1715, Anne Prust, who died August 13, 1741; secondly, in her lifetime, Anne Simpson; and thirdly, in her lifetime, September 15, 1741, Juliana Donovan; and with this agrees the new 'Dictionary of

National Biography,' no doubt having the same authority. Now when, among all these wives, or supposed wives, of this very much married earl, did he find time to get in Anne Salkeld? As MR. READE says there are descendants of the marriage, I think they should clear the matter fully up in the honour of their ancestor.

C. F. S. WARREN, M.A.

DUTCH BRITONS (7th S. i. 341, 363, 410).—BROTHER FABIAN'S argument proves too much. If it be sound, he will have to extend his Britons over a great part of Europe—to the Alps, the Danube, and the Upper Rhine, to Styria, Cassel, Brunswick, and Westphalia. Over the whole Teutonic region we find names beginning with Brit-, Bret-, Brett-, Breten-, Bred-, Breit-, &c., which can readily be explained from Teutonic sources, being, for the most part, as their ancient forms show, corruptions of dialectic varieties of the German *breit*, broad, or of *breite*, which denotes either a plain or a small meadow.

Surely such an explanation is more sober and more rational than to refer these widely extended Teutonic names to an imaginary word *bret*, recognized by no philologist, which your correspondent conjectures may possibly have meant "straits" in some language he does not venture to name, though he hints that it may be the unknown tongue of the "semi-barbaric races of ancient Crete"! Even Geoffrey of Monmouth could hardly improve on BROTHER FABIAN. FENTON.

SIR WALTER RALEIGH (7th S. i. 88, 138, 252, 396).—I feel very grateful to DR. BRUSHFIELD for his interesting information. I must, however, inform him, in justice to my own accuracy, that I did not misquote the title to Sir John Pope Hennessy's book. The error arose through a compositor's mistake in "setting up" my communication to 'N. & Q.' H. T. MACKENZIE BELL.

4, Cleveland Road, Ealing, W.

[The substitution of the name Raleigh for Ralegh, as it appears in MR. MACKENZIE BELL'S MS. is, in fact, attributable to ourselves.]

FYLFOT (7th S. i. 368).—In Philip Jacob Spener's 'Insignium Theoria seu Operis Heraldici pars Generalis,' Frankfurt, 1690, the *fylfot* is called "creutz mit einem hacken," p. 175.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Your correspondent will find the information which he seeks if he refers to 'N. & Q.,' 6th S. xi. 74.

F. C. BIRKBECK TERRY.

*Fylfot*, or *fylfoot* (*vierfüssig*), or the *crux gam-mata*, is in German *Henkelkreuz*. O.

INDEXING MONUMENTAL INSCRIPTIONS (7th S. i. 248, 353).—I would remind Miss BUSK that it was Mr. Justice Best's great mind, not Baron



Bramwell's, which is said to have been indexed. According to Mr. Wheatley, the story was told to Mr. Solly by Sir W. Domville in 1825, with a reference to the index to one of Chitty's law books. See 'What is an Index?' pp. 44-5.

G. F. R. B.

**LADY DOROTHY CHILD** (7th S. i. 368).—Lady Dorothy Child was the second daughter of Sir Richard Child, third baronet, of Wanstead, in Essex, created in 1718 Baron Newton and Viscount Castlemaine in the Peerage of Ireland, and in 1731 Earl of Tylney (or Tylney). Her mother was Dorothy, only daughter and heir of John Glynn, of Henley Park, Surrey, by Dorothy, daughter of Francis Tylney, of Rotherwick, co. Southampton. Richard, Earl of Tylney (Lady Dorothy's father), was the youngest son of Sir Josiah Child, an East India merchant and governor of that company (created a baronet in 1638), by his third wife, Emma, youngest daughter and coheir of Sir Henry Bernard, of Stoke, Salop.

Sir Josiah descended from the ancient family of Child of Northwick, Pencoek, Pool Court, and Shrowley, all in Worcestershire.

In 1734 an Act of Parliament was passed, enabling Earl Tylney's son John and his heirs to change their name from Child to Tylney, in consequence of an estate of 7,000*l.* a year having devolved upon the Countess of Tylney, as heir of Anne, Countess of Craven (only daughter of Frederick Tylney, of Rotherwick, Southampton).

Lady Dorothy Child's sister, Lady Emma, married Sir Walter Long, Bart., and her son, Sir James Long, succeeded, at the death of his uncle John, second Earl of Tylney, to his enormous fortune, and took the name of Tylney-Long. He, however, died at the age of eleven, and his fortune went to his sister Catherine, who married the Hon. William Wellesley Pole, son of the Earl of Mornington (Lord Maryborough), and nephew of the first Duke of Wellington.

With regard to the "bear-faced lady," surely A. H. H. alludes to the "pig-faced lady," who crops up at so many different times. There is a printed account of one as early as 1641, and in 1815 there was a pamphlet published giving an account of a pig-faced lady "of a high and wealthy family," who lived in Manchester Square.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

This lady can, by possibility (at least if Child were her unmarried name), only have been daughter of Richard Child, first Earl Tylney, simply because there never existed another earl named Child who had any children at all. The dates and other things suit. The first Countess Tylney was by birth Dorothy Glynn, and died in 1744 (*Gent. Mag.*, xiv. 109). Who Elizabeth Dorothy Child was I cannot be certain; but my guess would be that

Lady Dorothy went wrong, and Elizabeth was illegitimate daughter. This would account for lady's omission from the peerages, and for her education abroad. Glynn is an old Welsh name, and the dates seem to suit here too. Elizabeth must have been born not later than 1706. Lady Dorothy may have been born as early as 1730.

C. F. S. WARREN,  
Treneglos, Kenwyn, Truro.

**O'DONOVAN'S 'MERY'** (6th S. xii. 516; 7th S. 35, 157, 290).—In view of the evidence on the other side, I cannot do otherwise than "soft impeachment" contained in the opening sentence of MR. CAREY TAYLOR's most interesting letter. As regards the sale of the book, I leave to refer MR. TAYLOR to Marvin's 'Nostrising Central Asia,' London, 1884, p. 34.

J. J. F.

Teheran, Persia.

**JOHN OF TREVISA** (7th S. i. 248, 371).—Particulars of interest relating to Trevisa's works will be found collected in a note (p. seq.) in the first volume of Higden's 'Polychronicon' published in the "Rolls Series." From the preface written by Prof. Churchill Babington, on information contained in Tanner's 'Theca' and Dibdin's edition of Ames, it appears that Trevisa was born in Cornwall, entered Queen's College, Oxford, became fellow of Queen's College, Berkeley, chaplain to the fourth Lord Berkeley, and finally canon of Westbury—probably Westbury-on-Severn, though Dugdale makes it Westbury, Wilts. He lived, apparently, most of his life in Gloucestershire; but he speaks of having travelled as far as "Almayne" and "Savoye" ('Polychronicon'). He died, according to Tanner, in 1412, and is said to have been buried in the chancel of Westbury Church. The following works of Trevisa are extant: 'A Dialogue on Translation between a Lord and a Clerk.' Printed by Caxton with the title 'Polychronicon.' A translation of Occam's 'logus inter Militem et Clericum.' A translation of a sermon by Fitzralph, Archbishop of Armagh, preached at Oxford, 1357, against the mendicant friars. A translation of the tractate 'On the Beginning and End of the World,' ascribed to Thomas Aquinas. A translation of Bartholomæus devilla, 'De Proprietatibus Rerum,' finished in 1387. Printed by Wynkyn de Worde, c. 1494. A translation of Higden's 'Polychronicon,' finished in 1387, with a continuation by himself and a preface to Lord Berkeley, printed with Higden's 'Rolls Series.'

Besides these there is a translation of Vegetius's 'De re Militari,' in the Bodleian (Digby 101), almost certainly by him, as well as a translation of Ægidius Romanus, 'De Regimine Principum,' in the same volume. Usher also quotes as Trevisa's a 'Genealogy of David, King of Scotland.'



Whether he ever translated the Bible is very doubtful. Bale further attributes to him the authorship or translation of 'Gesta Regis Arthuri,' 'Britannie Descriptionem,' 'Hibernie Descriptionem,' and 'De Memorabilibus Temporum.'

In the third volume of the Rolls edition of Higden, the Rev. J. R. Lumby notices (p. xxviii) another translation by Trevisa, viz., Nichodemus's treatise 'On the Passion of Christ'; and in vol. ix. p. xxxiv, mentions the discovery of a few slight notices of Trevisa as Fellow of Queen's by the Historical Documents Commissioners in the *computi* of Exeter and Queen's Colleges.

I merely abstract so much for the benefit of those readers of 'N. & Q.' who have not the Rolls Higden at hand. S.

BEAR AT THE BRIDGE FOOT (7th S. i. 249, 359).—This inn flourished long before Richard III. The facetious rhymester in the 'Search after Claret,' 1691, says:—

It was soon understood

"Twas the first house in Southwark built after the Flood,  
It was, however, later than that:—

"1319, 12 Edw. II.—Thomas Drynkwatre, taverner of London, lets to James Beaufur all his tavern [the Bear] which he holds in the parish of St. Olave, recently built by him at the head of London Bridge: James expends much money and engages to sell no wines but those of Drynkwatre's, who is to find handled mugs of silver and wood (hanaps), curtains, cloths, and other thing necessary for a tavern."—Riley, 'London Memorials.'

Very like some modern arrangements, where the occupier, not having money enough to complete, has, so to speak, a "rate in aid," and perhaps engages to sell no beer or spirits but from the brewer and distiller who are his good friends—and their own ('Old Southwark,' p. 37).

W. RENDLE.

COOK (7th S. i. 369).—

"The Hall [of the Hospital] is 110 feet in length. .... Over the high pace a noble painting of Charles II. on horseback, in costumed armour :..... This picture was designed by Verrio, one of the most favourite painters in Charles's reign, and was finished by Henry Cooke.\* This picture was the gift of the Earl of Ranelagh, and on the frame is the following inscription:—*Carolo Secundo Regi optimo Hujus Hospitii Fundatori Dominoque suo clementissimo, Ricardus Jones, Comes de Ranelagh, Hanc Tabulam Posuit.*"—Faulkner's 'Chelsea,' vol. ii.

H. G. GRIFFINHOOF.

34, St. Petersburg Place, W.

In Walpole's 'Anecdotes of Painting' (Worrum's edition) and also in Pilkington's 'Dictionary of Painters' (1852) this painter's name is given as Cooke.

G. F. R. B.

\* "Henry Cooke was born in 1642, and studied in Italy under Salvator Rosa; he was employed by King William in repairing the pictures in the Royal Collection, and painted some ceilings and staircases for several of the nobility. He died November 18, 1700."—Walpole's 'Anec. Painting,' vol. iii.

ST. THOMAS À BECKETT: PONTIFEX: EPISCOPUS (6th S. xii. 407; 7th S. i. 92, 192).—At the second reference Mr. Tew refers to a "synod of Fabricius held in Ireland A.D. 450." The canon, however, which he quotes shows that the synod is that attributed to SS. Patricius Auxilius and Isernius, and now regarded as of the tenth or eleventh century. It may be seen in Spelman, Wilkins, and Ware.

With regard to the terms *pontifex* and *episcopus*, in the absence of books of reference I would venture to suggest that, though constantly interchanged by ecclesiastical writers, they are not in all cases convertible, for while *pontifex* and its kindred words *pontificale*, *pontificalia*, always refer to a bishop in our present sense of the word, *episcopus* frequently reverts to its original meaning of "overseer." Possibly, therefore, "*episcopus hebdomadarius*" may have been the ecclesiastic in charge during the week in which the pontifex made his episcopal visitation of the church and offerings were given.

T. OLDEN.

Ballyclough Vicarage.

'THE LAIDLY WORM OF SPINDLESTON HEUGH' (7th S. i. 420, 438).—'The Laidley Worm' first appeared in Hutchison's 'Northumberland,' vol. ii. p. 162, &c. It was communicated by the Rev. Robert Lambe, Vicar of Norham, and is now believed to have been written by him, as there is no evidence of any "ancient manuscript" from which it was copied.

G. H. THOMPSON,

Alnwick.

I am much indebted to the Editor of 'N. & Q.' for the reply (7th S. i. 420) to my query as to the 'Graidley Worm of Laidlaw (?) Heugh,' and also for the further elucidation of the subject at the second reference on 'The Laidley Worm of Spindleston Heugh.' Are "Laidley" and "Graidley" the same words; and what is their signification? In the *Saturday Review* of May 15, 1886, the following sentence occurs in an article entitled 'The Turning of the Worms': "The graidley worm of Highbury Heugh, if we may alter a famous designation." I have searched in many dictionaries for the word "graidley," but with no avail. C.

MATTHEW PATTESON (7th S. i. 327).—In Thompson Cooper's 'Biographical Dictionary,' a work especially useful for Roman Catholic biography, occurs the name of—

"Matthew Pattenson, M.D., a Catholic writer, was physician in ordinary to Charles I. His only work, which was formerly much esteemed, is entitled 'The Image of bothe Churches, Hierusalem and Babel, Vnitie and Confusion, Obedence and Sedition.' By P. D. M. Svo., Tournai, 1623; again, Lond., 1653."

EDWARD H. MARSHALL, M.A.

Hastings.

'TEN [NOT NINE] CROWN OFFICE ROW' (7th S. i. 428).—This poem is by Tom Taylor, and your



correspondent will find it in Walter Thornbury's 'Two Centuries of Song,' published in 1866 or 1867.

JONATHAN BOUCHIER.

Ropley, Hants.

WEARING HATS IN CHURCH (7th S. i. 189, 251, 373).—I copy the following from 'Life in the English Church, 1660-1714,' by J. H. Overton, M.A.:

"But in dealing with the subject (that of irreverent behaviour in church generally) we must be upon our guard against applying the standard of the nineteenth century to the habits of the seventeenth. For instance, it seems very sad to think that the restorers of Church order had to wage incessant war against the habit of wearing the hat during divine service, or at any rate, during parts of it.\* But it must be borne in mind that the hat was not infrequently worn indoors during the seventeenth century. Pepys evidently considered it an unnecessary piece of strictness to insist on the bare head in church, for he tells us contemptuously how he heard 'a simple fellow [in a sermon] exclaiming against men's wearing their hats in church.'†

CELER ET AUDAX.

DANBY-HARCOURT (7th S. i. 160).—All that MISS DANBY is likely to want to know will be found in Foster's 'Peerage,' under Affleck of Dalham Hall, Suffolk. She may also find something in Burke's 'History of the Commoners,' vol. i. pp. 200-202. The present Mr. George (Affleck) Danby sold the Swinton estate, co. York, to Mr. Samuel Cunliffe Lister for a sum exceeding 500,000*l.*, payable in annual instalments. Mr. Cunliffe Lister was one of two persons submitted at the last "pricking" for High Sheriff of York.

J. MCC. B.

Hobart.

SIR JONATHAN TRELAWNY (7th S. i. 387).—In the biography of Bishop Lamplugh, which immediately precedes that of Trelawny, Dr. Oliver gives this reference to the Stuart Papers: "vol. ii. p. 237." Perhaps this may assist DR. BRUSHFIELD in identifying the quotation to which he refers in his query. Dr. Oliver, by-the-by, does not make this authority responsible for the whole of the passage given by DR. BRUSHFIELD; the quotation mark should be placed before the words "this promotion." Dr. Oliver's authority for asserting that Trelawny was appointed Bishop of Exeter by

James II. is probably the Rev. R. Polwhele ('History of Devon,' p. 312, note), who says, "In 1685 he was promoted to the Bishopric of Bristol; and not long after to this see [Exeter], on the translation of his immediate predecessor, Dr. Lamplugh, to York" (Cassan, 'Lives of the Bishops of Winchester,' vol. ii. p. 202). Cassan further supports DR. BRUSHFIELD's opinion that Trelawny was really appointed to the see of Exeter by William III. in stating that "in reward for his services, King William III., in April, 1689, translated him to the see of Exeter in the room of Dr. Lamplugh, translated to York," in printing a letter from Trelawny to the Prince of Orange, dated "Bristol, 5 Dec., 1688," and signed "J. Bristol," and by quotations from Gilbert ('History of Cornwall') and Richardson's continuation of Godwin ('Bishops of England'). The actual date of Trelawny's appointment to Exeter appears to be April 21, 1689.

J. S. ATTWOOD.

Exeter.

Dr. Oliver is quite right. Trelawny was translated to Exeter on the same day that Lamplugh was translated to York, as the annexed extract from the *London Gazette* of November 19, 1688, shows: "Whitehall, November 16.—His Majesty has been graciously pleased to translate the Lord Bishop of Exeter to the Archbishoprick of York and the Lord Bishop of Bristol to the see of Exeter."

C. P.

Westminster, S.W.

Dr. Oliver's authority for the statement questioned by DR. BRUSHFIELD need only have been an ordinary book of reference. Le Neve's 'Fasti' states that Sir Jonathan was nominated to Exeter November 16, 1688. James II.'s reign ended December 11, 1688, and that of William and Mary began February 13, 1688-9 (Nicolas's 'Chronology of History,' p. 342).

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

WEDNESBURY COCKING (7th S. i. 389).—This song of the Black Country is given in Pierce Egan's 'Book of Sports,' a copy of which, published in 1832, I have in my library. The song is printed at pp. 154-5, and with reference to it the author says: "The following flash (but rather coarse) chant amongst the cockers was some years since in great request at Wednesbury, vulgarly called Wedgebury Cocking." Then follows the song of thirteen verses. The last verse but one begins with—

The cockpit was near the church,  
An ornament to the town;  
On one side an old coal pit,  
And the other was well goss'd round, &c.

The concluding verse gives a still more drear description of the inhabitants than the place self:—

\* "One of the articles of inquiry at Bishop Hackett's second Triennial Visitation in 1663 is, 'Do your parishioners behave reverently in church, men and youths with their hats off?' Bishop Cosin, in his 'Primary Visitation of Durham Cathedral,' 1662, speaks of 'some who come into the quire in their furre and nightgowns, and sit with their hats on their heads at the reading of the lessons.' In 1689 King William 'gave great offence because he would wear his hat in church, and if he ever uncovered it during the Liturgy, always resumed it when the sermon began.' See also 'Life' of Bishop Lake, who pulled off the people's hats in York Minster during divine service."

† "In 'Diary' for Nov. 17, 1661; also 'Diary' for Jan. 21, 60/1."



Some people may think this is strange  
 Who Wednesbury never knew,  
 But those who have ever been there  
 Won't have the least doubt but it's true.  
 For they are all savage by nature,  
 And guilty of deeds the most shocking—  
 Jack Baker he whacked his own father,  
 So ended the Wednesbury cocking.  
 Raddle tum, &c.

HUBERT SMITH.

In answer to MR. HARTSHORNE, I am sorry I cannot remember the whole of the above, but regret to say that what I can remember is unfit for the pages of 'N. & Q.' CHAS. WILLIAMS.

NORMAN GENEALOGY (7th S. i. 168, 415).—There is another sister of King William to be accounted for. It is generally stated that Ralph de Limesi was nephew of the king, and explicitly that he was son of his sister. CAUX.

DE LA POLE (7th S. i. 325).—It should not be forgotten there are antiquaries and antiquarians. I have before me the *Antiquary* published in 1871, with references to De la Pole at vol. ii. p. 162. It occurs in connexion with Thomas Chaucer.

A. H.

AUTHORS OF QUOTATIONS WANTED (7th S. i. 290).—

Upbraid me not, capricious fair.

This is by Alexander Brome, and that sprightly Cavalier songster has written more than one poem expressing precisely the same idea, *e.g.*, the one ending

Then if thou 'dst have me love a lass,  
 Let me have one that's kind.  
 Else, I'm a servant to the glass  
 That's with Canary\* lined;

And this one:—

'Tis wine alone that cheers the soul;  
 While love and women make us sad.  
 I'm merry when I court the bowl,  
 While he that courts a woman's mad.  
 Then, ladies, wonder not at me—  
 For you are coy, but wine is free.

Sedley has harped in the same strain, but his method is much more stilted, *e.g.*—

Since you no longer will be kind,  
 But my embraces shun,  
 Bacchus shall ease my am'rous mind,  
 To his embrace I run.

\* \* \* \* \*  
 That sullen look, that hasty kiss,  
 That air reserved and coy,  
 That cold denial of my bliss  
 Shall not my ease destroy.

\* \* \* \* \*  
 Then welcome more enduring joys,  
 Long shall my doctor be  
 A club of witty, toying boys,  
 And love, adieu to thee.

\* He seems to have been specially fond of canary, but his verses in praise of it are a bundle of rough and tangled rhymes, and read as if he had inspired his muse with it generously before writing.

And—

Drink about till the day find us,  
 This is pleasure that will last;  
 Let no foolish passion blind us,  
 Joys of love they fly too fast.  
 Maids are long ere we can win 'em,  
 And our passion wastes the while,  
 In a beer-glass we'll begin 'em,  
 Let some beau take t'other toil.

The rest of both these poems is very flat.

R. H. BUSK.

(7th S. i. 389.)

A heart at leisure from itself, &c.

This is by Anna Lætitia Waring, and occurs in a religious poem beginning—

Father, I know that all my life  
 Is portioned out for me.

I presume that her poems are published separately. This one occurs in a book entitled 'Poems of the Inner Life,' a selection from modern authors chiefly, published by Sampson Low & Co. It is to be found, however, in many collections of hymns, sometimes abridged. The lines in question occur in the second verse.

M. H. A. V.

[Very many correspondents are thanked for answers to the same effect.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Bolingbroke, a Historical Study, and Voltaire in England.* By John Churton Collins. (Murray.)

THESE essays originally appeared in the pages of the *Quarterly Review* and of the *Cornhill Magazine*. They have been subjected by the author to careful revision. An index has been furnished, and considerable additions have been made to both series of papers, more especially to those relating to 'Voltaire in England.' Though not generally disposed to view with favour the growing custom of reprinting magazine articles, we must make an exception to our rule in the case of Mr. Collins. We can heartily congratulate him on being able to bring together these historical essays in a collected and convenient form. The book deserves to be widely read, for the subjects are both happily chosen and effectively treated. It is to be hoped that Mr. Collins will be induced to continue his studies of Bolingbroke's life and writings, with a view to producing a thoroughly interesting and comprehensive biography of one of the most brilliant men who ever lived. Though few writers have acquired the mastery over our language which Bolingbroke possessed, it is not too much to say that the average Englishman of the present day is utterly ignorant of any of his writings. A selection of the more important works on which Bolingbroke's literary fame rests, if judiciously annotated, would deserve success. Why should not Mr. Collins undertake this task also?

In No. 77 of *Le Livre*, under the title of 'Les Oubliés du Dix-neuvième Siècle,' is an excellent article by M. de Contades on Armand Malitourne. 'Un Editeur Homme de Lettres,' by M. Eugène Muller, treats of that curious individuality, or duality, Pierre Jules Hetzel, the publisher, known also as P. J. Stahl, the writer. 'La Danse des Morts au Japon' has a quaint illustration.

LITERATURE and art occupy in the *Fortnightly* a larger space than has of late been assigned them. Mr. W. L. Courtney writes on 'George Meredith's Novels,' crediting the novelist, among other possessions, with "a wonderful gift of fancy," and the "saving grace of



humour." 'Benndorff's Travels in Lycia and Caria' are criticized by Mr. Perry, Mr. Theodore Child supplies 'Pictures in London and Paris,' Mr. Walter Herries Pollock writes on 'Eton Worthies,' and Mr. William Archer supplies 'A Plea for the Playwright.'—To the *Nineteenth Century* Mr. Swinburne supplies a brilliant paper on Webster, Mr. E. W. Godwin writes on 'The Greek Home according to Homer,' and Mr. James Sully on 'Genius and Precocity.' The number, which contains some important political contributions, is excellent.—"Black Crows": an Episode of "Old Van Diemen," in *Longman's*, gives a grim story of the kind of life led in old convict days. 'A Cruise with the Sandy Hook Pilots' has a pleasant breezy air. Dr. Andrew Wilson writes on 'Some Economics of Nature.'—In the *English Illustrated* Mr. Joseph Hatton's bright description of 'Yarmouth and the Broads' is capably illustrated by his daughter, Miss Helen H. Hatton. Mrs. Macquoid's 'In Umbria' is continued, and has further illustrations of Perugia. 'Days with Sir Roger de Coverley' is also among welcome continuations.—*Macmillan* maintains its literary flavour. 'The Land of Redgauntlet' is an excellent historical sketch of the period following in Scotland the death of Lauderdale. 'Who Wrote Dickens?' is a clever squib on the Bacon and Shakespeare craze. Mr. Traill has a valuable contribution on 'International Copyright.'—The *Gentleman's* has a study of 'Madame de Florac,' by Mr. H. Schütz Wilson. 'The Wonder-Working Prince Hohenlohe,' by S. Baring Gould, tells an interesting story of recent imposture. 'Jewel Lore' and 'The Works of James Thomson' are also the subjects of papers.—The *Cornhill* supplies an amusing list of 'Boys' Blunders under Examination.' 'Traitors' Hill' is a good descriptive paper and a plea in favour of the preservation of Hampstead.—'Chronicles of Scottish Counties' are continued in *All the Year Round*, in which appears also a paper on Belzoni.—*Walford's Antiquarian* contains 'The First Merry Andrew and the Wise Men of Gotham,' part i., and a continuation of the late C. Walford's 'History of Gilds.'—The *Theatre* has memoirs of Hippolyte Clairon and of John Henderson, the "Bath Rascals."—Under the title of 'A Court Chaplain,' *Temple Bar* supplies one of the gossiping and anecdotal papers which are a chief attraction of this magazine.

MESSRS. CASSELL & Co. have issued Part I. of *The Life and Times of Queen Victoria*, with which they give a large and handsome presentation plate of 'A Cottage Bedside at Osborne.' Many other illustrations of early incidents in Her Majesty's reign are supplied in what bids fair to be a popular volume. Among them are the 'Coronation' and the 'Queen's First Council.'—Part XXIX. of the *Encyclopædic Dictionary* carries the alphabet to "Endemic"; "Electric" and its compounds, "Economy," "Effect," "Egyptian," "Employ," are a few of the words in which the special claims of the dictionary are apparent.—*Our Own Country*, Part XVII., deals with Londonderry, Sedgemoor, Cambridge. Of the second of these spots a full-page illustration and many other views are given. The Bridge, St. John's College and King's College, and Clare Garden, are among the illustrations to Cambridge.—*Greater London*, by Mr. Walford, Part XI., finishes the northern progress and proceeds due east. Leyton Vicarage, Dr. Barnardo's Homes, Fairlop Oak (1800), Barking Creek, Bell Tower, and Market House, are a few only of the numerous illustrations, one other of which presents Valentines, the seat of one of the best-known contributors to 'N. & Q.' Cassell's *Shakespeare*, Part V. concludes 'The Merry Wives of Windsor,' and gives three acts of 'Measure for Measure.' The pictures of Claudio and Isabella are dramatic.—Part XIV. of *Egypt, Descriptive,*

*Historical, and Picturesque*, has a striking picture of part of the house of a sheykh and view of Mameluke mercenaries, &c., including one of 'The Mameluke's Leap.'—Part IX. of the *History of India* has some stirring military pictures; and *Gleanings from Popular Authors* has selections from Mr. Edmund Yates, Mr. James Payn, Thackeray, Prout, and Le Sage.

PART 31 of Mr. Hamilton's *Parodies* deals with Mrs. Hemans and Robert Southey.

WE have received the first part of the *Index to the Biographical and Obituary Notices in the Gentleman's Magazine* from 1731 to 1780, edited by H. Farrar, F.R.Hist.Soc., for the Index Society.

A CATALOGUE *raisonnée* of a portion of the extensive and valuable library of the late Mr. Cornelius Walford, barrister-at-law, has just been printed for circulation among his friends. It is divided into subjects, and each division is set down at a given price. The classification of the various works is as follows: Wit, humour, and satire; eating, drinking, and smoking; guilds and secret societies; games of chance, skill, and lotteries; funeral rites, epitaphs, &c.; the Post Office; rivers, bridges, &c.; fairs; laws and customs; political economy; currency and banking; usury; shipping and trade; shorthand; bibliography; topography; and miscellaneous. The value of the entire library, we may observe, is estimated at between 1,100*l.* and 1,200*l.* All communications respecting the catalogue should be addressed to the Secretary, Enfield House, Belsize Park Gardens, N.W.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

H. N. ("Edition of Ovid").—By means of such scanty particulars as you supply it is impossible to identify the edition in question. What is its size, and in how many volumes is it?

ONE ON THE HUNT.—*The Practical Teacher*, monthly, price 6*d.*, J. Hughes, 4, Pilgrim Street, London, E.C. The other publication concerning which you inquire has for some time ceased to exist.

W. H. K. W. ("Shakespeare Forgeries").—The plot of Mr. Payn's novel 'The Talk of the Town' is founded on the well-known Ireland forgeries.

FRANK WEARNE ("Rieph").—See 2 Samuel iii. 7, 8, &c.

CORRIGENDUM.—P. 437, col. 2, l. 12 from foot, for "Sulfort" read *Sulport*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JUNE 12, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XXIV.

The territory of the Belgæ is defined at the very outset of the 'Commentaries':—

"Gallia is all divided into three parts, of which the Belgæ inhabit one, the Aquitani another, and those who are called in their own tongue Celtæ, in ours Galli, the third. These all differ one from another in language, institutes, laws. The river Garumna (Garonne) divides the Galli from the Aquitani, the Matrona and Sequana (Marne and Seine) divide them from the Belgæ. The Belgæ.....are next the Germani, who inhabit the other side of the Rhenus (Rhine), with whom they continually carry on war.....The Belgæ begin at the extreme frontiers of Gallia; they belong to the lower part of the river Rhenus; they look towards the Septentriones and the rising sun."

These, then, are the principal political components and the geographical boundaries of the Belgic division of Gaul as defined by Cæsar. Some of the nations mentioned, such as the Condrusi, Eburones, Cæresai, Pæmani, and Segni—all of whom are described as German—are only politically Belgic; that is, they belong, whether permanently or not, to the Belgic confederation, and have, apparently, a voice in the *commune concilium*, but are not Belgic in language, nor probably in customs or law. Of others, again, the position is

doubtful. The Aduatici, for instance, were the descendants of some six thousand Teutones and Cimbri left behind when their fellow-countrymen invaded Italy, and were, consequently, not only German rather than Belgic by blood, but had been at one time enemies of the Belgæ. That they were not, however, regarded as pure Germans seems clear from their being enumerated separately from the German tribes. The Tribocci also, and perhaps some others, may have held an analogous position in the confederation.

Still, within the larger Belgic Gaul Cæsar apparently recognized a tolerably definite and less extensive Belgium.\* This nucleus consisted of the Bellovac, the Atrebatæ, and presumably the Ambiani. These are "the Belgæ," the rest are apparently only Belgic, and of the Belgic nations some, as we have seen, are Germans, either pure or mixed.

Now, setting aside for the present all other evidence on the subject, what is the natural and obvious inference from these statements of Cæsar? In the first place, as Mr. Long himself observes, "The fact of Cæsar making such a river as the Marne a boundary between Belgic and Celtic peoples is a proof that he saw some marked difference between Belgæ and Celtæ, though there were many points of resemblance." The Belgic nations, then, whatever else they may be, are not Celts. They had driven the Celts before them to the south and west, and no doubt there was a considerable infusion of Celtic blood, especially in those nations on the Celtic frontier. But the Seine was an ethnic as well as political boundary. Beyond it were the Celts, the race represented by the modern Bretons in France, by the Welsh and Cornishmen in Britain. The Rhine, on the other hand, the political line of demarcation between Cæsar's Gaul and Germany, was a frontier of another kind. It was not a division of Germanic from Celtic, but of German from Germanic. Whatever fusion took place along this border was the result of invasions by, or alliance with independent Germans, not of intermarriage with a conquered Celtic people.

The Belgic people, in fact, as they appear in the pages of their first and best historian, are distinctly not Celts, and as distinctly, in spite of the

\* It remains doubtful whether "Belgio" really occurs in the 'Commentaries,' and if it does, whether it is to be regarded as an adjective or a noun. See Mr. Long's article in Smith's 'Dict. of Geog.,' s. v. "Belgæ." In locating the various nations I have for the most part accepted Mr. Long's conclusions, but in one or two instances I am not quite convinced of their accuracy. Thus, for instance, the Nervii, unless Cæsar's text is corrupt, *longissime absunt*, and they send their women and children for safety to certain *æstuaria* and fen-lands, while the territory assigned them by Mr. Long is in the very middle of Belgica, and the Sambre, assuredly, has no estuary. At the same time, to identify the Sabii with the Somme instead of the Sambre only creates a fresh series of difficulties.



Germans within their borders, not Germans, although of Germanic origin. Surely, if the modern Breton is the representative of the ancient Celt, if the modern German is the representative of the ancient German, the modern Netherlander and Dane cannot but be the representatives of the ancient continental Belgæ. The conquests of Frank and Northman and the adoption of a Romance language by the conquerors have no doubt obscured the ethnology of Belgica, but the Dutch and Danish languages, with their many dialects, still survive to testify to the accuracy of the great Roman who wrote the history he made.

With regard to the Belgæ of Britain I shall have more to say presently. In the meanwhile, to use the words of Mr. E. Adams, "what is true of the northern coast of Gaul is true of the southern coast of Britain."\* So that if the Belgæ in Picardy in Cæsar's time were Germanic, the Belgæ in Kent, Sussex, Surrey, and wherever else they were to be found in Britain, were Germanic also.

It seems to be generally admitted that if the statements of Cæsar are accurate, northern Gaul and south-eastern Britain in his time must be regarded as Germanic.† The modern doctrine, however, does not think much of Cæsar's authority. Here is Mr. Long's statement of the doctrine:—

"The direct historical conclusion from the ancient authorities as to the Belgæ is this, they were a Celtic people, some of whom in Cæsar's time were mixed with Germans without having lost their national characteristics."

The most definite argument Mr. Long brings forward, however, in support of this conclusion is modern and philological, and not "ancient" nor "historical":—

"The name of the Morini alone is evidence that they are not Germans, for their name is only a variation of the name Armorici."

In another passage, however, he himself observes:—

"The element of Morini seems to be the word *mor*, the sea, which is a common Flemish word still, and also found in the Latin, the German, and the English languages."‡

The evidence, therefore, that the Morini are not Germans is, on Mr. Long's own showing, of a most unsatisfactory nature; and if "Armorici" and "Morini" are words derived from the same root, in the same language, at the same period, and meaning the same thing, it is difficult to account for the variation of form. Turning to another authority,

\* 'Phil. Trans.,' No. ciii., quoted by Latham, 'Ethnology of the British Islands,' p. 65.

† Latham, *u. s.*; Taylor, 'Words and Places' (ed. 1885), p. 30. Dr. Guest himself implicitly admits as much in the 'Salisbury Volume,' so often referred to by Mr. Freeman.

‡ Smith's 'Dict.,' s.vv. "Belgæ" and "Morini." I cannot find any early authority for Mr. Long's "Armorici" or De Belloguet's "Aremorici."

I find Dr. Isaac Taylor, in his 'Words and Places,' after pointing out how Wilhelm von Humboldt had marked out "by the evidence of words alone" the regions formerly occupied by certain peoples, proceeds:—

"By a similar process Prichard demonstrated that the ancient Belgæ were of Celtic and not Teutonic race, as had previously been supposed. So cogent is the evidence supplied by these names that ethnologists are agreed in setting aside the direct testimony of such a good authority as Cæsar, who asserts that the Belgæ were of German blood."

Yet Prichard himself writes:—

"Adelung, who has been followed in this particular by many foreign writers, has committed the error of supposing the Welsh tongue to be a descendant from the language of the Belgæ and not from that of the Celts who inhabited the central parts of Gaul, and, as it is generally supposed, of Britain."

And again:—

"Britain, through the whole extent of which, with the exception of some parts of the southern coast, where the Belgæ from Gaul had settled, it is probable that one language prevailed at the era of the Roman Conquest."

BROTHER FABIAN.

(To be continued.)

'THE PRESENT STATE OF GREAT BRITAIN, 1707-1748; BEING THE SECOND SERIES OF GUY MIEGE'S 'NEW STATE OF ENGLAND.'

(Continued from p. 204.)

At the time when the second portion of my notes on these books appeared in the pages of 'N. & Q.' I was in ignorance of the exact date of the third edition of the second series, but through the courtesy of several correspondents in replying to the short query I inserted at p. 289, I am now enabled to resume my comments on Guy Miège's later work at the point at which they were unavoidably interrupted.

No copy of the third edition of 'The Present State of Great Britain and Ireland' is preserved in the Library of the British Museum, but I have been favoured with a sight of one enshrined in a private collection, which bears the date 1716. To avoid possibility of confusion with the simultaneous appearance of Chamberlayne's 'Magnæ Britannicæ Notitia' in this year, I may mention that this impression of Chamberlayne was the twenty-fourth edition of the older established publication.

\* Taylor, 'Words and Places,' p. 30; Prichard, 'Eastern Origin of the Celtic Nations,' pp. 20-25. The statement that "ethnologists are agreed" in rejecting the authority of Cæsar is far too sweeping. The late Prof. Rolliston, for instance, who, in his paper read before the International Congress of Prehistoric Archaeology in 1868, hinted strong doubts of the Celticism of the Belgæ (*Proceedings*, p. 179, note), became afterwards, as I have reason to know, more and more firmly convinced that the "Germanization" of south-eastern Britain took place before the Roman Conquest.



This third edition of Miège, like the preceding one, is dedicated to Thomas, Lord Archbishop of Canterbury. It contains a portrait of King George I. by Van der Gucht, has 465 pages in part i., 174 pages in part ii., 87 pages in part iii., and 55 pages describing the king's dominions in Germany. Part ii., containing Scotland, has a separate title-page dated 1715, and the account of the German possessions (with a map) is also dated 1715. Maps of the three kingdoms by Hermann Moll are given as in 1711. Two years now elapsed before either of the rival editors produced a reissue of their wares, but in 1718 both made their reappearance. In this, the fourth edition of Guy Miège's work, the portrait of the king is reproduced, and the dedication is once again to Thomas, Lord Archbishop of Canterbury, but, as a matter of fact, the compiler here fell into a serious error, as Thomas Tenison had been dead some three years in 1718, and had been succeeded in the see of Canterbury by William Wake, who, like his predecessor, was translated from Lincoln. In the list of the two houses of Convocation, however, Miège gives the name of Wake correctly. It is not unusual to find the names of deceased benefactors retained in the dedicatory notices of works of this class. The printers' names remain the same as in former editions, the address of R. Smith being again given as "at the Bible under the Piazza of the Royal Exchange." The use of the word "piazza" in street nomenclature is noticeable as being a sound unfamiliar to London topographers, I believe, before the erection of the Covent Garden Piazza by Inigo Jones in the reign of King Charles I. The word does not appear to have retained any strong hold upon our English place-names, and though the squares planned and erected during the reign of the second King Charles (as, for instance, Soho and St. James's) were at first called piazzas, this foreign appellation has gradually fallen into disuse, till at the present day the original Covent Garden Piazza is the only street readily identified by Londoners under that name. In this connexion the words of Byron aptly illustrate the truth of this remark, when, in stanza v. of 'Beppo: a Venetian Story,' the poet says (speaking of the dress suitable to be worn during the Carnival season):—

But saving this, you may put on whate'er  
You like by way of doublet, cape or cloak,  
Such as in Monmouth Street, or in Rag Fair,  
Would rig you out in seriousness or joke;  
And even in Italy such places are,  
With prettier names in softer accents spoke,  
For, bating Covent Garden, I can hit on  
No place that's call'd "*Piazza*" in Great Britain.

The corridor or upper gallery of the Royal Exchange is called by Stow a "pawm," a word said to be derived from the German *Bahn*, a path or walk; but it has now entirely lost this meaning in the English language, and is not to be met with in

this sense in Skeat's 'Etymological Dictionary.' I doubt if any merchant of the Royal Exchange would recognize the word in this connexion, though I do not, of course, mean to infer that the word in one of its modern applications is altogether unfamiliar to many a small trader.

The Exchange of Sir Thomas Gresham (destroyed in the Fire of London) and its successor (destroyed also by fire in 1838, were alike distinguished by this architectural feature of a long upper corridor, forming a convenient place of meeting for the City merchants, and below which were ranged the stalls of booksellers, milliners, haberdashers, and other trades. At p. 119 of this fourth edition of Miège are these words:—"Above stairs are walks, with near 200 shops, full of choice Commodities, especially for Mens and Womens Apparel, besides other shops below along the Portico," thus showing that the remarks of Stow on the fine display of merchandise in the Exchange remained equally true a century and a half later.

Miège, in the preface to this edition, makes some passing remarks on the then recent union of Scotland to England, "an Union so long wished for, and so often attempted unsuccessfully, that it is a matter of amazement, how one year could produce what had proved abortive for above a century." How forcibly these words may be made to apply to the case of the sister island at the present day, when the great work of Pitt is proposed to be undone, if, slightly altering the text by inserting the word "repeal," we again read the above quotation!

After entering at great length into the customs, religion, trade, population, and natural characteristics of the Irish in part iii., short extracts from which most interesting chapter, taken from an earlier edition, I have already given at p. 204, the compiler expresses an opinion that the introduction of the Protestant religion and the encouragement of learning would be the most effectual means to promote the tranquillity and ultimate prosperity of Ireland, attributing the ignorance under which the people labour to the paramount influence of the priesthood, though he admits that

"of late times the Industry of the Inhabitants has not been so much wanting; and by reason of the great Converse with the English, they are more civiliz'd than formerly; and if there were some pains taken, not by compulsion, but by Instruction and Good Example, the gentle Methods of Christianity, to bring them over to the true Religion, nothing humanly speaking could hinder it in a short time from becoming as flourishing a country as any in Christendom."

Somewhat at variance with these humane utterances, our author goes on to speak at another page of the danger of domestic trouble and rebellion, as well as the possibility of foreign invasion, as having been sufficient to justify Queen Anne in expending (under the administration of the Earl of Wharton) for the better security of her



kingdom, the sum of 31,000*l.* sterling, to be applied

"for the building and furnishing an Arsenal near her Capital of Dublin that so a sufficient provision of Arms and other Utensils of War be always ready to oppose all Attempts whatsoever against the Tranquility of the Island."

The account of the king's dominions in Germany, in this fourth edition, in the main condensed from the 'Atlas Historique,' occupies 55 pages, and concludes the work.

The fifth edition was issued in 1723, contains no dedication, and the name of Guy Miège disappears from the preface. The printers are now "A. Bettesworth, G. Strahan, J. Round, J. Brotherton, W. Mears, and J. Clark," and for the first time the price of the volume is given on the title-page as six shillings. Pp. 303, 84, 71, 183, 82, and 51. Comparatively few alterations from the text of the preceding edition being introduced, it will not be necessary to give any detailed description of this, the last edition issued by Miège during the reign of King George I.

ARTHUR IRWIN DASENT.

Tower Hill, Ascot, Berks

(To be continued.)

**RULE OF DIVISION OF WORDS: JOHN-SHAVEN, WILHELM-SHAVEN.**—These two extraordinary word-divisions John-shaven and Wilhelm-shaven lately appeared in two of our leading dailies, and raise the question, Why are our public writers and journalists departing from the rules given in our early school-books of dividing words according to their meaning, or etymologically? A glance over our printed literature shows that a veritable revolution in our former methods has been worked which cannot but be considered as inadvisable from every point of view. What recommendation, for instance (but that it is thoroughly "cockney" in its ignoring of everything philological), can be urged for such divisions of words as Peter-sham,\* Lewe-sham,\* Hat-cham,\* Car-shalton,\* Ludger-shall, El-tham,\* Gre-sham, Ever-sholt, Ken-sington, Pad-dington, Ken-nington, War-rington, Har-lingham, Col-dingham, Wap-ping, Bir-mingham, Har-tington, Put-tenham, Tot-tenham, Batter-sea, Walla-sey, Chel-sea, Shep-ney, Step-ney, Cal-dey, &c., which are now seen every day?

It seems almost a humiliation to have to state in an English print in the nineteenth century that there are no such constituents of topographical nomenclature as sham, tham, cham, sing, ding, ling or ping, ten or ney, or any of the many other forms of abuses of words which daily appear. It has obviously been utterly forgotten by those who patronize this system that the

\* Local folk-speech: Peter's-hum, Lews-hum, Hatchum, Cars-hawton, &c.

twin consonants are present for a very definite purpose, and that they (the honoured remains of an old system of spelling which was at last rational) belong to the first syllable almost invariably, and betoken that the foregoing vowel is a short one. It is not, however, alone in name of places that a vicious system has crept in; for we meet with shil-ling, bre-thren, win-dow, hund-d, ha-tred, chil-dren (but, singular to say, not child-hood), thou-sand, do-zen, kin-dred, do-tard, shag-gard, &c. (instead of shill-ing, breth-ren, wind-ow, hund-red, hat-red, child-ren, thous-and, do-zen, kind-red, slugg-ard, &c.); while personal names as ill divided as are the topographical: Ber-nard, Len-nard, Leo-nard, Ran-dolph, Ade-laide, Ede-linda, Ma-tilda (whence the abomination "Tilly"), Ri-chard, &c., instead of division at the suffix syllable ard, olph, aide, inda, hilda, &c. Most frequent of all, however, is the abuse in ordinary words of the twin consonants: but-ton, spel-ling, swim-ming, but-ter, begin-ning, pos-sible, ham-mer, bat-ter, &c. (instead of butt-on, spell-ing, swim-ming, batt-er, beginn-ing, poss-ible, hamm-er, batt-er, &c.). That the natural difficulties of English etymology are not lightened by such an unsound system of word-division will be seen on a moment's reflection. But the extent of the evil influence on the folk-speech wrought by such divisions constantly brought before readers' eyes has not hitherto been remarked on: for they are no doubt answerable for the vile utterance that one hears around one every day, and for the fact that good English is seldom spoken in London either among the highest or the lowest ranks of men. Little wonder need be entertained at this, however, when it is recognized that this unsound system of word-division and pronunciation is actually taught to childhood itself. Taking up lately a lesson-book of two syllables, issued from a well-known school-book publishing-house, I noted the following words specially sundered into syllables by hyphens for the convenience of children: Jes-sy, pus-sey, let-ter, hap-py, lit-tle, sudd-den, sau-cer, les-son, sor-ry, &c. Here the children are actually taught in the lesson itself that there are such syllables as sy, sey, ter, py, tle, den, cer, and ry; and one may imagine what the effect must be when a whole class or school recite these words syllable by syllable aloud together, as is the custom in some Board and other schools. If there were any countervailing gain to recommend this erroneous practice, reason might bear with it; but, on the contrary, the right mode of division and pronunciation are equally, if not more, easy, as puss-ie, happ-ee, lett-er, sudd-en, sorr-ee, sauc-er, &c.; and every well-taught teacher must so speak the and consequently must ignore the guidance of lesson. Badly-instructed teachers, and self-taught persons and the public in general, are simple examples with traps to stumble



The beginnings of this erroneous practice are hard to trace. In part the practice is owing to a half worked out imitation of the French method of dividing words before a consonant—one of those freaks of unmanly sycophancy which make one almost ashamed of the name of Englishman at the present day. In part it has arisen in the expedients and exigencies of the printers, and in their and their patrons' ignorance of English etymology, and in the general swerving from the old sound system of spelling which *spelt* foreign words as they are *spoken* by us and not as they are *spelt* abroad (to wit: atchieve, priviledge, &c.).

To resume: it should be generally and clearly understood that the English rule for word-sundering is by meaning alone; that the twin consonants, where they express a short foregoing vowel, should never be separated; and that divisions should always be made at the juncture of formative syllables, suffixes or affixes.

My conviction is, and has long been, that we want some kind of a guild or society, after the style of a body our Teutonic kinsmen have got, to protect our Anglo-Saxon tongue from classic encroachments.

F. T. NORRIS.

Finsbury Park.

CONSTABLES AND THE WATCH IN SHAKESPEARE'S YOUTH.—Thus does William Bullein describe them in his 'Dialogue,'\* 1573, sign. K. ij. :—

"*Vxor.* What number of men in Harness are these? Some sleepeing, and many of them seemeth to goe wispering together: and behind them, thes apererth other men, puttyng forth the thei[r] heddes out of corners, waryng no harness.

"*Civis.* These are not onely the Conestables† with the watchemen in London, but also almoste through this realme: moste falsely abusyng the tyme, commyng verie late to the watche, sitting doune in some common place of watchyng, wherein some falleth on slepe, by the reason of labour, or muche drinkyng before: or els Nature requireth reste in the nighte. These fellowes thinke every hower a thousande, vntill thei goe home, home, home, every man to bed: God nighte, God nighte, God saue the Queene, saileth the conestables, farewell neighbors: eftesones after their departyng, creepeth forth the wilde roge, and his fellowes, hauyng twoo or three other harlottes for their [K. ij. back] tourne. With piclockes, longe Hookes, ladders, &c., to break into houses, robbe, murther, steale, and doe all mischief in the houses of true men, vtterly vndoing honest people, to maintain their harlottes: grente hoses, lined cokes, long daggers, and feathers, these must be paid for, &c. This commeth for want of punishment by the daie, & idle watche in the night. God graunt that some of the watche, be not the scoutes to the thieues, yes, God grante that some men haue

not conspiratours of thieues, in their owne houses, whiche like Iudasses, deceiue their maisters. If this watche bee not better looked vnto, good wife, in every place in this realme, and al the nighte long, searchyng euery suspected corner, No man shall be able to keep a penie, no, scant his owne life in a while. For thei that dare attempt suche matters in the cite of London: what will thei doe in houses smally garded, or by the high waie? Yet there is muche execution: but it helpeth not: it is the eccesse of apparell. Hose, hose, great hose, to little wages, to many seruing men, to many tippling houses, to many drabbes, to many knaues, to muche idleness."

On leaf N. ij. is another short passage on the same subject :—

"Yet alas, what shall I doe, poore knaue? I could goe to London, and lurcke in some baudie Lane: And in the Nighte, when the watch is either a slepe or gone awaie, (For when the moste nede is, then are the watch sonest gone,) I could then with my companions, with hookes, picklockes, or ladders, or Gonpouder, to open lockes, or a Crowe of yron, make shifte For a bootie of plate, clothes, &c. But I doe feare the Galous."

F. J. F.

FEAST OF THE NAILS AND SPEAR. (See 7th S. i. 318.)—It may be worth while noting that a "Festivitas clavorum et lanceae D. N. J. Chr." was instituted in Germany in the fourteenth century. Mone ('Hymn. Lat. Med. Æv., i. 175) quotes a document in the Karlsruhe archives which attributes the foundation of this festival to Heinrichus de Wesalia, Canon of Spire, when Charles IV. was emperor and Innocent VI. pope, *i. e.*, not later than 1362. Mone prints some hymns and antiphons for this festival (Nos. 128-133), and Daniel (ii. 356) edits the first of these from a Franciscan breviary which gives many different readings. I do not observe that either of these writers mentions on what day this festival was kept, but that it was in Eastertide is clear from the hymn in question, which begins, "Paschali júbilo juncta sint gaudia." A MS. breviary in my possession, which must have been in use in some church on or near the Rhine, and seems to belong to the fifteenth century, fixes the day as "feria vi post octavas pasche," *i. e.*, the Friday after Low Sunday. This MS. contains two other strophes which ought to be added to the "Lauds Antiphons" in Mone, No. 133 :—

Tres clavos cum lancea  
Sole clariores  
Michael tunc afferet  
Contra peccatores.  
Sempiterna gaudia  
Christus tunc donavit,  
Cum in crucis arbore  
Mortem superavit.

The office is an interesting one throughout. I should be happy to send a copy to any liturgical correspondent who would care to see it.

C. DEEDES.

Wickham St. Paul's Rectory, Halstead.

\* A Dialogue | both pleasaunt and | pietifull, wherein is a godlie | regiment against the Fe- | uer Pestilence, with | a consolation and | comforte a- | gainste | death. | Newlie corrected by Wil | liam Bullein, the au- | thour thereof. | Imprinted at Lon- | don by Ihon Kingston. | Julij. 1573.

† There is a side-note: "Conestables and their watche."



BACON: 'ADVANCEMENT OF LEARNING,' II. 19, § 1.—In my edition of 'The Advancement of Learning' I was unable to give any origin for the story told in the following passage (p. 182), which I would especially commend to the consideration of some emenders of Shakespeare's text:—

"For these critics have often presumed, that that which they understand not is false set down: as the priest that, where he found it written of S. Paul Demissus *est per sportam*, mended his book, and made it *Demissus est per portam*."

I recently met with it among several others of the same kind in 'A World of Wonders,' by Henrie Stephen, translated from the French by R. C. in 1697. As Bacon published his 'Advancement of Learning' in 1605, he probably read the story in the original French, which was written in 1566. Speaking of the ignorance of the clergy, the author says (pp. 240, 241):—

"I grant indeed that all are not such ignorant asses: but this I say, that the most ignorant are least dangerous. For proove hereof: who corrupted the text of the new Testament, but they that had a little smattering in learning? Who was he that corrected the place in *S. Luke*, which speaketh of a woman who having lost a groat, swept the house to find it? Who put *euerit domū*, she overturned the house, in stead of *euerit domū*, she swept the house? but he who had read ouer so many classicke authors, that in some blind corner he met with *euerit* in stead of *euerit*. They haue also serued the place in the Acts of the Apostles with the same sawce. For in stead of *demissus per sportam*, they haue put *demissus per portam*. In honour of which correction, these foure verses were made by one that heard a Popish preacher follow that translation in his Sermon:—

*Par ici passa deuant hier  
Un tres-notable charpentier,  
Qui besongna de telle sorte,  
Que d'en panier fit vne porte.*

That is,  
*This way the other day did passe,  
A iolly Carpenter as euer was:  
So strangely skilfull in his trade,  
That of a basket a doore he made."*

W. ALDIS WRIGHT.

ALLEGED ECLIPSE AT THE BATTLE OF CRECY.—In a note in 'N. & Q.' for April 4, 1863 (the illustrious writer thereof died only nine days afterwards, but had in the mean time contributed to the following number of 'N. & Q.' for April 11, the very interesting note on 'The Presidency of Deliberative Assemblies' with which it commences), SIR G. CORNEWALL LEWIS points out a mistake fallen into by several modern historians in interpreting an expression in Froissart to mean that an eclipse of the sun occurred on the morning of the battle of Crecy. Buchon, editor of one of the editions of Froissart, noted that there could have been no eclipse of the sun on August 26, 1346, on which day the battle was fought. Hence he concluded that the word used ("*esclistre*") meant "*Pobscurité qui précède ordinairement un grand orage.*" SIR G. C. LEWIS points out that it signifies "lightning," and that "the context

shows clearly that a thunderstorm, and not an eclipse, is meant."

But it is interesting to note how frequently when a mistake has been made it is repeated by writer after writer, sometimes with modifications of an amusing kind. Reference to 'L'Art de Vérifier les Dates' will show that no eclipse of either sun or moon was possible on the day of the battle. There was a partial eclipse of the moon on September 1, and at the time of the battle, six days before, the moon had just entered on her first quarter, and was slightly gibbous, so as to give a considerable amount of light during the first half of the night. Lingard and Keightley, however, tell us that there was a partial eclipse of the sun on the morning of the battle (as a matter of fact there was no eclipse of the sun visible in Europe during that year). And the 'Pictorial History of England' (commonly called Knight's) gravely tells us that, besides heavy rain and thunder, there was "a fearful eclipse of the sun." An astronomer cannot forbear smiling at such an epithet being applied to an eclipse, even if such had taken place, which it certainly did not; but, of course, the word in question is taken from the expression "*moult* [an obsolete French word, of which Littré regrets the loss, considering it preferable to *beaucoup* in representing the Latin *multum*] grand et moult horrible" applied by Froissart to the *esclistre*, which, as we have remarked, has been clearly shown by SIR G. C. LEWIS to signify not *eclipse*, but *lightning*.

W. T. LYNN.

THE MOUNTAIN BROVIS. (See 'Reference Wanted,' 7th S. i. 307.)—The passage to which MR. GEO. A. MULLER desires to refer, is evidently a quotation from Smollett's 'Travels,' which was made by me in a brief article on 'Wooden Pipes,' appearing in 6th S. xi. 323.

A. J. M.

GRACE AFTER DINNER. (See 4th S. iii. 309, 390.)—Having recently dined at Clifford's Inn, I find the description of the "acted grace" after dinner given in your Fourth Series in an extract from the *Guardian* is not quite correct—at least, at the present day. The four loaves, representing the four Gospels, having been raised three times, in allusion to the Trinity, are not hurriedly taken away, as stated, but propelled by the president along the well polished tables to the vice-chairman, to symbolize (as I was informed) the spread of the Gospel to the heathen. I trust there was no intention to classify those at the lower table within that circle of darkness and ignorance, especially as they had the advantage over their neighbours of learning at least one Biblical lesson from a beautifully painted screen descriptive of David's nexion with Beersheba. WYNNE E. BAXTE  
Stoke Newington.



CHESTER'S 'WESTMINSTER ABBEY.'—I am greatly struck in referring to Col. Chester's work on the 'Westminster Abbey Registers' to find that he has so rigidly shut himself up in the written register books as to have almost entirely ignored the monuments. When he gets hold of a name in the books he hunts up everything as if life depended on the investigation, and is consequently in that way admirably useful. But he seems to ignore the monuments, as if they were worth nothing, and might be carted off in a tumbril like those of a City church demolished by a bishop. The word Rou-billac, for instance, does not occur in his index, and yet what vivid tales, making stones speak, does not that name evolve? In 1632 the registers are, he says, a little out of order, when Lady Cottingham died near Charing Cross, so her burial is not recorded; but he never mentions that her bust is there, and by Francis Tunelli too, the Florentine "Sculptor to the King" (King Charles I.), whose works are best to be seen at Welbeck. He does not tell you there is a bust to John Dryden erected by Sheffield, Duke of Buckingham, or of the two lame lines of Pope—

This Sheffield raised : the sacred dust below  
Was Dryden once : the rest, who does not know ?

The bust is, perhaps, Schermaker's best. But not a word does Chester give. This we have no right to blame Chester for; but another book is yet wanted on the monuments of Westminster Abbey.

C. A. WARD.

Haverstock Hill.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BISON.—I should be glad of a quotation for this, in the sense of the *American* bison, before the date of Robertson's 'America,' 1783. The word is not in Cockeram, Blount, Bailey, Johnson, or Richardson, though used in the margin of the 1611 version of the Bible. J. A. H. MURRAY.  
Oxford.

JENNIE GEDDES.—The first edition of Sir Richard Baker's 'Chronicles,' with Edward Philips's continuation, was published in 1660. In the eighth edition, 1684, p. 458, he says: "Jane or Janet Gaddis (yet living at the writing of this relation) flung a little folding stool," &c. If any of your readers have access to the first edition, 1660, would they be so kind as to inform me whether the words above quoted are to be found in it; and whether they can refer to any other book or pamphlet of the seventeenth or eighteenth centuries in which the name of Jennie Geddes is mentioned in connexion with St. Giles's Church? Sydsers's Jennie

Geddes, who distinguished herself only at the coronation bonfire, is well known. PYRRHO.

PORTRAIT TO BE IDENTIFIED.—I should be very glad if any reader of 'N. & Q.' could help me to identify a full-length life-size portrait that I bought some time back. It is that of a lady seated in a crimson arm-chair, looking towards her left. She has light yellow hair flowing over her shoulders, the back of it bound in a knot with strings of pearls, and a veil falling from it. She is dressed in a dark green body and skirt, opening, showing a yellow front and underskirt, and a sandalled foot shows underneath. Her hands are crossed upon an open book on her knees, a pink ribbon tied in a large bow round her waist, and her sleeves are slashed, tied with a small ribbon and two pear-shaped pearls as pendants, a row of pearls round her neck.

Last year I saw a copy of the head and shoulders in a curiosity shop in Peterborough; but the man did not know who it was of, so I think mine may be a very old copy of some well-known picture.

C. L. K.

54, Grosvenor Street.

TYNDALE'S NEW TESTAMENT, 1553.—In my copy of Jugge's revision of Tyndale's quarto New Testament, supposed to have been printed in the year 1553, the large woodcut representing Christ weeping over Jerusalem, on verso of signature B 8, is upside down. I should like to know if this is common to all copies of that edition.

J. R. DORE.

Huddersfield.

DR. BREWER AND DR. GEORGE OLIVER.—Has not Dr. Cobham Brewer committed a blunder in his 'Authors and their Works,' p. 1283, where he attributes to a Roman Catholic priest, George Oliver, D.D., of Exeter, a long array of masonic works? Has he not rolled two Olivers into one?

M. R.

BURCELL : BURSELL.—Can any of your readers tell me what this word means? It frequently occurs in Lincolnshire manor records of the sixteenth and seventeenth century, often in connexion with hedges.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

HABINGTON MSS.—Can any reader of 'N. & Q.' inform me where Mr. Habington's collections for the county of Worcester are now deposited? There are a few stray papers, so called, in Jesus College, Oxford, where they were deposited as early as 1698, in which a note is added—of course later—that the Habington collections for Worcestershire were in 1735 in the possession of Dr. Thomas, of Worcester, and in 1796 of Dr. Lyttelton, of University College. Where are the papers now?

JOHN MACLEAN.

Glasbury House, Clifton.



GRIFFIN'S 'CHRONICLE': THORNDALE'S 'MEMORIALS.'—Mr. H. Burke, in his 'Historical Portraits' (Hodges, p. 89, &c.), mentions "Griffin's 'Chronicle,' a very scarce B. Letter book"; and Thorndale's 'Memorials of the English Abbeys.' Can any reader state where these books may be consulted?  
F. A. G.

HERALDIC QUERIES.—May I again ask for the help of some of your kind correspondents in identifying the following arms?—

1. Ermine, two bars or, a lion rampant quarterly, with or, a fret argent. Are these the arms of the North Staffordshire family of Bagnal?

2. Argent, a cross flory between four martlets sable, a cartouche ermine. These arms, borne by the Singer family, are said to be the same as those of the Von Singer family in Hanover, and of an extinct Irish baronetcy, represented early in this century by the Singers of co. Down, Ireland. I cannot trace this family in any of the Irish baronetcies or pedigrees, and shall be very grateful for any information.  
DOROTHEA TOWNSHEND.

Hillfields, Redmarley, Gloucester.

ROUSE FAMILY.—Can any one kindly furnish me with any particulars respecting the Rouse family, which it is believed resided at Martley, Worcestershire, about the middle of the last century; from whom it descended, &c.?

F. ROUSE.

12, Christchurch Terrace, Cheltenham.

#### ARMS WANTED.—

1. Gules, a bar chequy arg. and az. between three bucks' heads erased proper, attired or; in honour point a martlet or; on an escutcheon of pretence or, on a mount vert in base an oak tree proper. Motto, "Auxilium ab alto." Crest, a lion's head erased proper.

2. Az., a griffin segreant or; on a chief ermine three leopards' faces gules. Motto, "Finis coronat opus." Crest, a griffin's (qy. dragon's) head armed and langued proper.

I am not much of a herald, and trust I have described the arms so as to be understood. It may assist to know that they have lately come to light at Hampstead, and are supposed to have belonged to persons resident there at the commencement of the century.  
E. T. EVANS.

63, Fellows Road, N.W.

"JAMAICA TAVERN."—A curious old house, the "Jamaica Tavern," formerly stood on what is now called Cherry Garden Street, Bermondsey; it is mentioned by Pepys. Can any of your readers tell me if there is authority for the belief which was current that this house had been one of the residences of Oliver Cromwell?  
P. N.

JUDGE'S COSTUME.—What is the meaning of the red scarf worn on the right shoulder of a judge

sitting at Nisi Prius? Formerly in trying jury cases he used to wear the black silk gown of a Q.C., but now, in addition to the scarf aforesaid, he wears a robe somewhat similar to that worn by him when sitting in a divisional court, only with less ermine. I believe this new costume was introduced by the present Lord Chief Justice when the new Law Courts were opened.

JOHN CHURCHILL SIKES.

21, Endwell Road, Brockley, S.E.

AUTHORSHIP OF QUOTATION WANTED.—Who is the author of the lines which begin—

Beyond the Acherontian pool  
And gloomy realms of Pluto's rule,  
The happy soul hath come:  
And hark! what music in the breeze,  
'Twas like the tune of summer bees,  
A myriad-floating hum?

And of the Alcaic version of them beginning—

Felix paludem trans Acherontiam  
Et regna pennis horrida Tartari  
Sedes ad optatas piorum, et  
Elysios venit umbra lucos?

I have asked the most distinguished ex-head master in England and others in vain. I have never seen the lines, which were given to me many years ago, in print.  
G. A. R. FITZGERALD.

GOODRICKE.—When did the baronetcy of Goodricke of Ribstone become extinct? Solly says 1833; but that was the date of the death of Sir Harry James Goodricke, the seventh baronet, who died *s.p.*, leaving his estate to Mr. Holyoake (who was created a baronet in 1835), and was succeeded in the title by his cousin, Sir Thomas (born September 24, 1762), who appears as eighth baronet in the peerage for 1837.  
SIGMA.

'A VOYAGE THROUGH HELL.'—Is it possible to ascertain the authorship of a book, published in 1770, entitled "'A Voyage through Hell,' by the Invincible Man of War, Capt. Single-eye, Commander"? The prologue, or dedication, is addressed "To the God of Wisdom"; and the preface ("To the Reader") dated June, 1770. There appears to be no clue beyond the signature of the pseudonym "Toby Meanwell" attached to the dedication, and that it was printed in London in the year named, and sold by Richardson & Urquhart at the Royal Exchange; S. Bladon, Paternoster Row; and G. Woodfall, Charing Cross. The price (bound and lettered, and in boards) has been obliterated in my copy. The whole work extends to 258 pages, and is now undoubtedly very rare (but three copies, so far as I am aware, extant), being probably suppressed shortly after publication by the action of the clergy, as the external religion of forms and ceremonies is trenchantly satirized and severely condemned. It contains a graphic allegorical account (written through in nautical metaphor) of the adventures of a man



ship's crew sailing from England, touching at various ports (figuratively named), and finally through the Shadow of Death into the Eternal Life beyond; and whilst amusing to a degree, is conceived and executed in a lofty theistic spirit, with an evident spiritual design.

C. B. HOLINSWORTH.

REGISTRIES OF WILLS IN LONDON.—In what year were wills first registered or proved in the Prerogative Court of Canterbury? Was it the year 1384? Some years ago Col. Chester wrote me he had taken abstracts of all the wills of a certain family registered in London, and he expressed his meaning by the words "every will from the year 1384." He afterwards sent me these abstracts, and it was not until after his death that I noticed that the earliest of them is dated 1548. The object of my inquiry is to ascertain why Col. Chester mentioned the year 1384. If that is the date of the earliest wills proved in the P.C.C., I should infer he found no wills of the family between 1384 and 1548. If it is not, it would appear that he failed to send me the earlier ones. He only found sixteen wills between 1548 and 1600. A reply from one of your readers will greatly oblige a very distant inquirer.

AMATEUR.

"MOLLY GRIME," GLENTHAM, LINCOLNSHIRE.—The following cutting is from the *Lincolnshire Chronicle* of May 1:—

"In former times an ancient rent charge of 7s. was paid in this village to seven elderly spinsters on Good Friday for cleansing the effigy of Molly Grime, in the parish church of Glentham, the water being obtained from Newell's Well, a spring in the vicinity of the village. The ceremony in question was abandoned on the lapsing of the annual payment."

Will some man of Lindsey tell us what the effigy really is, who "Molly Grime" was, something more about "Newell's Well," or anything throwing further light on the old custom?

J. T. F.

Bp. Hatfield's Hall, Durham.

OLIVER CROMWELL.—During a search which I was recently privileged to make amongst the records in the muniment room of a friend, I met with a document which is doubtless of some interest. It is a permission granted to four gentlemen to travel with their servants and horses throughout England, &c. This pass bears the seal and the signature of O. Cromwell, and is dated "the last day of March, 1653." The shield of arms on the seal is Quarterly of six: 1, A lion rampant; 2, Three spear-heads; 3, A fesse between three fleurs de lys; 4, Three chevronels; 5, A lion rampant; 6, A lion rampant. Crest, a demi-lion rampant, double-queued, holding a sceptre. The tinctures of the quarterings and their charges are not represented on the seal, and

I am anxious to know what they should be, and also what families they severally represent. Can any reader kindly enlighten me? H. N.

MARY OSBORNE, TEMP. CHARLES I.—Can any one inform me where a list of the Sheriffs of Gloucestershire in the time of Charles I. is to be found? The wife of one of them was a Mary Osborne; but that does not help us much to the name of her husband. A family of Osbornes have long been leading solicitors in the city of Bristol, which would imply that it is an old county name. Any information regarding former members of the Osborne family will be thankfully received.

EMILY BARCLAY.

Wickham Market.

THE PAWNBROKER'S SIGN.—The three balls hung up as a sign over the door of a pawnbroker were noticed in the first number in the first volume of 'N. & Q.' In that volume it was agreed that this sign came in with the Italian Lombards, and it was held by some writers to be derived from the pallo of the Medici. Others maintained that the three balls were a reminiscence of the three purses, or pieces of gold, which St. Nicholas secretly brought as a dowry of three maidens, who were thus saved from starvation or a life of shame. But nothing conclusive was brought forward. Which now is the better opinion? Are the three balls used by pawnbrokers on the Continent, or what is the sign there used? How ancient is the use of this sign?

JAMES D. BUTLER.

Madison, Wisconsin, U.S.

CAPT. HENRY MOWATT, R.N.—This officer, who was commissioned as lieutenant in 1759, served on the American coast from that date, through the revolutionary war, and died at Hampton Roads, Virginia, on board his ship, in 1797. He is principally famous on this side for his bombardment and destruction of Falmouth, 1775; and the undersigned desires to learn particulars of his family and ancestry. If a portrait of him exists, any information of its whereabouts would be most acceptable.

CHAS. EDWARD BANKS.

Marine Hospital, Chelsea, Mass., U.S.

ROB ROY IN NEWGATE.—Is there any authority, except that of the *Weekly Journal* of Jan. 24, 1727, for the statement made by Major Griffiths in his 'Chronicles of Newgate' that the celebrated Rob Roy was imprisoned in Newgate for his share in the rebellion of 1715, and in 1727 was transported to Barbadoes? Sir Walter Scott was evidently unaware of both circumstances (see preface to 'Rob Roy'). C. L. S.

CHESTER MINT.—Can any of your Cheshire readers tell me anything of this institution? I know of the short notice in Ormerod's 'County



History,' and all that is forthcoming from Mr. Edward Hawkins's 'Silver Coins of England.' I am aware, also, of a paper by a local antiquary, Mr. Thomas Hughes, F.S.A., on some Saxon coins found in the ruins of St. John's Church. There is an engraving in, I believe, 'The Student's Hume,' of a coin said to be struck at Chester by William I. Any further information on this latter point would much oblige.

PENMORFA.

**MOTTO WANTED.**—Will any of your readers suggest an appropriate motto to be carved on the front of a chimney corner in a dining-room?

QUERCUS.

**COUNTY BADGES.**—Does every English county have a badge? We all know of the white horse of Kent, and I imagine that Lancaster has the red and York the white rose. A list of any more would be of great use to me and, I should think, to many others.

B. F. SCARLETT.

#### AUTHORS OF BOOKS WANTED.—

'England as seen by an American Banker.' Boston, D. Lothrop & Co., Franklin and Hawley Streets. No date, but evidently published about three years ago.

EVERARD HOME COLEMAN.

#### Replies.

##### STICHERA.

(7th S. i. 370).

This word is the neuter plural of the mediæval Greek substantive *στιχηρόν*, which is probably only the neuter form of the adjective *στιχηρός*, and derived from *στῖχος*, a row, rank, a line in writing, especially poetry, whence *στιχιστής*, a writer of verse, the root being *στῖξ*, found only in the plural, as in Homer, 'Il., xvi. l. 173, and in Pindar, *ἐπέων στῖχες* ('Pyth.,' iv. 100), numbers, poetry (Liddell and Scott's 'Lexicon'). Ducange, in his 'Glossary of Mediæval Greek,' thus defines it: "Versus paulo longior ab Hymnographo Ecclesiastico conscriptus. Vide Goarum, ad Eucholog., p. 32, 206." He also says: "Vox inde videtur deducta quod Sancti Patres singulos sacræ scripturæ libros *στιχηρὰς βίβλους* vocarent, ut Gregorius Nazianzen. Carm., 33." But it is said that this term was applied only to some books of the Old Testament of a metrical or poetical character, as Job, Psalms, Proverbs, Ecclesiastes, Canticles (Smith, 'Dict. Christ. Antiq.'). Ducange quotes other authorities also for the uses of the word, and makes this distinction, that *στῖχος*=a verse, *στιχηρόν*=a verse, which accords with his definition that it was "versus longior." It may throw some light on the meaning to quote what he says of some other musical and metrical forms in Greek hymnology. He says that Leo Allatius (in 'Diatriba de Georgiis,' p. 118) makes the following distinctions: That Canons were divided

into odes, and odes into troparia, these last varying in number, but being usually nine, and answering nearly to the antiphons of the Latin Church, and therefore it would seem to certain *στιχηρὰ* of the Greek. Moreover, that they were "libera ac vaga," except when the lines or verses were connected by some words or letters at the beginning of each which linked them together: "Quandoque primis litteris, quasi annulis in verbis veluti catenula inseruntur, quam acrostichida (*ἁκροστίχιδα*) auctores vocant" (Ducange, s. v.). Hence our word *acrostic*. Ducange also mentions *στιχηρὰ προσόμοια*, i. e., verses composed of an equal number of syllables, so as to be sung easily to the same tune; and he says that Goar ('Ad Euchol.,' p. 32) always terms the troparium "modulum," and gives the following origin of the word from Zonaras ('Ad Canones Anastasimos Joannis Damasceni'): "*τροπάρια δὲ λέγονται ὡς πρὸς τοὺς ἑρμούς τρεπόμενα, καὶ τὴν ἀναφορὰν τοῦ μέλους πρὸς ἐκείνους ποιούμενα*," i. e., "They are called troparia as being turned [*τρέπω*] towards the structural models [*ἑρμούς* more corr.] of the hymns, and as making the lifting up of the melody in accordance with those *model series*." In fact, the *ἑρμός* seems to have resembled what is called in modern music a fugue, where the subject is repeated at certain intervals. The *stichera*, I should therefore gather from the various passages quoted by Ducange and the examples of Greek hymns not to have been *single verses*, but *stanzas* upon some given subject, and with one leading idea, so far as possible, running through the whole poem.

EDW. A. DAYMAN.

Shillingston Rectory.

The ode in Greek hymnology (corresponding to the sequence of the Latin Church) is written in measured prose. It commences with a leading stanza—the strophe—called the *Hirmos*, which forms the model for the succeeding stanzas, called *troparia*. Dr. Neale, in his introduction to 'Hymns of the Eastern Church,' writes: "I need not trouble the reader with the minute distinction between troparia and stichera; as a troparion follows a Hirmos, so a sticheron follows a homoion, and then becomes a prosomoion." *Στιχηρὸς ἂν ὄν*, arranged in rows, written in lines or verses.

NATH. J. HONE.

17, South Villas, Camden Square, N.W.

*Στιχίηρος* means in rows, or ranks, and is so used by Heliodorus, a late Greek author; thence it came to be used of verse, as by Eusebius, 'Prep. Evang.,' 514b. This latter sense may be of use to Mr. Orowe in his search for the signification of *stichera*.

H. DELEVINORE.

Ealing.

A reference to the 'Dictionary of Christian Antiquities' gives the answer to the query of CROWE. *Στιχηρὰ* are there defined as "V



composed by ecclesiastical authority, and forming part of the Greek liturgical offices (Goar, 'Euchol.,' pp. 32, 206)."

JOHNSON BAILY.

South Shields Vicarage.

It means "the stitching together," Greek *στίχος*, a line or verse; *στέλλω*, to place in order, to march in time. It refers to the measure adopted in any particular poetical composition—*τὸν στίχον*.

A. H.

Dr. J. M. Neale had a partiality for long words with Greek roots to them. *Stichera* is from the Greek *στίχος*, a line or verse of poetry (Aristophanes, 'Ran.,' 1239; Plato, 'Legg.,' 958c). We have the word in English as *distich*—a couplet.

EDWARD H. MARSHALL, M.A.

Hastings.

This word is the Greek *στιχηρά*, meaning, in ecclesiastical writers, verses.

D. R.

This is evidently a Greek work, *στιχηρα*, meaning lines or verses.

F. J. OVERTON.

Walsall.

*Stichera*, neuter plural of *στιχηρος*, in rows; applied to short hymns liturgically used, from the nature of their arrangement in the service-books.

C. F. S. WARREN, M.A.

There is a brief account of this liturgical term in Smith and Cheetham's 'Dictionary of Christian Antiquities,' s. v., where it is explained as meaning "verses composed by ecclesiastical authority, and forming part of the Greek liturgical offices," with a reference to Goar, 'Eucholog.,' pp. 32, 206. Certain forms of *stichera* are further described as "versicles composed of an equal number of syllables, so that they could conveniently be sung to the same tune." I have not found anything on the subject in such Eastern service books and theological manuals as I possess.

NOMAD.

'THE NEW ENGLISH DICTIONARY' (7th S. i. 303, 336, 370, 430).—As I know MR. SYKES only as a courteous and good-natured contributor to the 'Dictionary,' I accept his strictures of last week as the faithful wounds of a friend. But I must not allow him or the readers of 'N. & Q.' to remain under the strange delusion that I have used influence to prevent the publication of his lists of words. I have neither directly nor indirectly, orally nor in writing, by myself nor by any one else, attempted to do anything of the kind; the notion is to me so ludicrous, that I would fain treat MR. SYKES's conjecture of it as an evil dream, under the influence of which he may have jumped up and written his letter. I expected a long series of articles from him; and it was in view of these that I thought it desirable to point out the relation of his collections to the scope of the 'Dictionary.' Of course, I could know nothing of the words that

were to appear in his future articles, of which he has given some specimens last week. I could only point out that those in his first list were largely terms that have always been, and now are more than ever, purposely excluded from the 'Dictionary.' But I hope that, wherever MR. SYKES prints his collections, they will duly come under our notice, and be used as far as possible. It seems a pity only that we cannot have them beforehand, so as to use them at once in completing the history of the words concerned, instead of having them presented to us when too late, in order to show "what might have been," if readers had been more diligent and more exhaustive. No doubt it is far easier, and to many people more enjoyable, to find additional instances and additional words, when one follows in the wake of the 'Dictionary' to pick up its omissions and better its instructions, than when one reads in order to supply material for it; but there is no comparison between the public utility of the two processes, and we regret when any good reader gives up the one service for the other which is not immediately helpful. Need I say, for the benefit of those who do not know, that the "infallibility" which "DR. MURRAY seems to claim for his book," like the "presumptuous ignorance" which MR. SYKES claims for himself, is a joke? Like the "cheap and nasty," and the appropriate paraphrase of the second Psalm, it is the playful humour of MR. SYKES, which only those who do not know him might inadvertently mistake for anger. I, at least, never quarrel with my readers; and I shall accept with hearty thanks any quotations for words within our scope which MR. SYKES (or any one else) may courteously supply from the great "unknown writers" whom he names in his second column. It is only too true that they have been but sparingly read for the 'Dictionary.'

J. A. H. MURRAY.

THOMAS GENT (7th S. i. 308, 356, 392, 436).—I have stated in 'Memorials of Ripon,' vol. ii. p. 272 (just ready for publication by the Surtees Society), that Dean Dering's Latin poem 'Reliquiæ Eboracenses' is "somewhat scarce, and still more so is Thomas Gent's translation of it into English verse, of which it is probable only a small impression was taken, possibly only a few proofs." Canon Raine, who has long collected all York publications, has never seen a copy.

J. T. F.

Bp. Hatfield's Hall, Durham.

CURSING A COMET AT CONSTANTINOPLE (7th S. i. 388).—The story of Pope Calixtus III. exorcising a comet supposed to be in league with the Turks has often been repeated; but when it was first invented it is difficult to say. There was some discussion about it in the fourth and fifth volumes of the fourth series of 'N. & Q.' I must point out that your correspondent W. gives a very erroneous reference to the time at which it was alleged to



have taken place in saying that it was "when the Saracens invaded Europe." The Saracen unsuccessful attacks upon Constantinople were made more than seven hundred years before the epoch in question, which was in 1456, three years after the taking of that city by the Turks. Mahomet II. was then advancing upon Belgrade, and a comet (the chroniclers speak of two, but they evidently refer to the same comet seen before and after perihelion passage) was seen which is believed to have been the identical body called in modern times Halley's comet, owing to its orbit having been calculated and its return predicted by that illustrious astronomer on the occasion of its appearance in 1682. The sight of this celestial visitant of course inspired awe, and probably terror, as was generally the case in pre-astronomic times. Michaud ('Histoire des Croisades,' livre xx. vol. v. p. 359) says:—

"Les peuples de la chrétienté croyaient y voir le signal prophétique des plus grands malheurs; et comme le plus grand des malheurs qu'on eût alors à redouter était l'invasion des Turcs, Calixte voulut profiter de cette disposition générale des esprits pour les ramener à l'idée d'une croisade. Il exhorta les chrétiens à la pénitence; il leur présenta la guerre sainte comme un moyen d'expier leurs fautes et d'apaiser la colère céleste."

Special prayers for the divine assistance were put up in all the churches; but the notion of exorcising the comet was in all probability the invention, for purposes of derision, of a later age. The defeat of the Turks, near Belgrade, by the famous Hunyadi, took place on July 21; and in the following year (1457) the Pope ordered that Aug. 6, which had already before that time been observed as the Feast of the Transfiguration, should henceforth be marked by some additional solemnities in memory of the great victory of which the anniversary occurred a few days previously.

W. T. LYNN.

Blackheath.

BEDSTAFF (6th S. xii. 496; 7th S. i. 30, 96, 279, 412).—In answer to DR. NICHOLSON's question, I must say that I never heard the "bedstick" of my Redland schooldays called a "bedstaff"; but inasmuch as the word *stick* is frequently used now where the word *staff* would have been used formerly, I think it not unlikely that *bedstaff* had been modernized by schoolboy tongues into *bedstick*.

HENRY H. GIBBS.

St. Dunstan's, Regent's Park.

FURMETY ON GOOD FRIDAY (7th S. i. 326).—In Suffolk, at the present day, plain rice boiled in milk is considered the orthodox dish for Good Friday. May not this be a modified form of the custom referred to? It appears to be an old-established use. B. MONTGOMERIE RANKING.

NEW PEERAGES (7th S. i. 387).—LYSART seems to be labouring under some misapprehension. If

he refers to the *London Gazette* [for Sept. 11, 1857, and March 19, 1886, he will find that letters patent "granting the dignity of a Baron of the United Kingdom of Great Britain and Ireland" were directed to be passed in all three cases.

G. F. R. B.

OLIVER HOLLAND (7th S. i. 149, 234).—I should advise your querist to look in the *Heralds' Visitations*, of Lancashire especially. One thing I can assure him—that Oliver Holland was not of Plantagenet descent, if he means by that, as I presume, a descendant of the Fair Maid of Kent, niece of Edward I., who married successively Sir Thomas de Holand and the Black Prince. The posterity of both her sons was extinct in the male line long before the accession of Henry VIII.

HERMENTRUDE.

VERSES ON SMOKING (7th S. i. 387).—MR. HENRI VAN LAUN does not mention which issue of the late William Bragge's '*Bibliotheca Nicotiana*' he has searched. If only that of 1874 (pp. 46 and Nos. 1 to 46), he will find in the enlarged privately printed edition of 1880 (pp. 58, Nos. 1 to 409), that No. 228 shows seventeen folio volumes of engravings, cuttings, &c., described. If he can trace the purchaser of these volumes, I think he will find many copies of verses in various languages, and certainly many tobacco papers with some tradesmen's and other verses. Some years ago, in visits to my old friend, I used to look through these remarkable volumes with much interest and pleasure. It is improbable that any verses or books, or specimens of pipes or smoking apparatus escaped his energy, industry, research, and liberality.

ESTE.

In '*Gospel Sonnets; or, Spiritual Songs*,' by Ralph Erskine, one of the early fathers of the Secession Church (Scotland) there is a poem entitled '*Smoking Spiritualized*,' the second part of which was written by Mr. Erskine. The first part is an "old Meditation upon smoking tobacco"; the second, "a new addition to it, or improvement of it."

WM. CRAWFORD.

STERNEANA (6th S. xi. 302, 429; xii. 37).—There is yet another edition of '*The Koran*' besides those already mentioned. It forms vol. v. of an edition of which the following is the title:—"The | Works | of | Laurence Sterne | in eight volumes complete | containing | I. Tristram Shandy, and the Political | Romance. | II. Sentimental Journey, with the | continuation. | III. The Koran...IV. Letters...V. Sermons | With | An Account of the | Life and Writings of the Author. | London | Printed for the Proprietors | M.DCC.XC."

'The Koran' is divided into three parts, of which the following are the titles?—"The Koran... or the Life Character and Sentiments of Juncta In Uno, M.N.A. or, Master of No 1



Part the First." "The Koran, or Essays, Sentiments, Characters, and Callimachies, of Tria Juncta In Uno, M.N.A. or, Master of No Arts, Part the Second." "Memorabilia, or Extraordinary Things and Remarkable Sayings, in Life, Literature, and Philosophy, Collected together by Tria Juncta In Uno, M.N.A. Part the Third."

Part i. is prefaced by "A Private Letter from the Author to the Editor," and contains 45 short chapters. Part ii. has prefixed an address from "The Author to the Reader," and consists of 170 pithy paragraphs, somewhat after the manner of Rochefoucault. Part iii. has a "Preface," and contains 189 notes, chiefly of an antiquarian character.

Teheran, Persia.

J. J. FAHIE.

AMERICA BEFORE COLUMBUS (7th S. i. 267, 411).—There is a useful account of what had been published to that date by the Society of Northern Antiquaries, and a list of other books on this subject, in the Earl of Ellesmere's edition of the 'Guide to Northern Archaeology,' 1848, pp. 110-120. Prof. Reville's Hibbert Lectures for 1884 deal with the same matter; see a notice in the *Spectator*, May 17, 1884, p. 644. John Edwards, in his 'Discourse concerning the Books of the Old and New Testament,' 1693, pp. 250-1, upholds the argument that the early Jews knew America, quoting, among others, Hornius, 'De Orig. Americ,' and Manasseh Ben Israel, 'Spes Israelis.'

W. C. B.

Your readers may be glad to be referred to two well-written papers on this subject by Mr. W. Porter in the *Antiquarian Magazine*, Nos. 5 and 7, vol. i. p. 244, and vol. ii. p. 25.

MUS RUSTICUS.

REGATTA (7th S. i. 266, 375).—The derivations of this word given by MISS BUSK are not in accordance with Prof. Skeat's derivations. He connects the word with O. Ital. *rigattare*, "to wrangle, sell by retail as hucksters do, to contend, to cope or fight" (Florio). *Rigattare*, he says, is put for *recatere*, to retail, as Span. *regatear* is for *recatear*, to haggle, proceed slowly; "probably allied to *recatar*, to take care, be cautious, compounded of *re-*, again, and *catar*, to taste, try, view=Lat. *captare*. F. C. BIRKBECK TERRY.

MEMOIRS OF GRIMALDI (6th S. xii. 427, 500; 7th S. i. 36, 312, 378).—The interesting communication of Mr. GEORGE BENTLEY at the last of the above references sets at rest the question as to who was the author of the material Mr. Whitehead used in editing the 1846 edition of Grimaldi's 'Memoirs.' Can Mr. BENTLEY not also answer the query I put (at p. 36 of your present volume) as to who designed the grotesque border which appears round the plate of 'The Last Song' in some copies of the 1838 edition?

It would be well that another very simple question (as to which W. F. P. at p. 312 of your current volume throws some doubts) should now also be finally settled. I mean the number of plates in the 1846 edition. I speak from personal knowledge, having two copies of the book, besides having seen others, and I have to state that Mr. BENTLEY is quite right in his impression, and that the edition of 1846 has *all* the plates of the original edition and in addition a coloured portrait of Grimaldi by De Wilde.

J. M. M.

H. TRAVERS (7th S. i. 409).—On the title-page to the edition of 'Miscellaneous Poems and Translations,' which was published at York in 1740, the author is described as "H. Travers, M.A., Rector of Nun-Burnholme, in the East Riding of Yorkshire." He was probably the Henry "Traverse," of Queen's, who took the degree of B.A. in 1722 and M.A. in 1736 ('Cantab. Grad.,' 1787, p. 393). The York edition contains much matter which is not given in the earlier edition, including a translation of the first two books of the 'Iliad.'

G. F. R. B.

The 'Poems and Translations' by the late Rev. Henry Travers was noticed in the *Gentleman's Magazine* for 1731. Travers is believed to be the second son and heir of James Travers, citizen and apothecary of London, and a descendant of Richard Travers, merchant tailor, of London, who died in 1540. A pedigree of the family is contained in the 'Collection of Pedigrees of the Family of Travers,' &c., arranged by Henry H. Sides, of the Bodleian Library, Oxford, 1864. H. FISHWICK.

THE HARP OF ST. DAVID (7th S. i. 388).—On a corbel supporting the arch in the south porch of St. David's Cathedral is carved a head of King David, crowned, supported by a harp, and apparently of the same date as the foundation of the cathedral. Sir Walter Scott in 'The Lay of the Last Minstrel,' styles the abbey at Melrose, though dedicated to St. Mary, "St. David's ruin'd pile" (canto ii. stanza 1), probably because it was founded in 1136 by David I., King of Scotland.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

WENTWORTH OF NETTLESTED (7th S. i. 409).—It may be, perhaps, worth stating that Collins gives March 7, 1664, as the date of Lord Wentworth's death ('Peerage,' 1812, vol. vi. p. 208).

G. F. R. B.

SAVAGE'S EPIGRAM ON DENNIS (7th S. i. 385).—After my note was sent to 'N. & Q.' I came across a reference I had made to some interesting particulars concerning this epigram in 'N. & Q.' 1st S. ix. 223, whence it appears fairly conclusive that the author was not Savage, but Pope, and that it was "not only attributed to Pope in the notes



to the second edition of the 'Dunciad,' published in 1729, but also in those of 1743, the joint edition of Pope and Warburton, and both published before the death of Pope." Dennis, however, attributed it to Savage, and expressed himself, it is said, to that effect.

W. ROBERTS.

The epigram appears not only in the 'Grub Street Memoirs,' but also in the *Gentleman's Magazine* for 1731, p. 306. The authorship has been ascribed to Pope. See Cunningham's edition of Johnson's 'Lives of the Poets,' vol. ii. p. 377.

EDWARD H. MARSHALL, M.A.

Hastings.

SOUTHEY'S 'BATTLE OF BLENHEIM' (7th S. i. 406).—The substitution of "Blenheim" for *Blendheim* was either from local corruption of pronunciation or from the Duke of Marlborough mistaking the name given by some native. He was created "Prince of Mindelheim," a place, I believe, close by. When visiting the grave of my cousin, Capt. T. Craufurd, of the 3rd Guards, buried where he fell, in the kitchen garden of Hougoumont, I noticed that the farm is still called by its real name, Gomont; the word "Hougoumont" being substituted by the Duke of Wellington in his despatch from mishearing the peasant who gave him the name of the château upon whose preservation the fate of Europe hung.

WILLIAM FRASER of Ledecune, Bart.

THE 'PATRICIAN' (7th S. i. 409).—The *Patrician* was edited by John Bernard Burke, London, 1846-8, 6 vols., 8vo.

CAROLINE FISHWICK.

SIR WILLIAM PALMER (7th S. i. 349).—A similar query was asked by P. R. at 5th S. iii. 29, and was answered by the Rev. C. F. S. WARREN at p. 73, who stated, with a reference to Burke's 'Ext. Baronetage,' p. 603, that it was as the heir of the baronetcy of Wingham, Kent, created in 1621, and dormant after the death of Sir Charles Harcourt Palmer in 1773, that the late Rev. W. Palmer affixed the Sir to his name. LORD LYTTTELTON also gave the somewhat vague, if not odd, reply that he was called Sir W. Palmer "because he was so, and had been for a long time." It must be remembered that the right to the title of Sir does not depend on heirship nor on the succession to the estate of a deceased baronet. The title descends according to the limitation in the patent. For example, in the peerage, Lord Brougham's title, as he left no son, was limited to his brother and his heirs.

ED. MARSHALL.

TYNESIDE WORDS (7th S. i. 368).—*Kenspeckled* appears under various forms, such as *kenspack*, *kenspeck*, *kenspeckle*. Under the last form, Mr. Wedgwood, in his 'Dictionary,' remarks that "the

sense is inverted, so as to indicate a quality of the object instead of the observer, the latter part of the word being modified as if to signify the marking by which the object is distinguished." He compares Sw. *känspek*, N. *kjennespek*, ready observing, quick at recognizing, &c.

*Old milk*=skim milk, corresponds with the Yorkshire term *blue milk*. The milk is called *old* in contrast to *new*, as it has "stood" some time and the cream has been taken from it.

*Mistall* is derived from A.-S. *mix*, *meox*, dun and steal, a place, &c.

F. C. BIRKBECK TERRY.

Ogilvie's 'Imperial Dictionary' says *kenspeck* is an adjective, probably from *ken*, to know, as A.-S. *specca*, a speck, a mark; but compare *Ic kennispeki*, the faculty of knowing others, from *kenna*, to know, and *speki*, wisdom. Its meaning is "having so singular an appearance as to be easily recognized; fitted to be a gazing stock" (Scotch).

I grant ye, his face is *kenspeckle*.

That the white o' his e'e is turn'd out.—Nicol

F. J. OVERTON.

Walsall.

The following passage from Scott's 'Monastery' seems to throw light on the etymology of the word:—

"So, our lady is dead, Dame Glendinning," said the jack-man; "my master sent you even now a fat bullock for her mart—it may serve for her funeral. I have let it in the upper cleuch, as he is somewhat *ken-speck* and is marked both with cut and birn—the sooner the skin is off, and he is in saultfat, the less like you are to have trouble—you understand me?"—Vol. iii. p. 179. 'Historical Romances of the Author of "Waverley," 1822.

KATE BIRCHALL.

Buscot Rectory.

Ray, in his 'Collection of English Words,' Lond. 1691, "North Country Words," p. 40, notices *ken speckled*: "*Kenspeckled*; marked or branded: not insignitus, q. d. maculatus seu maculis distinctus ut cognoscatur: ab A.-S. *kennan*, scire, et *specca* macula (Skinner)." ED. MARSHALL.

DR. JOHN MONRO (7th S. i. 369, 413).—Dr. Monro, George III.'s physician in insanity, one of the most intelligent patrons of English art, lived during many years on Adelphi Terrace. I think it was at No. 12. Here he received students, such as Turner, Girtin, Mulready, W. Hunt, and Linnell, on certain evenings when he set them to copy drawings by Gainsborough and others, of which he had a considerable collection. He gave to each of the lad according to his ability, from eighteenpence to half a crown for his evening's work. Dr. Monro had at different times country houses (i. e., homes for patients) at Fetcham and at Bushey (in Hertfordshire). Side by side in the churchyard of the latter place stand three tombs erected by



Monro; they mark the graves of Henry Edridge, A.R.A.; Thomas Hearne, F.S.A.; and Henry Monro, the doctor's own son, a painter of some promise. F. G. S.

I find in 'N. & Q.' at the first of the above references, the question put by Mr. C. A. WARD, "Where did Dr. John Monro, the patron of artists, live? The roll of the College of Physicians does not say." I find, again, that at the second reference DR. MUNK, the author of the roll of the College, answers this question. There is a mistake made, however, by Mr. WARD in speaking of Dr. John Monro (my great-grandfather) as "the patron of artists," for this title appertains to his son, Dr. Thomas Monro, who was the early patron and friend of Turner, Girtin, Hearne, J. Linnell, W. Hunt, Edridge, and many others.

Mr. Ruskin, in his introduction to the notes on Turner's pictures in 1878, says as follows: "Turner's true master was Dr. Monro; to the practical teaching of that first patron the healthy and constant development of the youth's powers is primarily to be attributed."

Dr. John Monro retired in ill health to Hadley about 1787, and died in 1791. Mr. Ruskin says Turner was born in 1775, but produced no work of importance till he was past twenty. It is, therefore, plain that Dr. John Monro could hardly have been his patron; but I knew my grandfather, Dr. Thomas Monro, well, and always heard of him as the patron of artists, and I was present at the sale of his drawings and pictures in 1833, which was a celebrated sale at Christie's. Dr. Thomas Monro lived, when in London, in the Adelphi Terrace, where he held the evening meetings for artists which I have heard denominated—I rather think by Mr. Ruskin—the Academy of that day. Previously to 1805 he had a country house at Fetcham in Surrey, but about that date he went to Bushey, in Herts, where, when not in London, he lived, and where he died and was buried in 1833. Chalmers's 'Biographical Dictionary' speaks of Dr. John Monro as having had a select and curious collection of early engravings, and recognizes him as having greatly assisted Mr. Strutt in his 'History of Engravers.' Hence, perhaps, may have arisen the confusion which caused him to be represented as the patron of artists, instead of his son, Dr. Thomas Monro.

HENRY MONRO, M.D.

MR. WARD will find some particulars of him in the 'History of Monken Hadley,' by the Rev. F. C. Cass, issued by the London and Middlesex Archaeological Society, 1880. AMBROSE HEAL.

Amédée Villa, Crouch End.

SIR THOMAS MORE (7th S. i. 389).—His daughter Margaret married William Roper, and her descendants are pretty numerous, with a royal

descent through her husband, including (amongst others) the Haggerstons, baronets; Salvins, of Croxdale, Durham; Sheldons-Derings, baronets; Dawtreys, of Sussex; Gratwicke, &c.

A. MILL.

48, Millman Street, W.C.

PORTRAIT OF RICHARD PATES, TEMP. ELIZABETH (7th S. i. 348).—There is an effigy with his arms on his tomb in Gloucester Cathedral. I transcribe from Rudder's 'History of Gloucestershire':—

"He was buried in 1588, near the south wall of the south-cross-isle of the Cathedral, where there is a monument erected for him, which has been of late years repaired by Corpus Christi College in Oxford; to which he gave the nomination of a school-master and usher at Cheltenham, in this county, the hospital there, and some other benefactions. Upon the monument is the effigies of an old man, in a lawyer's gown, and a boy kneeling behind him; and of a woman with three girls behind her. Over them is this inscription: 'Ricardus Pates, Arm. huic nuper civitati a memoria, qui vixit annos 73, et ob. 29 Oct. 1588, sibi et conjugi et natis suis posuit.

Quid stulti vitæ mortales stamina duci

Longa volunt miseræ, non minus atq; malæ.

Dic quotus est, cujus non siccet cura medullas,

Cui mens non sceleris conscia, dic quotus est.

In coelis expers curarum et criminis insons.

Vita est, hæc vera est, cætera vita necat.'

Over the monument is a board or wainscot to keep off the dust, and upon it are these arms: 'Argent, a chevron sable, between three pellets: in chief, three crosses patees fitchy of the first. Crest, a lion vairy crowned, sable and argent; and these words at top: "Mihi vita Christus, Christus mea spes unica."'"—P. 118.

ED. MARSHALL.

SEVENTH SON (6th S. xii. 204).—In a book called 'The Myth of the "Manuscript Found," or the Absurdities of the "Spaulding Story,"' by Elder George Reynolds, published at the Juvenile Instructor Office, Salt Lake City, Utah, 1883, in chap. ii., on "The Originator of the Spaulding Story," is the following:—

"Doctor Philastus Hurlburt was the originator or inventor of the 'Spaulding Story.' He was not a doctor by profession, but his mother gave him that name because he was the seventh son, a very common custom in some parts at the time he was born."

ROBERT PIERPOINT.

St. Austin's, Warrington.

[See also 6th S. xii. 428, 500; 7th S. i. 6.]

COFFEE-BIGGIN (7th S. i. 407).—Properly speaking this is, I believe, the upper portion of a particular form of coffee-pot, that, namely, where there is a bag of muslin, &c., fastened at the upper part to a circular metallic bend that fits on a rim within the frame of the pot, or instead of a bag there may be a metallic sieve. One of these being filled with coffee, the boiling water percolates through it, and it may be surrounds it, and there is thus obtained a decoction free of sediment or grounds. This is the general principle,



but of course this is carried out in various ways. I would add my explanation of the second word. It is, in my opinion, an adaptation of the old word *biggin*, a night or other cap. But it is right to add, as a matter of fact, that the term *coffee-biggin* is applied to a coffee-pot made with this bag or sieve arrangement.

BR. NICHOLSON.

There would be a considerable plausibility about Moore's statement if there was any Mr. Biggin who had anything to do with the first use of such vessels. But they came, I feel almost sure, from France, so that he could only have introduced them on this side of the Channel. The first contrivances were bags; the perforated bottoms were the second move. Hence the bag might be from *béguin*, a kind of cap worn by children and by the nuns called *béguines*. But the objection to this is that the coffee-pot is not so called in France. Ménage, 'Dict. Etymo.', says that the *béguines* were so called from Lambert le Bègue, the founder at Liège. Diez says that *bègue* is a *stammerer*. Littré, under "Béguard," says it is the name of heretics in the thirteenth century, but was also sometimes borne by the preaching friars and minoretts. They were poor begging friars, and so called from the Flemish *beggen*, English beg. *Beghards* was a term applied in England to the Lollards. Mosheim, in his 'Eccles. Hist.', iii. 84, ed. 1758, gives a good deal about them, and says that they derived their name from a Duchess of Brabant, St. Begge or Vegge; but all this only helps to confuse. Dyce's 'Glossary,' on "homely biggin bound," quoting Boucher's 'Glossary,' adds nothing but that the children's coifs and caps were called from the nun's headdress, which is probable. But there seems to me at this rate to be no establishing a connexion between *béguin*, *béguines*, and the coffee-pot.

Is it not far more likely that it comes from *piggin*, a wooden vessel used as a dipper, such as milk-people employ, with an erect handle, hooked? This reversed would represent well enough a woman's headdress, or cap, or a child's coif; also, if perforated at the bottom and inserted into a pot made to fit it, it would then resemble closely the perforated cylinder of the *biggin*. As for the conversion of *p* to *b*, that is a thing of every-day occurrence. I do not believe in Moore's Mr. Biggin a bit more than I do in the French *béguin*.

C. A. WARD.

Haverstock Hill.

A private school existed recently in Yorkshire in a building known as Bramham Biggin.

H. T.

JOSHUA BARNES (7th S. i. 141, 226, 292, 371, 394).—It is quite true, as BROTHER FABIAN supposes, that I wrote before the appearance of his note at p. 292; but I find nothing in it to induce

me to admit the inference he draws from his extract from Barnes's preface to his 'Iliad.' It would, in fact, be simply impossible for any one not already acquainted with the story to discover any hint of it either there or in anything else that Barnes has ever printed. In the passage quoted he rigidly abstains from all expression of opinion about the personal history of Homer, reserving the whole question for a separate work, which he did not live to execute; and yet we are asked to believe that in this very passage his opinion is unmistakably revealed! But although he has here revealed absolutely nothing, it will be easy enough for any one who will take the trouble to look beyond the preface to find plenty of remarks which are entirely opposed to BROTHER FABIAN's theory. Barnes held firmly to the common belief that the 'Iliad' and the 'Odyssey' were the work of one author; he is equally confident that the 'Hymns,' and not only the 'Hymns,' but even the 'Batrachomyomachia,' were all composed by the same poet, whom, in common with the rest of the world, he calls Homer. Surely BROTHER FABIAN, with all his contempt for the unfortunate professor, can hardly suppose him to have thought that the hymns to Apollo, Aphrodite, &c., were written by a Jew! Barnes alludes more than once to the tradition of Homer's contest with Hesiod, although by no means affirming that it actually took place, yet insisting that it was neither impossible nor even improbable (in the note, for instance, on the second Hymn to Aphrodite, v. 19, he says:—"Exhinc satis apparet Homerum aliquando in *Poetico Certamine certasse; aut quod acq̃e rem tangit, Hoc illius tempore in more fuisse; ut minimè ineptè Certamen Homeri et Hesiodi vel ex hoc loco defendi posse*"). We see here that Barnes does not hold with the common tradition, which puts, if I mistake not, an interval of about a hundred years between the two poets; but without inquiring into his notions of chronology, sacred or profane, I would only ask attention to his note on v. 172 of the Hymn to Apollo, *τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐνὶ πατρίδι*, in which he says, "Hinc ansam primum arreptam existimo *Homerum* credendi cœcum fuisse: quòd autem *Chius* fuerit et hinc et aliunde colligitur"; from which we get one distinct revelation, namely, of his opinion on the vexed question of Homer's birthplace. But according to BROTHER FABIAN he believed that King Solomon was the real Homer, ergo he believed that the son of David and Bathsheba was born in the island of Chios! Foolish as BROTHER FABIAN may think him, he surely does not imagine him to have laboured under so gross a delusion as this; and yet from the premises we are asked to admit the conclusion is inevitable.

Joshua Barnes was certainly not a scholar to be compared with Bentley or Dawes, both of whom were severe enough in condemning some of his less



fortunate attempts in Greek criticism; we may therefore be quite sure that if either of them had the slightest suspicion of his entertaining the "Solomon" craze he would have delighted in holding him up to derision in the most merciless fashion. BROTHER FABIAN's notion that the story may have been invented by Farmer is disposed of by the fact that it had appeared already in print while Farmer was a mere child, not more than eleven years old.

Weak as he unquestionably was in some respects, Joshua Barnes was not quite so foolish as BROTHER FABIAN would have us believe; and instead of endeavouring to make him appear a disgrace to the university in which he held the office of Greek professor for seventeen years, it would be more generous to bear in mind the words of one of his successors in that chair,

"that however deficient he was in the qualifications of a critic, his labours have been too much decried, and the credit justly due to them has been refused; and that in truth his edition of Homer, with all its faults and imperfections, is a more useful one to the reader than any which had preceded it; nay more, there was no edition published for ninety years after it which upon the whole deserves the preference of a scholar" (Bishop Monk, 'Life of Bentley,' second edition, vol. i. p. 296).

FR. NORGATE.

POPE AND COLLEY CIBBER (7th S. i. 428).—In Roscoe's edition of Pope's 'Works' (vol. vi. p. 43) the two following notes on this line are given:—

(1) "On this passage, Cibber, in his curious letter, printed, in 1742, addressed to Pope, has the following observation:—'I am glad to find in your smaller edition, that your conscience has since given this line some correction; for there you have taken off a little of its edge: it runs only thus:—

The *players* and I are luckily no friends.

This is so uncommon an instance of your checking your temper, and taking a little shame to yourself, that I cannot in justice omit my notice of it.'—Bowles."

(2) "Ver. 60 in the former ed. :—

Cibber and I are luckily no friends."

Since writing the above I find that the first note is repeated in Elwin and Courthope's edition, vol. iii. p. 246. They also state that

"it is a curious fact that some of the folios dated 1734 read 'the players' as in the smaller editions. The quarto of 1735 has 'Cibber and I.' We must suppose that Pope corrected the text while the folios were still issuing from the press," &c.

I may add that the two folios of 1734 which I have examined have in each case:—

The *Play'rs* and I are, luckily, no friends.

G. F. R. B.

[Many contributors are thanked for replies, all of which have been sent to URBAN.]

'THE STREETS AND INHABITANTS OF BIRMINGHAM' (7th S. i. 419).—Mr. Timmins's difficulties about "quadrille pools," "tuetinage," "draw-boxes," and "chape makers," are not unconquer-

able. "Quadrille pools" are the fishes or other counters used in playing the old-fashioned game of quadrille; "tuetinage" is doubtless the same as "tutenage" or "tutenag," i. e., the original Chinese name for what we now call German silver; "chape makers" were those who made the metal points of scabbards. F. G. S.

MARYLAND POINT (5th S. vi. 368, 434, 498, 544; vii. 57, 256).—A letter from the late Col. Chester may be an acceptable contribution on this subject. Dated January 30, 1877:—

"You will perhaps have noticed in late numbers of 'N. & Q.' a discussion about "Maryland Point." Curiously enough, I have just received a letter from the president of a college in Minnesota, U.S.A., an American historian, who has just published a book about the founders of Maryland, asking me to ascertain something about Maryland Point—how it got its name, &c. I find the hamlet of this name to be in the parish of Westham, Essex, near Stratford Langthorne. Morant, in his 'History of Essex,' says that the cluster of houses to which was given the name of 'Maryland Point,' were first erected by a merchant who had acquired a fortune in the American colony of Maryland. Now, strangely enough, having looked through my extracts from the Westham registers and the monumental inscriptions in church (all of which I have), the only entry I find that is at all suggestive is the following, on a slab in the church—

'Here lieth interred the body of

Mr. Thomas Bland  
Of Maryland Point  
Who departed this life  
May ye 8th 1738  
Aged 85 years.'

This is, of course, the one mentioned by Nicholas Carliole at p. 229, &c., and I cannot but think it was he who founded Maryland Point."

F. B.

PADDYWHACK: PADDYWACK ALMANAC (7th S. i. 388).—In reply to the query, What is a Paddywack almanac? allow me to say that "Paddywhack," according to Dr. Brewer, means "an Irish wag," as may be gathered from the words of the song:—

I'm Paddywhack, from Ballinack,  
Not long ago turned soldier.

Your correspondent MR. RATCLIFFE I think has mistaken the word as applied to an almanac. Before the stamp duty of 1s. 3d. on each almanac was repealed in August, 1834, no regular almanacs were sold under 2s. 6d. each, 2s. 9d. being the usual price. A sheet almanac was, however, surreptitiously sold by hawkers, under the name of 'Paddy's Watch,' for about threepence, or was more frequently exchanged for some old garment or kitchen-stuff. I have several times seen these in small houses before that period. As the possession of them was punishable, they were most frequently in such houses pasted inside a cupboard or a pantry door, where they could be readily consulted. Besides a calendar, the 'Paddy's Watch' contained some predic-



tions, after the manner of Partridge and Francis Moore, about the weather and general matters. Though it is now over fifty years since I saw one, I have a perfect picture in my mind of it. The sheet of common paper was about 24 in. by 18 in., printed in the Catnach style, and the title, 'Paddy's Watch,' was in italics, capitals and small letters. The term "Watch" was probably given to it to describe its reference to times and seasons, and to avoid the dangerous use of the word "almanac," which would have carried conviction of itself.

J. R.  
Birmingham.

This was an almanac issued surreptitiously to avoid the duty formerly imposed upon such publications, consequently the printer's name never appeared. It was a broadside containing absurd and startling predictions, and was much sold by pedlars about Christmas time. The price was usually a penny, sometimes twopence. I cannot say why the almanac was so called, unless the name referred to the nationality of those who hawked them in the streets.

EST H.

Before the tax on almanacs was abolished, there was a class of printers who did not hesitate to print and sell an almanac unstamped, and this was often called 'Paddy's Watch.' They were hawked about the country by persons as unmindful of the risk as the printers were. They were sold at 3d, and often for less, when a stamped almanac cost 1s. 9d. or 2s. I have often heard and have myself made the inquiry, "Have you an almanac?" and the answer has been, "We have a paddy."

Craven.

There was a heavy stamp duty on almanacs, and the law was evaded by the surreptitious sale of a shabbily printed sheet called popularly a 'Paddy's Watch.' Copies were slyly offered at house doors, and not much risk was incurred by the vendors, for the housewife, who found the illegal article useful, was not likely to inform. I remember my mother buying a 'Paddy's Watch' at the door and considerably warning the hawker to take care not to be found out!

SAMUEL FOXALL.

Edgbaston.

THE BIRTH OF THE KING OF SPAIN (7th S. i. 428).—Albert II., emperor (and fifth duke of Austria), son-in-law of Sigismund, died in 1439, leaving his wife pregnant; her son Ladislaus V. or VI., surnamed the Posthumous, was crowned when he was still a child, having a claim preceding his birth to the kingdoms of Hungary and Bohemia. The *Church Review*, May 28, p. 275, col. i., has noticed the instance of Sapor, son of Hormisdas. The accession of Ladislaus is described as follows:—

"Exequiæ illi (Alberto) ab uxore Elizabetha pregnantæ regio apparatu in Basilica Albæ Regalia celebratæ, ibique corpus conditum. Boiemi morte Alberti cognita, alii læto illam animo, alii cum mœrore accipiunt, solliciti de successore in tanta religionis discordia, ne ad illum videlicet, ad quem minime oporteret, regnum transiret, cum inter has curas nuncius ex Hungaria advolat, nuncios Reginam Elizabetham marem enixam esse, et perinde regni Boiemii hæredem, ut jam non sit opus alium Regem querere, cum domi illum natum habeant, puero nomen mater Ladislaus indidit, ac statim intra quartum mensem, inungi et coronari eum, ab archiepiscopo Strigoniensi, in loco solito procuravit."—Jo. Dubravius, 'Historia Boiemica,' lib. xxviii. p. 206, Basil, 1575.

ED. MARSHALL.

John, only son of Louis X. of France, who died in June, 1316, was born Nov. 15, 1316. He was proclaimed King of France, and is recorded in history as John I.; but his brief life and reign only lasted four days. He died November 19, in the same year.

E. A. BURTON.

MR. VYVYAN will find that Charilaus, a Lacedæmonian king (see Mitford's 'History of Greece,' chap. v. sect. ii.; also Plutarch, 'Life of Lycurgus'; also Strabo and Herodotus), and Shaphi II., a king of Persia A.D. 310 (see Gibbon's 'History of the Decline and Fall of the Roman Empire'; also Malcolm's 'History of Persia'), were both, like the King of Spain, born in "the purple."

WILLIAM TEGG.

No king of Spain could think of such a thing as being born without a precedent of some kind. This is what led to the course adopted by his Majesty. Louis X., King of France, died June 5, 1316, leaving his wife with child. On November 15 she was delivered of King John I., whose reign and life lasted for four or six days, historians seem to differ which. Philip V., the next heir, who had been regent, then succeeded, and the infant is not usually reckoned in the kings. Why he should not be I do not know, and so I reckon him.

O. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

[Many other contributors are thanked for replies.]

ROI DES FRANÇAIS (7th S. i. 368).—I have met the title once and again in unexpected places. The only instance I can quote at present is that in the Public Acts of the reign of Louis XVI., after the formation of the Assemblée Constituante in 1789, he is styled "Louis par la grâce de Dieu et par la loi constitutionnelle de l'État, Roi des Français."

R. H. BUSK.

I quote the following not as a direct answer to the query, but as indicating a possible source of information:—

"As early as A.D. 1353, we find bishop Leopold of Bamberg complaining that the French had arrogated to themselves the honours of the Frankish name, and called themselves 'reges Francie' instead of 'reges Francie occidentalis.'—Lupaldus Bebenburgensis, apud Sel



dium, 'Sylloge Tractatum.'—Bryce's 'Holy Roman Empire,' seventh ed., p. 318 (foot-note).

WILLIAM GEORGE BLACK.

Glasgow.

'IMMORTALITY OF GARRICK' (7th S. i. 329).—This engraving is mentioned in Bryan's 'Painters and Engravers.' CONSTANCE RUSSELL.

Swallowfield, Reading.

AUTHORS OF QUOTATIONS WANTED (6th S. xii. 230).—

The lines about which inquiry is made at the above reference are found in Moore's 'Loves of the Angels,' about half way through the Second Angel's Story:—

Light, winged hopes that come when bid,  
And rainbow joys that end in weeping,  
And passions, among pure thoughts hid,  
Like serpents under flow'rets sleeping.

M. R.

(7th S. i. 349.)

"When the body of that blessed martyr James, seventh Earl of Derby, beheaded at Bolton 15 Oct., 1651, was taken up and laid in his coffin there was thrown into it the following lines by an unknown hand:—

Wit, Bounty, Courage, all three here in one lie dead,  
A Stanley's Hand, Vere's Heart, and Cecill's Head."

I quote from the 'Memoirs of the Ancient and Honourable House of Stanley to the Death of James, Tenth Earl of Derby, in 1735,' written by one "Several Years Household Steward to William, ninth Earl" (query Finney), published by Jos. Harrop, Manchester, 1767.

HANDFORD.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Old Stone Crosses of the Vale of Clwyd and the Neighbouring Parishes.* Together with some Account of the Ancient Manners and Customs and Legendary Lore connected with the Parishes. By Rev. Elias Owen. (Quaritch.)

THIS beautiful volume will be highly prized by two very different classes of readers. Those who are interested in the practices of the unreformed Church will value highly the exhaustive account of the stone crosses which now exist or have recently perished. The student of folk-lore will set great store by the interesting fragments which Mr. Owen has taken so much pains to collect and preserve. In Wales, as elsewhere, the old picturesque beliefs of our forefathers are rapidly perishing before an "enlightenment" which in many cases is not knowledge. We trust that others will follow in Mr. Owen's wake, and that before it is too late the folk-lore of every parish in Wales will be safely garnered.

It is almost certain that before the changes in faith and ritual which took place in the sixteenth century nearly every churchyard in the island had its lofty cross. Notwithstanding the orders of lay and ecclesiastical persons for their destruction, many of these remain, mostly in a mutilated condition, to the present day; but the work of destruction is slowly but surely going on. The weather has told severely on many, and the carelessness and apathy of rectors, vicars, and churchwardens are still far more destructive than the calm forces of nature. Mr. Owen gives an example of ignorant iconoclasm from the last century which, we fear, has had many parallels in recent days. In taking down the old church tower of Mold in 1768 a curious image was discovered. The vicar, a Mr. Lewis, thought it "a relic

of the Catholic superstition of the former inhabitants," and therefore, "from an excess of piety, or from some other unexplained motive, gave orders for its immediate demolition."

The crosses of the Vale of Clwyd are, in most instances, not remarkable; but we must make more than one exception. That at Derwen, which is given as a frontispiece to the volume, is a most interesting example of mediæval art, probably of the fourteenth or early part of the fifteenth century. That called Maen Chwyfan, or Maen y Chwyfan, is of unknown date. Mr. Owen says that it is "the most singular cross in North Wales." We are inclined to think that he is too modest in his claims. We believe it to be one of the five or six most interesting crosses in the island.

Mr. Owen's volume is a thoroughly good book, and therefore almost as a matter of course contains much information which the reader has no right to call for. The fact that many of the churchyards in Wales are still, or have been until very recent times, nearly circular is interesting, and should be borne in mind by all those who wish to arrive at definite conclusions as to the early social life of the inhabitants of these islands. We believe that these circular burial-grounds are still-existing records of the customs of our ancestors before they had left off the worship of their national or tribal divinities, and bowed themselves before the "white Christ." Kelt and Teuton alike buried in barrows, and we have here almost certain evidence that the church was built in the heathen burial-place. This view finds confirmation in a fact which is not, as far as we have found, noticed by Mr. Owen. On the eastern side of England there is not, we believe, a single round churchyard; but there is another kind of evidence which tends to show that the Saxon and Norseman, like the Kelt, preferred to sleep their last sleep in ground hallowed by associations with the memory of their heathen forefathers. In many of the churchyards of the eastern shires fragments of burial pottery are turned up on almost every occasion when a grave is dug. It appears that in the churchyard of Llanfechain there is a cockpit still traceable on the north side of the churchyard, and several other instances might be quoted of cockpits very near to the sacred enclosure. Mr. Owen suggests a reason for this which will not strike any one as absurd who is acquainted with either English or Welsh folk-lore. Witchcraft was unhesitatingly believed in in the good old cock-fighting days, and it was averred that nothing was more common than for the owner of one of the cocks to cause a spell to be cast on the bird of his antagonist. He was then sure of victory. But the earth of the churchyard having been blessed dissolved all enchantment, so that a cockpit in the churchyard ensured the combat being a fair one. Many of our readers are aware that in Scotland a woman does not change her name on marriage. Few of them outside the Principality are aware that this custom prevailed in Wales also. On a stone at Gwyddelwern of the year 1796 we find inscribed, "Here were buried Evan Hughes, of Hendree,.....and Alice Roberts his wife." In Wales, as in most other rural districts, it was until recent days the custom for farmers and shepherds to be accompanied to church by their dogs. We have never heard, however, of dog tongs out of Wales. Mr. Owen figures one of these instruments, which it is not easy to describe without an illustration. They were used for catching dogs which were so ill-trained as to fight during the time of service.

*Gardens of Light and Shade.* By G. S. C. (Stock.)

THE author of this book is a gentleman with a mission, which mission consists in setting the world to rights as



to the proper method of laying out a garden. This method, although the writer does not seem to think so, is simplicity itself. You have only to plant a tangled wood and cut some walks through it, taking care that they shall go round a corner every two yards, and then you have your model garden. Certainly, if the one thing needful is to have every part of your ground in shade at all hours of the day, the author's plan is probably as good as any other; but some people will be of opinion that the chief object of a garden is to produce flowers, fruit, or vegetables, or two or all of these combined. This scarcely seems to be the result in the writer's case, even on his own showing. A garden of some forty yards long by thirty broad, which, in the sixth year after planting, can only produce five bushels of apples, three gallons of gooseberries, about thirty gallons of currants, and—wonderful to relate—three dozen pears, can scarcely be called successful from the economical point of view, and will not pay a very high interest on the 57*l.* 15*s.* 6*d.* which, we are told, it cost to lay out. However, if the author's ideal of a garden is a shrubbery with winding walks through it, he is entitled to his own opinion. The only extraordinary thing is that he insists upon every one else agreeing with him. The book, however, has probably only been published for the gratification of a little harmless vanity, and as such is scarcely to be taken *au sérieux*. Some photographs which are bound up with it are in no way superior to the letterpress.

*The Poor Man's Dial, with an Instrument to Set It; made applicable to any Place in England, Scotland, and Ireland, &c.* By Sir Samuel Morland, Knight and Baronet, 1689. (Privately printed.)

THE original of this curious and unique tract forms part of the Cornwallis Collection in the Archiepiscopal Library at Lambeth, and seems to have been unknown to Mr. Halliwell-Phillips in the memoir of 1838, and to Stuart ('Anecdotes of Steam Engine,' 1829), which give very full details of Morland's life and works. The present issue is privately printed (seventy-five copies) by Mr. Richard B. Prosser, of the Patent Office, by the permission of the archbishop. It has no great scientific value, as it is only a description of a handy sun-dial—a development of the dial for "the poke" of Shakespeare's "fool i' the forest"—with instructions how to make and set it accurately in most of the principal places in Great Britain, and with some very censorious remarks on some rival "Pewter Dyall." The imprint, however, shows that Burke was not the first to use the word "toy-shop" as applied to other than children's toys (when he chose the phrase to describe Birmingham as the "toy-shop" of Europe), for the imprint runs thus: "And are to be Sold at all the Button-Sellers, Cutlers, and Toy-Shops about the Town"—a use of the word "toy" which, doubtless, Dr. Murray will be glad to note as a century older than Burke's famous phrase. Mr. Prosser's facsimile, a charming old-style quarto, on rough old-style paper and in paper boards, will be gladly welcomed by his many friends.

THE death, at his residence in Hildrop Crescent, N.W., of Mr. Robert B. Seeley, late of Fleet Street, is recorded. Mr. Seeley was in his eighty-ninth year, and commenced business as a publisher in 1826, in partnership with the late Mr. W. Burnside. He was the founder, and for many years the chief partner in the firm of Seeley & Co., publishers. He was generally known as the father of the publishing trade, and as a writer on religious and Church questions his works are justly reckoned as authorities. He was, moreover, an extensive contributor to newspapers and magazines. His last work was published in the eighty-seventh year of his age.

THE Council of the Essex Archaeological Society have decided to begin printing the Register of the Colchester Grammar School, which is a valuable genealogical record, and to entrust its annotation to Messrs. J. H. Round and H. W. King. They are also anxious to issue their *Transactions* at more frequent intervals if they can obtain increased support. Their funds have hitherto been heavily taxed for their museum at Colchester, which they claim to have now made "one of the finest local museums in England." This institution is "annually visited by scarcely less than 20,000 persons." Applications for membership will be gladly received by the hon. secretary, H. W. King, Esq., Leigh Hill, Leigh, Essex.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

INQUIRER ("Englished").—The use of this word to signify translated into English is justified. The title-page of May's translation of the 'Pharsalia' thus runs: "'Lucanus Pharsalia; or, the Civill Warres of Rome betweene Pompey the Great and Julius Cæsar.' The whole Ten Bookes Englished by Thomas May, Esq., London, 1631." Similar instances are numerous.

MRS. C. E. GUBBINS wishes to know the composer of a vocal duet, "Yet once again, once more before we sever." For questions concerning conchology, &c., which are unsuited to our columns, MRS. GUBBINS is referred to Hardwicke's *Science Gossip*, published by Messrs. Chatto & Windus, 214, Piccadilly, W., or to *Nature*, published by Messrs. Macmillan & Co., Bedford Street, W.C.

H. N. ("Edition of Ovid").—Three editions of *Ovid* of the size you mention were published in Amsterdam by the Elzevirs between 1652 and 1664. There should be three volumes. These are, however, often bound in one. Their value is slight unless they are in a fine binding or otherwise noticeable. An Elzevir, as such, is generally of trifling value, and no one can speak of an unseen volume. The date of the edition you cite appears to be 1664.

FEDERICO PARKINSON, Pepio, Mexico ("Engravings by Boydell from Claude Lorraine").—We have asked two experts concerning the pictures in question, who declare their value not to exceed a few shillings.

NORRIS ("Jewish persuasion").—No writer of authority can use the expression except in banter.

A. H. D. ("Female Churchwardens").—This subject is threshed out. See 5th S. xii. 409; 6th S. i. 43, 66, 126; ii. 18, 95; iv. 58.

P. H. ("Passion Week").—See 6th S. ix. 360.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'—Advertisements and Business Letters to "The Publisher"—at the Office, 23, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JUNE 19, 1886.

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Notices to Correspondents, &c.

## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XXV.

Since 1848, the year in which Kemble published what Mr. de Gray Birch well calls his "monumental work" on the 'Saxons in England,' a vast mass of evidence has been almost imperceptibly accumulated, tending to prove that south-eastern Britain was already English before the first Roman set foot on our shores. To the testimony afforded by local nomenclature, by the limitation of the early British coinage to the Belgic area, by the survivals of custom and law so ably discussed by Mr. Coote and Mr. Seeborn, by early interments and other monuments of the Roman period, by the history of the Roman invasion itself and the methods by which it was effected, I hope some day to call attention; but in the meanwhile these "primeval and promiscuous" chapters find their natural close with the first definite appearance of the Thames in history, and having arrived at Cæsar I have arrived at the historic Thames. Before I touch, however, on Cæsar's celebrated passage of the Thames, let us see who the peoples were with whom he tells us he came in contact in Britain.

Unfortunately, not one of them can be located with any absolute certainty. No doubt "the eastern angle of the island called Cantium" included our modern Kent; but what territory, if

any, it may have included beyond the limits of the county is mere matter of conjecture. The Trinobantes also, whose name supplied mediæval etymologists with a new Troy in the shape of "Troy-novant," were no doubt settled on the Thames, and the Trojan myth is at least of value as identifying their capital with London. But in the case of the other peoples mentioned there is no one locality in which we can be certain that they were settled. The Cenimagni, for instance, as Dr. Latham remarks, "have somewhat gratuitously been identified with the Iceni";\* but even supposing this identification to be correct, it remains to be ascertained where the Iceni were settled in Cæsar's time. They have almost always been assigned to the eastern counties, but apparently on inadequate and unsatisfactory evidence, and the theory which places them in the neighbourhood of the Itchen river in Hampshire certainly falls in better with all the earlier notices.†

The Segontiaci, if Henry of Huntingdon's identification of Silchester with the British Kair Segent be correct, and it is corroborated by an inscription discovered on the spot, were settled in the upper basin of the Thames; but the Roman name of Carnarvon and the present name of the river which flows at the foot of its castle—the Seiont—seem to bear witness to their having at some period or other found their way into North Wales.‡

The Ancalites, from some fancied similarity of name, were located by Camden at Henley, in Oxfordshire, and Henley, accordingly, has ever since been haunted by their ghosts. Gale and Horsley tell us that they were probably a tribe of the Atrebates, and Latham adds, on what ground does not appear, that they were the westernmost people with whom Cæsar came in contact. The name Ancalites has also by others been correlated with that of the German principality Anhalt, and of the Danish island Anholt, in the Cattegat.

If any erratic theorizer were to suggest the possibility of a connexion between the Ancalites of Cæsar and the Englishmen of to-day the hypothesis would probably be regarded as qualifying the propounder for admission to Colney Hatch. Yet, obviously, if it can be shown to be probable that there were Englishmen in Britain at the time, and that they called themselves by a name which might appear in Latin as Ancalites, the theory is

\* Smith, 'Dict. of Geog.' s. v.

† It is curious how closely the name Cenimagni corresponds with the Icelandic *kennimaðr*, pl. *kennimenn*, gen. pl. *kennimanna*—a priest or teacher. Remembering how frequently the Brachmani or Brahmins of India are spoken of by classic writers as a distinct tribe, it seems just possible that the Cenimagni may have been in reality a caste rather than a people.

‡ See Pearson, 'Hist. Maps,' p. 6.; Rhys, 'Celtic Britain,' p. 301, where the author suggests that "the syllable *seg* in these words is probably of the same origin as the German *sieg*, victory, and its congeners.



far from being so untenable as it appears at first sight. Its probability, in fact, depends rather on the real origin of the word "English" than anything else.

Bede seems to suggest\* that the name is derived from *angulus*, the angle formed by Jutland between the Skager-rack and the Cattegat, and to regard Angeln, or Anglen, in Denmark, as retaining the name of the original home of the Angles. Another closely related suggestion is that, as Hengist first acquired that corner or "angle" of England known as the Isle of Thanet, his followers came to be known as Angle-Saxons. A slight extension of the same hypothesis makes all Kent—"ejus lateris alter angulus qui est ad Cantium"—the "angle" from which we derive our name; and if only it could be demonstrated that Kent was usually known as "the angle," and further, that the "Angle"-Saxons had nothing to do with the continental Angli, there might, perhaps, be a good deal to be said in favour of the suggestion. As it is, we must look elsewhere for the origin of the name. And I do not think we have to look very far. Whether Britain has its name from the straits which divide it from the Continent better philologists than I may decide. But there is, I think, even stronger evidence to show that England has its name from the same straits, and, if so, my suggestion with regard to Britain is materially strengthened, as in that case "England" may be regarded as merely a translation of the earlier name "Britain" into the language of the invaders.

The root *ang* or *eng* in some shape or other appears to be common to all Aryan languages, and originally to convey the idea of narrowing, tightening, or doubling up. It is with a single branch, however, from this root, adopted into local nomenclature with the special meaning either of a fiord or a frith that I am here concerned, and I find four instances ready to hand in Cleasby and Vigfusson's 'Icelandic Dict.,' s.v. "Ongull":—"A local name in North Norway and Angeln in Sleswick, whence the name Eng-land, Egle-land, is derived. Ongulls-ey, Anglesey in England." Here, then, we have one Ongull among the fiords of North Norway; a second in Denmark, intersected or bounded by the two huge fiords of Flensborg and Sleswick; a third Ongull, defining England on the Straits of Dover; and a fourth, the Welsh island across the Menai Straits. In all these cases, while evidence of the consanguinity of the people inhabiting the localities is wanting, there can be no doubt that the names are given by speakers of a Germanic dialect, and almost as little that the name is geographically descriptive of all the localities as situated on friths or fiords.

Nobody, I suppose, will maintain that the Norwegian Ongull has its name from any Danish or

English Angles, and the Venerable Bede's venerable story which deduces the English from the Sleswick Angles has long since been shown on valid grounds to be as untrustworthy as his deduction of the Britons of our island from the Bretons of Armorica. English historians may weep regretfully on the neck of the Cimbric Chersonese, but they can never restore us our early faith in those long keels which deported an entire population to our shores and left the land between the fiords of Angeln a howling wilderness.

In the case of Anglesea, the island, even after the days of Edward I., was never, I apprehend, the island of any people called Angles. It is the island of the straits, just as it was when it was Mona, the island of the Menai—just as the Isle of Man was Mona because it lies in St. George's Channel—just as, I suppose, the British and the continental Menapia were situated on straits from which they took their name.

The Suevic Angli of Tacitus, whether his account of Suevia be derived from Greek or Latin sources, are, no doubt, in spite of sundry puzzling discrepancies in the localities assigned by the two writers, to be identified with the Sueboi Angelloi of Ptolemy, and these again are not improbably identifiable with the Angul-Saxons of later days. But I find no evidence which connects either the earlier or the later Angul-Saxons with the Danish Angeln beyond the name. On the other hand, if the etymology I suggest be correct, the name Angli might not improbably be given to any Germanic people dwelling on any straits such as the Straits of Dover or the Cattegat, or any fiords such as those of Angeln or of almost the whole Scandinavian seaboard. The Sueboi Angelloi, as I interpret the qualifying term, are merely the Sueboi on the fiords, as the Angul-Saxons are the Saxons of the Straits.

The suggestion, then, that Cæsar's Ancalites may possibly have had their name from being at the time located on the Straits of Dover, is not so lunatic as it appears at first sight; and if, some five centuries later, we find the Angle-kin driven up away from the straits into the interior, and occupying what our historians call "the Angle districts," the fact may be taken as indicating that the actual course of the great English invasion was very much what might have been expected.

The Bibroci and Cassii, the last British people mentioned by Cæsar, will be better discussed in connexion with the passage of the Thames.

BROTHER FABIAN.

(To be continued.)

#### EFFECTS OF THE ENGLISH ACCENT.

(Continued from p. 444.)

No. III.

The great strength of the English accent causes it to exert a most remarkable effect upon the

\* 'H. E.,' i. 15.

† The O should be dotted.



forms of words, some of which have been already shown. So great is the force of the accented syllable as compared with the unaccented one, that the latter often becomes comparatively insignificant and not unfrequently wholly disappears. Hence we find that in dissyllabic words accented on the *former* syllable, the latter syllable may be lost; whereas, on the other hand, in words accented on the *latter* syllable, the former syllable may be lost. I give examples of both of these results.

1. In the word *shepherd*, the long *e* of *sheep* is shortened, as has already been shown. But beyond this, the second syllable is liable to disappear; so that the Lincolnshire word for *shepherd* is simply *shep*, and nothing more. The same form *shep* (for *shepherd*) appears in Middle English, and is used both by Langland and Lydgate, as I have shown in my note to the second line of 'Piers the Plowman.'

2. The animal formerly called a *moldwarp* is now simply called a *mole*.

3. There is a tree formerly called *hollin*. The second syllable is now weakened to *y*, giving the form *holly*. But the same word has suffered another transformation, being sometimes crushed into the monosyllabic form *holm* (put for *hol'n*). That is to say, a *holm-oak* is a "holly-oak."

4. The word *heron* frequently appears as *hern*; hence a *heronshaw* is the same as a *hernshaw*.

5. The word *shrew-ed*, originally dissyllabic, and meaning accursed, mischievous, is now *shrewd*. At the same time, its meaning has been considerably modified for the better.

6. The word *market* is often shortened to *mart*; cf. *G. Markt*.

7. Many M.E. words have, by the same process, become monosyllabic. Thus M.E. *novice* is now *nurse*.

In many cases the second syllable has not been entirely lost, but has been clipped, dulled, or obscured. Thus *hollin* is now *holly*; *stalworth* is now *stalwart*; *waniand* is now *wanion*; *wantowen* or *wantow'n* is now *wanton*; and, in my belief, our modern *shelter* represents the M.E. *sheltron* or *sheltrown*, though this has been disputed. When compared with the above results, the modern E. *Carl* for *Carlisle*, a pronunciation which may be heard there, need not surprise us; it is regular enough.

But if, on the other hand, the dissyllabic word is accented on the latter syllable, the former syllable may easily disappear. Thus *display*, *disport*, are the originals of *splay*, *sport*;\* *defend* is often *fend*, and a *defender* from sparks or from the collision of a boat against a pier is always called a *fender*; *defence* is the original form of *fence*; and *dispend* (not *expend*) is the original of *spend*. A curious example is seen in the

\* The Cambridge phrase 'to *sport* one's oak' has puzzled many. It simply means to *disport* or exhibit one's oaken door to the gaze of the dun or the bore.

word *story*, answering to M.E. *storie*, *estorie*, O.Fr. *estorie*, Lat. *historia*. This word preserves the M.E. accent, whilst the modern *history* is a word of later importation, and has a different accent altogether.

I propose to consider the case of trisyllabic words on a future occasion.

WALTER W. SKEAT.

(To be continued.)

## ORIENTAL SOURCES OF SOME OF CHAUCER'S TALES.

### I. THE PARDONER'S TALE.

(Continued from p. 184.)

From a manuscript in the Library at Gotha, entitled 'Kitáb Masíbat-náma,' or 'Epic of Calamity,' by the celebrated Súfí poet Farídu'd-Dín 'Attár (who died in 1229, a century old, it is said, on good authority), Dr. Fr. Rückert published the text of a Persian version of our tale, together with a translation in German verse, in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (Journal of the German Oriental Society) for 1860, Bd. xiv., s. 280-287, the substance of which is as follows:—

Jesus, around whom streamed light, came into a village, and an evil man was his path-fellow. At that time Jesus had three slices [pieces, or small loaves] of bread, one of which he ate, one he gave to his companion, and one remained out of the three. Now Jesus went forward to procure water. His companion ate that bread during his absence. Jesus, son of Mary, when he returned, perceived not the bread by the man's side, and said: "What is become of the bread, my son?" The other replied: "I know nothing at all thereof." And now they both proceeded on their way, till they came to what appeared a sea, and Jesus took the man by the hand and walked with him over the sea. Now when he had brought him across the sea he said: "O companion! by the might of the Lord—that Lord who has done such a marvel, which marvel no one could do of himself: tell me now, in this place, who is it that ate the bread yonder?" But the man said: "I have no knowledge thereof; why dost thou question me when I know it not?" Jesus now resumed his journey, until there came forth a roe from afar, and he called the little roe near to him, and made the dust and stones red with its blood. He roasted it then, and thereof ate a little; but the other filled his belly (with the flesh) up to the neck. Thereafter, Jesus, son of Mary, gathered the roe's bones together, and breathed into them with his breath; and the roe came to life immediately, and having adored him, bounded away back into the desert.\*

\* Muslims believe that the breath of the Messiah had the virtue of restoring the dead to life. In the Persian romance of the 'Four Darweshes,' a very skilful



But the Saviour-Guide said straightway: "O companion, by the power of the supreme Lord, who has offered thee this proof of his omnipotence, give me now an account of that bread." But he said: "I have never seen the bread; why wilt thou trouble me so long?" Then Jesus led him on with him as before, until they came to three hillocks [or small mounds of earth]. Then Jesus said a pure and sweet prayer, so that the heaps of earth became pure gold. And he said: "One part, brave man, is thine; another is mine; and the third part belongs to him who has secretly eaten that bread." When the man now perceived the gold, it was wonderful what a change came over him. Quickly he exclaimed: "'Twas I who ate that bread; I was an hungered, and ate it secretly in my need." When Jesus heard this confession, he said: "For myself I desire nothing; the three are thine. Thou art of no use to me as a travelling companion. Though thou shouldst desire me, yet do I not desire thee." Thus he spake; dejected was he thereat; and so he left the man and betook himself thence. A little while passed by, and then there came two men, who, seeing the gold, at once became at enmity with him whom they found on the spot, and who exclaimed: "All this gold is mine." But the two others said: "This gold shall be ours." Between them contention and discord arose, until tongue and hand grew weary thereof. At length the three men agreed that the gold should be shared in three [equal] parts. All three were by this time very hungry, and they could no longer breathe for very weariness. One said: "Life goes before gold. Now I will go to the town, and there procure bread." The other two said: "If thou bringest us bread, verily in death thou bringest us new life. Go, get bread; and when thou returnest hither, we will share the gold in three parts as we

physician is named 'Isa (Jesus) in allusion to this notion. And in the Persian 'Sindibád Náma' we read: "Sweet, too, is the air of Ja'farábád [a suburb of Shíráz], whose breezes perform the work of the Messiah." The resuscitation of the roe from its bones will recall to storiologists similar incidents in European, and especially Scandinavian and Icelandic folk-lore. A noteworthy analogue occurs in the Elder Edda. In one recension of the scurrilous Jewish 'Life' of Jesus ('Toldoth Jesu')—not that published, with a Latin translation and *castigation*, by Ulrico, at Leyden, in 1705, but the version at the end of the second volume of Wagenseil's 'Tela ignea Satanae,' 1681—among the first wonders which Jesus is represented as publicly performing, by means of the Ineffable Name (which he is said to have abstracted from the temple and concealed in the flesh of his thigh) is the raising to life of a man from bones taken out of a charnel-house. And in the Buddhist 'Játakas,' or 'Birth Stories,' we read of a youth who, by his skill in magic, reanimated a tiger from its skeleton, an incident which has been adapted in the Persian story-book 'Túti Náma,' or 'Tales of a Parrot.' The Talmudists seem to have borrowed largely from Buddhist as well as Greek and Roman sources.

before agreed." Straightway the man left the gold to his companions; arose quickly and began his business. He came to the town, and there bought bread, and for a time ate of it; then he cunningly put poison in the rest of the bread, so that those two might die, and be remain alive and all the gold be his only. But the two made a covenant on the spot that they would despatch that one, and then out of those three parts make two. As they were agreed, the man came up. The two instantly smote him dead, and then themselves died as soon as they ate the bread. Jesus, son of Mary, returning to the spot, saw the slaughtered one and the two dead men lying there, and said: "If this gold remain here, untold numbers will perish therefor." And out of his pure soul he spake a prayer, when, lo! the gold became dust and stones again. Then if gold is indeed better than stone and dust [moralizes the poet in conclusion], yet better is gold that is covered with dust.

This version, while it generally resembles the Arabian story of Jesus and the Jew, reproduced from the *Orientalist*, ante, p. 125, yet differs from it materially in some of its details, as will be seen by comparing the two. From what sources Muhammad Cassim Siddhi Lebbe drew the materials of his version given in the *Orientalist* does not appear, so that we have no means of deciding whether the Persian poet's story is of earlier date than the Arabian version; but we know that Attár must have composed his version not later than the closing years of the twelfth century. It is not unlikely that the story may also be found in the 'Mesnavi' of Jelálu'd-Dín, the founder of the sect known in Europe as the Dancing Dervishes, from their gyrations in performing their devotional exercises.

With the great wave of Buddhism northward and eastward, this story, among many others, was carried into Tibet and China, where it underwent some curious modifications. In Mr. Ralston's 'Tibetan Tales' it is thus related:—

In long past times a hunter wounded an elephant with a poisoned arrow. Perceiving that he had hit it, he followed after the arrow and killed the elephant. Five hundred robbers, who had plundered a hill-town, were led by an evil star to that spot, where they perceived the elephant. As it was just then a time of hunger with them, they said: "Now that we have found this meat, let 250 of us cut the flesh off the elephant and roast it, while 250 go to fetch water." Then those among them who had cut the flesh off the elephant and cooked it said among themselves: "Honoured sirs, now that we have accomplished such a task and collected so much stolen property, wherefore should we give away part of it to others? Let us eat as much the meat as we please, and then poison the . . . The others will eat the poisoned meat and



and then the stolen goods will be ours." So after they had eaten their fill of the meat, they poisoned what remained over. Those who had gone to fetch water, likewise, when they had drunk as much water as they wanted, poisoned what was left. So when they came back, and those who had eaten the flesh drank the water, and those who drank the water ate the flesh, they all of them died.\*

The story assumes a very different form in the 'Avadânas,' Indian tales and apologues, translated from the Chinese into French by M. Stanislas Julien (3 vols., Paris, 1859), in which it occurs twice, No. xi. tom. i. p. 60, and No. ci. tom. ii. p. 89. In this Chinese-Buddhist form we have no longer three travellers or robbers slaying each other. The two 'Avadânas' are so nearly alike that it will suffice to cite No. ci., as follows:—

The ambition of riches exposes us to a danger as formidable as a venomous serpent. We should neither look at them nor attach ourselves to them. One day Buddha, journeying in the province of Prasirajit, saw a place where a treasure had been deposited by some one, which was composed of a quantity of precious things. Buddha said to Ananda: "Do you not see that venomous serpent?" "I see it," replied Ananda. At this moment there was a man walking behind Buddha. On hearing these words, he resolved to go and see the serpent. Having observed precious and beautiful objects, he bitterly blamed the words of Buddha, and considered them vain and foolish. "These are very precious things," said he, "and yet he said that it was a venomous serpent!" Straightway he brought all the people of his house to the spot, and by their assistance conveyed away that treasure, so that his wealth became immense. But there was a man who presented himself before the king, and told him that that person had lately found a great treasure, and had not brought it to the judge. So the king immediately caused him to be cast into prison, and demanded from him the treasure which he had found. He declared that he had spent it all. But the king would not believe him; he caused him to be stunned with blows, and put him to the most cruel tortures. This man recognized too late the truth of the words of Buddha.

Besides the form of the story as related by Farîdu-d-Dîn 'Attâr of Jesus and his evil-minded companion, already cited, there is another Persian version which almost exactly resembles the story in the first printed edition of the 'Cento Novelle Antiche' (ante, p. 183); it is found in "Proverbiorum et Sententiarum Persicarum Centuria, collecta, et

versione notisque adornata a L. Warner," Lugduni Bat., 1644, p. 31. Warner gives also the Persian original, but without stating the source whence he derived it: Three travellers find a treasure. One goes to procure food, and so on. Jesus comes by with his disciples, and seeing the three dead bodies, he says: "Hæc est conditio mundi! Videte quomodo ternos hosce tractaverit, et ipse tamen post eos in statu suo perseveret. Vae illi qui petit mandum ex mundo!"\*

Hans Sachs has made it the subject of a *Spiel* and of a *Meisterlied*:—A hermit in the forest finds a treasure in the hollow trunk of a tree; but leaves it undisturbed and flies. Meeting three murderers, he tells them he has seen Death in the trunk of the tree. They think he is mocking them, and slay him on the spot. Then they find the treasure; one goes to the town, and so on—an exact copy of the story in the 1572 edition of the 'Novelle Antiche' (ante, p. 183) only in Hans Sachs the hermit is killed by the three ruffians.†

Dr. Köhler further informs me that Theophilus Braga has given an ancient Portuguese version ('Contos tradicionaes do povo portuguez,' No. 143), from the 'Orto do Sposo' of Frei Hermenegildo de Tancos, fourteenth century:—Four robbers open a grave in Rome, and find in it gold and silver, precious stones, and vessels and cups of gold. One of them goes to the town to procure food, for which he gives the largest and finest gold cup, and so on, as in the versions already cited.

D'Ancona, in his treatise 'Del Novellino e delle sue fonte' in his 'Studj di Critica e Storia Letteraria,' p. 337 ff., refers to the "Rappresentazione di S. Antonio," in his 'Rappresentazione Sacre,' ii. 33, and Paulin Paris's 'Les Manuscrits Français,' iv. 83. To these works I have at present no access; but doubtless other correspondents of 'N. & Q.' will be able to furnish such additional particulars from them as may be calculated to throw more light upon the European history of this world-wide tale. For Chaucer's direct source, it might be well worth while for students of comparative storiology who have leisure and access to the 'Sermones de Tempore et Sanctis' of Jacques de Vitry, and the 'Liber de Septem Donis' of Étienne de Bourbon (both thirteenth century); the 'Speculum Historiale' of Vincent de Beauvais (only vols. ii. and iii. of the edition printed in 1473 are in the Glasgow University Library); and John Herolt's 'Promp. Exemp.'‡

\* Fabricius, says Dr. Köhler, cites this Persian version in his 'Codex Apocryphus Novi Testamenti,' iii. 395.

† Hans Sachs composed his Mastersong in 1547, and his *Spiel* in 1555. Prof. Gödeke's edition of Hans Sachs's 'Poems,' First Part, "Spiritual and Secular Songs," No. 106.

‡ There are two copies of Herolt in the Glasgow University Library; one (Euing Collection), folio, 1486, a fine specimen of early printing; the other, small quarto, 1513. Copious extracts from the 'Liber de Donis'

\* 'Tibetan Tales from Indian Sources,' translated from the Tibetan of the 'Kah-Gyur,' by F. Anton von Schiefner. Done into English, from the German, by W. R. S. Ralston, M.A.; No. xix., 'The Punishment of Avarice,' pp. 286-7.



—to examine these and similar monkish collections of *exempla*. Jacques de Vitry brought to Europe for the first time many Asiatic tales and apoloques—among which is the story of the Milkmaid and her Pot of Milk—and Chaucer's tale is most likely to be found in his works. W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

(To be continued.)

THE FAMILY OF ADDERLEY OF WEDDINGTON, WARWICKSHIRE.—I have in my possession a copy of the English Geneva Bible of 1561, on a blank page of which, at the end of the Apocrypha, are entries of the births of several members of the Adderley family, at the end of the sixteenth and the beginning of the seventeenth centuries, which may possibly be of some interest. The volume formerly belonged to John Adderley, probably the one whose birth is last recorded. He has written in it, "John Adderley Esquire of Weddington oweth this Booke: Octo: 15: 1657." The entries are as follows:—

"Weddyngton in Warrickeshire.

A note of all the ages  
of M<sup>r</sup> Adderleys children.

By his first wyfe, M<sup>r</sup> An: North.

Anne Adderley was borne the twentieth daye of Maye, beinge Wednesday, at thre of the clock, anno Dom: 1578.

By his second wyfe, M<sup>r</sup> Elisabeth Capell.

Humfrey Adderley was borne the first daye of Maye, beinge Wednesday, at six of the clocke in the Morninge A<sup>o</sup> Dom 1583.

Jane Adderley was borne the second daye of Februarye, beinge Mondaye, aboute foure of the clocke in the afternoone, anno Dom' 1589.

Katheren Adderley was borne the second of January, beinge Thursday, aboute elouen of y<sup>e</sup> clocke in y<sup>e</sup> forenoone, Añ: 1594.

Margret Adderley was borne y<sup>e</sup> thirde And  
shee died yonge.

Here followeth a note of all y<sup>e</sup> (births) ages of Humfrey Adderleys children, y<sup>e</sup> Sonne & heire to M<sup>r</sup> Adderley aforesayde, Esq<sup>r</sup>.

Elizabeth Adderley was borne on y<sup>e</sup> xxeth day of October: 1603, beinge Thursday, about 8 a'clocke at nyghte: An<sup>o</sup> 1<sup>o</sup> Jacobi Re.

Jane Adderley was borne the 24<sup>th</sup> of March, 1604, being our Lady days euen, vppo' Sunday, about 8 a clock at nyght, Anno 2<sup>o</sup> Reg: Jacobi. She died 9 July, 1607.

Mary Adderley was borne the 13<sup>th</sup> of July, 1606, beinge Sunday, about 8 of the clocke at nyght, Anno 4<sup>o</sup> Reg: Jacobi.

Katherine Adderley was borne y<sup>e</sup> eleuenth of May: An<sup>o</sup>: Do: 1608, beinge Weddensday, betwene 6 & 7 of y<sup>e</sup> clocke at nyght: An<sup>o</sup>: Reg: (Ri) Jacobi: 6<sup>o</sup>.

Rebecca Adderley was borne y<sup>e</sup> first of September: An<sup>o</sup> Do'ni, 1609: R.Ri: Jacobi: 7<sup>o</sup>: about vj. of y<sup>e</sup> clock in y<sup>e</sup> morning: beinge freyday: She was Christned y<sup>e</sup> thursday followinge about 12 a clock: M<sup>r</sup> Aderley, Cosin M<sup>r</sup> Burton of Linley, Vncle M<sup>r</sup> Capell of Marton neer Darby: Wytnesses: &c.

have been published by M. Lecoy de la Marche, under the title of 'Anecdotes Historiques, Légendes et Apologues, tirés du recueil inédit d'Etienne de Bourbon, dominicain du XIIIe Siècle, publiés pour la Société de l'Histoire de France,' Paris, 1877.

Humfrey Adderley was borne vppon the fiftē day of March, beinge tewsday, betwene y<sup>e</sup> howers of 8 & 9 in y<sup>e</sup> eueninge In y<sup>e</sup> yeere of our Lord 1610: And was Christened vppon the 25<sup>th</sup> of March, beinge y<sup>e</sup> day of y<sup>e</sup> Annunciation of o<sup>r</sup> Lady, beinge on Easter Munday.

Jane Adderley was borne y<sup>e</sup> xxv<sup>th</sup> day of June, beinge friday, at iij. a clock after noone, In y<sup>e</sup> yeere of o<sup>r</sup> Lord 1613.

Anna Adderley was Boarne at Aston Rowan in Oxforde-shire the 14 day of August, 1614, betwixte 4 & 5 a clocke in the morninge.

Abegalle Adderley was Boarne the 24 of December, 1615, beinge munday at vij of the clocke at night.

John Adderley was Borne the 4 of februarye, 1627, beinge Teusday at 3 a Clooche in the morninge."

It is not quite clear from the MS. whether the years in the last two entries are 1615 and 1617, or 1625 and 1627.

W. ALDIS WRIGHT.

"THE IRON ENTERS INTO HIS SOUL."—Under this title Dr. Brewer says, in his 'Dict. of Phrase and Fable': "The allusion is to the ancient custom of torturing the flesh with instruments of iron." He quotes: "I saw the iron enter into his soul, and felt what sort of pain it was that ariseth from hope deferred" (Sterne). It seems curious that the learned doctor should have forgotten that the phrase is taken from Psalm cv. 18 (Prayer-Book Version), "Whose feet they hurt in the stocks: *the iron entered into his soul.*" The A.V. says: "He was laid in iron"; the R.V.: "He was laid in *chains* of iron."

F. C. BIRKBECK TERRY.

COXE OF BODLEY AND SIMONIDES.—In the April number of *Macmillan* the well-known story of H. O. Coxe and Simonides was wrongly assigned to the Cambridge librarian, H. Bradshaw. Allow me to relate the story, therefore, once more, with the authority for its proper authorship. In a cutting from the *Oxford Herald*, which I made at the time, it is thus stated:—

"The excitement among scholars and explorers caused by the tricks of Constantine Simonides, says the *Athenæum*, is not likely to die away. Collectors are turning over their treasures, and librarians are looking back wistfully to their recent acquisitions. Oxford, we hear, has escaped without a scroll; but we have reason to fear that other cities have been less cautious or less fortunate. The British Museum bought some of the Simonides scrolls. Sir Thomas Philipps was also a purchaser. Simonides presented himself to the Bodleian with some genuine manuscripts, his plan being to produce genuine articles first, and afterwards as he found opportunity to bring out his other wares. Laying down some real Greek MSS., he asked the librarian to what era they belonged. 'The tenth or eleventh century,' said the scholar. Simonides took heart, and produced what he said was a very ancient MS. 'And what century,' he asked, 'do you think it belongs to?' Our librarian looked quietly into the forger's face, and answered, 'M. Simonides, I should say it belongs to the latter half of the nineteenth century.' Simonides gathered up his scrolls, and quitted Oxford by an early train. Prof. Dindorf, we believe, wished the University of Oxford to buy the palimpsest of Uranius, offered to edit the work in case they made the purchase.



Oxford declined the 'Pure SImonides.' And now that other learned pundits are grieving over their losses and their credulity, the Oxonians have some right to be proud of their scholarship and sagacity."

On referring to 'Annals of the Bodleian Library,' by the Rev. W. D. Macray, p. 181. Rivington, 1868, I see that the number of the *Athenæum* was that for March 1, 1856. ED. MARSHALL.

LYTE FAMILY.—The Lytes were anciently connected with the De Mohuns, whose arms are to be seen on the chapel walls of Lytes-Carey Manor, in Somersetshire, impaled. The De Mohuns, *alias* De Gouvis or Gouvis, from Gouvis, in Normandy, were lords of Mouen, Moyon, Moyen, whence the derivation of the surname of De Mohun. In 'Essais Historiques sur la Ville de Caen,' par L'Abbé de la Rue, Robert de Gouvis, or Gouvis, Knt., was Seigneur de Mouen. He was a benefactor to the Priory of our Lady of Beaulieu in 1226. Robert de Gouvis, lord of Gouvis, and lord of Mouen, held the lands of Wimundham, in England. He was Governor of Caen in 1204. The Priory of Léon, or Lion, belonged to the family of Moyon, or Mohon. William de Mouen accompanied Duke William at the Conquest, and was created Lord of Dunster. He founded the Priory of Bath, in Somersetshire. His son, William de Mouen, Count of Somerset, founded the Priory of Bruton, in the diocese of Bath. The Priory of Saint Leger (Anglicized St. Light) was founded in the twelfth century in favour of St. Sauveur Lerset, in the Colentin. Raoul de Martragny, Robert le Spencer, Hugh de Gournay, or Cornait, were amongst some of the principal benefactors towards it. T. W. CARBY.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'GIORNALE DEGLI ERUDITI E DEI CURIOSI.'—This publication, started at Padova in 1882, on the lines of 'N. & Q.,' or rather of its offspring *L'Intermédiaire*, came to an abrupt and untimely end during the year 1885, but at what precise date I am desirous of ascertaining. The last number which I possess is that of "1 Aprile, 1885, Anno III., vol. v., No. 74." Is it the last published? Further, I have lost one number of my set, viz., Anno II., vol. iv., No. 63, October 15, 1884, which, in spite of more than one letter addressed to the editor directly, and application to several booksellers, I have been unable to procure. I trust that some one of your correspondents, bookseller or other, will kindly assist me in completing my set of this useful literary journal. H. S. ASHBEA.

53, Bedford Square.

LATIN LINE WANTED.—I once heard a curious Latin line, which could be read either as an hexameter or a pentameter. It referred to Ireland, and I think it was written by a Benedictine monk. I remember the last word was "atrox." Can any reader quote the line? T. W. BROGDEN.

Temple.

CHILDREN'S CRUSADE.—Will any of your readers kindly inform me where I can read an exhaustive account of the children's crusade, in the twelfth or thirteenth century? I have not been able to find any one who could enlighten my ignorance beyond the fact. EDWARD A. D'ARGENT.

MUSICAL QUERY.—Many years ago I saw a curious little piece of music which I am now anxious to find. My impression is that the music in question, consisting of two staves only (which, I fancy, could be read either forward or backward or upside-down), appeared in a life of Mozart (?), and was said to have been written by him. If I can obtain any help through 'N. & Q.' and its readers I shall feel very much obliged indeed.

ARQUES.

ARMS OF SCOTTISH TRADE INCORPORATIONS.—Have the trade incorporations of any Scottish burghs, other than Edinburgh and Glasgow, received formal grants of arms from the Lyon Office? If so, where are descriptions of these to be found?

A. HARKNESS.

MATTEO PALMERI: BUNYAN.—MRS. H. L. Piozzi, the friend of Dr. Johnson, in a gossiping letter, dated from Brynbell, near Denbigh, North Wales, October 8, 1799, apparently to Joseph Cooper Walker, of Dublin, author of 'Historical Memoirs of the Irish Bards,' &c., states:—"I was shown in the Ambrosian Library at Milan a mighty curious manuscript by Matteo Palmeri—a sort of 'Pilgrim's Progress' in *terza rima* it appeared to me, but I suppose old Bunyan never heard of it." Further information as to the date, title, and contents of this MS. will be acceptable.

W. I. R. V.

STEPHEN REYNOLDS CLARKE.—This gentleman was the author of a popular work on the chief debatable points in English history and antiquities, under the title of 'Vestigia Anglicana,' published by T. & G. Underwood, 32, Fleet Street, in 1826. He was the author, also, of 'The British Botanist' and of 'Hortus Anglicus,' being "familiar introductions" to botanical science. I do not find his name in Allibone's 'Dictionary,' or in the other common works of reference.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

BUDGELL.—Oldys was in possession of Eustace Budgell's papers. Can anybody say what has become of them? C. A. WARD.



SIR JOHN TREVOR, KNT.—He was knighted at the Tower May 13, 1603, and in Metcalfe's 'Book of Knights' is described as "of Flint." Who was he? He was doubtless the "John Trevor, Gent.," who was M.P. for Reigate in 1592-3, the "John Trevor, Esq.," M.P. for Bletchingley 1597-8, and Reigate in 1601, and the "Sir John Trevor, Knt.," who sat for Bletchingley in 1604-11, Bodmin in 1620-1, and East Looe in 1625. That he was closely connected with the Denbighshire Trevors is obvious; but clearly he was not Sir John Trevor of Trevallyn (father of Charles II.'s Secretary of State of the name), whose knighthood dates only from June, 1618, and who, moreover, in the Parliament of 1625, in which he represented Flint, is expressly described as "Sir John Trevor, Jun., Knt.," to distinguish him from his namesake, who sat in the same Parliament for East Looe. Was there a Sir John Trevor at this date in the Brynkynallt line of the family?

W. D. PINK.

ST. HELEN.—Can any one throw light on the origin of dedications to St. Helen? They seem suggestive of some special meaning. I think I have seen it stated that she was a favourite saint with Offa of Mercia; but I do not know the authority for this.

J. H. ROUND.

GUNTER.—The mathematician Edmund Gunter first ascertained the variation of the compass. He verified at least the experiments that Borough had made at Limehouse. In Rees's 'Cyclopaedia' they say at Deptford. I think it must have been Limehouse, because he says so in his own work 'On the Cross Staff.' After some inquiry he found the place where Borough had made his observations. Is the house where Borough lived now known?

C. A. WARD.

Haverstock Hill.

CAPT. ALEXANDER FRASER, R.N.—In the *Naval Chronicle* for 1814, vol. xxxi. p. 89, may be found a biographical sketch of this officer, who in his youth served on the American coast during the revolutionary war. He was concerned in the burning of Falmouth, 1775; and it appears from the sketch cited that he kept a journal of his movements while serving in the American waters. The writer desires to ascertain whether this journal is still in existence, as it promises to shed considerable light on the Falmouth episode in which he took part. A note, undated, is appended to the sketch, signed by Keith Stewart, transmitting this journal to "John Syme, Esq., Edinburgh," thanking him for its use.

CHAS. EDWARD BANKS.

Marine Hospital, Chelsea, Mass., U.S.

LONDON AND PARIS.—It was stated, I believe by James I., in 1615, that "our citie of London is become the greatest or next the greatest citie of the Christian world." Now if London was the

second city in Christendom, which was the largest? Was it not Paris? It seems to me that for the last three centuries London and Paris have been (as they are now) the two largest cities in Christendom. If not, which city exceeded either of them? Was it Rome or Vienna? A record of the comparative sizes of the chief European capitals during the past three centuries would be very interesting. Has it yet been compiled; and, if so, in what work?

W. S. LACH-SZYRMA.

ADRIAN VANDYKE.—The parish register of St. Thomas-at-Cliffe (now forming part of the borough of Lewes), Sussex, as quoted by Sir Wm. Burrell (Add. MS. 5697, pp. 354 and 357, Brit. Mus.), records the burial on July 26, 1617, of Winifred, wife of Adrian Vandyke. On Dec. 17, 1619, there is the marriage of Adryan Vandyke and Mary Parson, and on Oct. 23, 1626, the burial of Ann, wife of Adrian Vandyke, whilst on July 8, 1627, is another marriage of Adryan Vandyke and Anne Dorridge. Was this "much married" Vandyke any connexion of the great painter? The latter came to England about 1632.

FREDERICK E. SAWYER, F.S.A.

Brighton.

MAJOR-GENERAL CHARLES, SIXTH EARL DE LA WARR: IN MEMORIAM.—I shall be glad to know the author's name of a little book which I purchased at the late Col. D'Arcy's sale, in Penzance. My copy has no title-page, or rather it has one with simply the two words "In Memoriam" on it, and has, moreover, written in a very neat hand, "To my dear Wife, with Her Husband the Author's love. Xmas, 1877. St. P. C." After this come the two words above quoted, and then, in the same hand, follows: "Of Major-General Charles Richard, 21<sup>st</sup> Baron and Sixth Earl de Lawarr, K.C.B." The book is printed by "A. Schulze, 13, Poland Street," London, and is an 8vo. of 53 pp.

W. ROBERTS.

'DESIGNS BY MR. R. BENTLEY FOR SIX POEMS BY MR. T. GRAY.'—This book was first published in 1753. How many editions of it were subsequently issued; and, apart from the difference of date on the title-page, what are the *criteria*, if any, by which the various editions may be discriminated?

W. F. P.

SIR THOMAS MORE'S DAUGHTER, ELIZABETH DANCE.—Did Sir Thomas More's daughter, Elizabeth Dance, leave any descendants? The indenture between Sir Thomas More and Sir John Dance (who was Knight of the Body, Privy Councillor, &c., to Henry VIII.) is dated 17 Henry VIII. Sir Thomas More makes certain arrangements that his daughter Elizabeth should marry William, Sir John Dance's son. Elizabeth More is called in it one of the daughters and "heirs" of Sir Thomas; this could not be so, as he had a son.



In Sir Thomas More's last letter, written the day before his death, he mentions his daughter "Daunce"; this is ten years after the previous indenture. Cecily and Giles Heron lived at Hackney. Is there any reason to suppose that William Dance and his wife also lived there, or near? I find notes of various Dances living near Hackney in the eighteenth century.

B. F. SCARLETT.

HARRINGTON; DUCAREL: MATTHEW OF GOWER: GRANT.—1. Can any American reader favour me with a few biographical particulars regarding Mr. H. F. Harrington, who about 1838 was editor of the *Ladies' Companion*, a New York magazine? He was for some time editor of a Boston newspaper, and was author of several dramas. In 1875 he was resident at New Bedford, Massachusetts, where, I think, he was inspector of schools. Is he still living? There seems to be no mention of him in F. S. Drake's 'Dictionary of American Biography,' 1872.

2. P. J. Ducarel.—This gentleman, who was an Etonian, published a volume of poems in 1807; also a translation of the Psalms in blank verse, 1833; and 'De Wyrhale: a Tale of Dean Forest,' a poem in five cantos, London, 1836, 8vo. He was living in 1847. What is the date of his death?

3. Who is the author of 'Wanderings of Aletes, and other Poems,' by "Matthew of Gower," published by Williams & Norgate, London, 1870?

4. Can any of your North of England readers inform me whether Mr. James Gregor Grant, author of 'Madonna Pia, and other Poems,' 2 vols., 1848, is still living? He was author of 'Rufus; or, the Red King,' a novel, 1838, published anonymously. He was a poetical contributor to the *Theatrical Inquisitor* in 1817, when only seventeen years of age, and wrote several dramas; one of them, 'Harold the Dauntless,' was performed at Sunderland in or about May, 1840. I think that Mr. Grant about twenty years ago resided either at Shields or Sunderland.

R. INGLIS.

LOUDON'S 'ARBORETUM ET FRUITICETUM.'— "There is not a naturalist in Europe who could have executed the task with anything like the talent, judgment, and accuracy that is here displayed by Mr. Loudon" (Sir W. J. Hooker). Will any of your correspondents do me the favour to give me the reference to the foregoing extract from the works of Sir W. J. Hooker?

H. W. COOKES.

R. HOLME'S PEDIGREES.—Can any correspondent who is well up in Randle Holme's pedigrees explain the reference "Welsh b. 56. d." appended to the name of Madoc, at the head of a pedigree of the Maddock and Griffith families, at fo. 22<sup>e</sup> of Harl. MS. 2146, which would seem to refer to some book of Welsh pedigrees? I should be

most grateful to any one who could give me the clue. At fo. 94 of the same MS. another reference is given, viz., "Sh: b. 44. A," which I should also much like to have explained. It is appended to the name of "Jo: Kinaston of (?) Paul's Bersley," and presumably refers to a book of Shropshire pedigrees. Is anything known of the family of Kinaston of Paul's Bersley; and is there any place in Shropshire of that name?

JOHN HAMERTON CRUMP.

Malvern Wells, Worcestershire.

SLARING.—In the accounts written by the Rev. Samuel Wesley (the father of John Wesley) and his friend the Rev. Mr. Hoole, of the unaccountable noises heard in the house of the former at Epworth, in Lincolnshire, in January, 1816, both describe some of the noises as like "some one slaring with his feet." I cannot find the word *slaring* in any dictionary. Is it a Lincolnshire provincialism?

A.

[Is it not a local variety of *slurring*?

SIR JOSHUA REYNOLDS.—Is it a fact that Sir Joshua disposed of a portion of his collection of pictures before 1789; and, if so, is there a catalogue of the sale extant? I want to verify such sale of two Hondekoeters.

S.R., F.R.S.

FRANKLIN'S GRACE OVER THE WHOLE PORK BARREL.—There is a New England tradition that when Dr. Franklin was a boy, the long-winded blessings asked by his father at table seemed to him tedious as well as long. In order to avoid wasting time, and yet secure the Divine benediction, he begged his father, at the time pork was salting down for the winter's use, to say grace over the whole supply once for all. Can this story be found in any part of the sage's works; or how far back can it be traced?

JAMES D. BUTLER.

Madison, Wis., U.S.

BERGAMOT PEARS.—What is the true origin of the name? Cardinal Perron objected to the derivation of the word which is commonly assigned, as being contrary to fact. He observes:—

"Bergamotte. Je pensois que les poires que nous appellons de Bergamotte, fussent ainsi nommées à cause de Bergame, et qu'elles fussent venues d'Italie; mais elle viennent de Turquie, car en langue Turquesque 'Beg' veut dire un seigneur, et 'armot' poire; c'est donc à dire 'poire de seigneur.'" — 'Perroniana et Thuana,' p. 42, Col. 1694.

ED. MARSHALL.

BRITISH INSTITUTION.—Before me lies a book entitled 'An Account of all the Pictures exhibited in the Rooms of the British Institution, from 1813 to 1823, belonging to the Nobility and Gentry of England, with Remarks, Critical and Explanatory.' It was published by Priestley & Weale, London, 1824. The letter D is annexed to the preface, wherein the editor calls himself



"elderly gentleman of the old school." I am interested to know who the editor was. The book contains notes of pictures by Reynolds, Hogarth, Gainsborough, Wilson, Rubens, Rembrandt, Vandyke, and other masters of the British and foreign schools. T. CANN HUGHES, B.A.

Chester.

### Replies.

#### STREANAESHALCH.

(7th S. i. 150, 214, 255, 375, 413.)

If S. E. will refer to my first communication on this subject, he will see that he misrepresents what I said. I did not treat *Stréones* as the gen. of *Stréon-a*, but as the gen. of the name *Stréon*. S. E. makes the common mistake of attempting to make the old Northumbrian phonology and inflections agree with the late West-Saxon, which necessity has obliged us to adopt as the typical "Anglo-Saxon." It is quite true that the W.-S. gen. of *Stréon-a* would be *Stréon-an*, but it is not equally true that the Northumbrian so formed its genitive. It is a well-established fact that Northumbrian dropped the *n* of the oblique cases of weak nouns, thus agreeing with old Norse. The Lindisfarne Gospels frequently decline weak nouns with a genitive in *-as*, *-es*; so that in Northumbrian a gen. *Stréon-es* to the nom. *Stréon-a* is not altogether impossible. That the *n* of the oblique cases of weak nouns was occasionally lost as early as Bede is proved by the name *Tunna-caestir* ('H. E.,' iv. xxii), which he tells us was so called from *Tunna*. I am not at all sure that the name *Rendlaes-ham* ('H. E.,' iii. xxii) does not prove that even then weak nouns occasionally received the strong ending. This *Rendlaes* is clearly the gen. of the name *Rend-la*, that is *Rand*+*pet*-suffix *ila*. In the Teutonic dialects this suffix in personal names passed over into the weak declension. I am aware that Anglo-Saxon masculine nouns compounded with this suffix were strong, but in these cases the final *a* was lost. In some instances of personal names the final *a* also disappeared, but it is probable that it existed in its full form in Bede's day. Of the *Blaedla* (*Blæd+ila*), and *Lefilla* (*Læof+ila*?) of the 'Liber Vitæ Dunelmensis,' the *Mæg-la* and *Es-la* (*Os+ila*) of 'Chron.' A. But as we have not sufficient evidence to solve the question of the declension of weak nouns in Bede's day, I think it is safest to adopt the form *Stréon*, which is undoubtedly strong. It makes very little difference to the etymology whether we adopt *Stréon* or *Stréon-a*, for they stand in about the same relationship to one another as our *Will* and *Willy*.

I am very much astonished at S. E.'s assertion "that the equation [of old Northumb. *halch* and W.-S. *health*] has not been satisfactorily

established." It needs very little acquaintance with old Northumbrian phonology to contradict this. One of its most pronounced characteristics is the absence of the *brechung* of *a* to *ea* before *l*. Add to this the equally well-known fact that final *h* is represented in Northumbrian by *ch* and the "equation" is instantly proved, irrespective of the fact that two MSS. of the 'Chronicle' recognized the W.-S. *health* in Bede's *halch*. The "equation" of the two forms is so absolutely certain that it is almost superfluous to point out for S. E.'s guidance the parallels of O. Northumb. *walch*=W.-S. *wealth*, O. Northumb. *alch*=W.-S. *ealh*. The *ch* sound was so strong in Northumbrian as to generate a *swarabhakti* vowel, e. g., the names in *Aluch* in the 'Liber Vitæ Dunelmensis.'

Jamieson defines *haugh* as "low-lying flat ground, properly on the border of a river, and such as is sometimes overflowed." This certainly does not agree with the situation of Whitby. Then there is nothing in common between the situation of Whitby and Strensall (*Strenshale* in Domesday, 303b) near York. This is a serious objection to any etymology that treats the *halch* or *hale* as descriptive of geographical character.

W. H. STEVENSON.

After all the learned labour which has been devoted to the etymology of this name, there does not appear any great difficulty about it except what has been self-created.

We first meet with the name in Bede's 'Historia Ecclesiastica,' lib. iii. ch. xxiv., where we read that in the year 655 St. Hilda, then the abbess of *Heort-ea* or Hart Island, purchased ten hides of land at a place called *Streoneshalh* and there built a monastery. In chap. xxv. we further read that, disputes having arisen respecting several ecclesiastical matters, a synod was held "in monasterio quod dicitur *Streanaeshalch*, quod interpretatur *Sinus fari*." Here lies all the difficulty. Is the last clause, "quod interpretatur *Sinus fari*," the original text, or is it an inserted gloss? Unfortunately King Alfred's A.-S. translation of Bede does not help us, as the passage is there wanting, chaps. xxv. and xxvi. having been condensed and run together. By no process of reasoning or adaptation can *Sinus fari* be tortured into a description of Whitby Abbey, which, of course, is the *Streoneshalh* of Hilda. The radical meaning of *sinus* is retirement, concealment, protection, and when used—very rarely—for a tongue of land, it is only as a metonymy for the protected harbour. The abbey of Hilda occupies a prominent position on the summit of a lofty promontory, the *sinus* being far away below. The probability is that some Latin monk, in transcribing or editing the 'Ecclesiastical History,' has tried his hand at etymology, entirely ignorant, like many of his modern successors, of what he was writing about.



The next interpretation is that of supposing *Streon* to be a proper name and *Streones* the genitive case. This would be plausible enough if it could be shown that such a man as *Streon* ever lived. In the absence of such evidence the idea is a mere random guess. There are, however, two place-names which give some countenance to the proposition, *Strensall* in Yorkshire and *Strensham* in Worcestershire, which may go for what they are worth.

But why should we be restricted to a proper name? There is a common A.-S. substantive *streon*, signifying power, strength, cognate with the adjective *strong*. *Streones-hall*, the place or abode of strength, is a perfect description of the commanding situation in question. It must be remembered that the name was not conferred by the abbess, but existed when she bought the site, before the Danes had called the town below *Whitby* and had filled the neighbourhood with their *bys*, Ellerby, Barnby, Aislaby, Barrowby, &c.

The story of St. Hilda and her protégé the poet Cædmon is one of the most beautiful and touching narratives in our early history, and presents a very favourable picture of the habits and state of society at the time.

J. A. PICTON.

Sandyknowe, Wavertree.

STOCKS (7th S. i. 325).—MR. ALBERT HARTSHORNE would find some modern instances of stocks in 'N. & Q.' 2nd S. vii. 39; viii. 59, while in 4th S. x. 6 there is a detailed account of a "novel scene presented in the Butter and Poultry Market at Newbury on Tuesday afternoon, June 11, 1872," when a rag and bone dealer, upon whom imprisonment in the County Prison at Reading had no effect, was subjected to this form of punishment for drunkenness. If Mr. HARTSHORNE is interested in the subject generally he will perhaps read the following, which I extracted some years since from the authorities.

The stocks are mentioned in 1324, in the charter of the Priory of Haltemprice:—"Verum etiam volumus ut predicti Prior et Conventus habeant cippis [stocks] et conclusoria [lock-ups] in singulis villis ad correctionem delinquentium" (charter of Thomas Wake, Dugd., 'Mon.' Lond., 1661, vol. ii. p. 349).

In st. 25 Ed. III. c. 1, A.D. 1350, it was thus appointed:—"Que coppes soient faitz en chescune ville par celle encheson entre cy et la Pentecost" ('Statutes at Large,' fol., 1735, vol. i. p. 235).

In 50 Ed. III., A.D. 1376, the Commons petitioned the king that they might be set up in villages:—"Arrester [les servantz et laboreres corores] par leurs corps, et les mettre et garder en cepes ou mander al prochein gaole" ('Rott. Parl., Pettitt. et Placitt.,' vol. ii. p. 340).

By st. 7 Henr. IV. c. 17, every village or town was to have a pair of stocks.

By st. 4 Jac. I. c. 5, and 21, c. 7, drunkenness was punishable with a fine of five shillings, or sitting in the stocks for six hours in the event of the culprit being unable to pay; so, in order to be able to avail himself of the latter alternative, a magistrate of the petty sessional division of Deddington, in Oxfordshire, caused them to be set up through the district about thirty years back. The Habitual Drunkards Act of 1879 may now, perhaps, have altered the law. However, I have not a copy for reference. One upright of the above-named stocks remains in the parish in which I am writing. The rest is gone. The purpose of the stocks and their common use for the lowest order of criminals are expressed in the words of Gloucester to Kent in 'King Lear' (II. ii.), while the possible result of trying them may be seen in 'My Novel,' from the experience of Dr. Riccabocca amid "the varieties of English life."

ED. MARSHALL.

[Instances of the use of stocks in recent days are supplied us by numerous correspondents.]

'GUY LIVINGSTONE' (7th S. i. 388).—If Mr. WALKER will write to the Rev. R. St. John Tyrwhitt, Ketelby, Oxford, who was at Christ Church with Mr. Lawrence, and is himself the author of an Oxford novel, he will, I feel sure, obtain all reasonable information from Mr. Tyrwhitt's usual courtesy.

ED. MARSHALL.

I remember the author, G. A. Lawrence, at Rugby in 1842. 'The Annotated Rugby Register' (i. 228) gives the following particulars:—"Balliol College, Oxford. Second Class (*Lit. Hum.* from New Inn Hall, Term, Mich. 1850). Present with the Confederate States' Army under General Stonewall Jackson, 1863. Died at Edinburgh, September, 1876."

P. J. F. GANTILLON.

Particulars of the life of Mr. G. Lawrence, the author of 'Guy Livingstone,' &c., will be found in 'Men of the Time' for 1862, edited by Mr. E. Walford.

MUS URBANUS.

See short notice in Cooper's 'Biographical Dictionary,' edition 1883.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

EDWARD STRONG, MASTER MASON OF ST. PAUL'S (7th S. i. 228, 279, 373).—Though my information concerning him was obtained from the best source, i. e., from the stepson of the late Capt. W. H. Nares, R.N., the father of Sir George Strong Nares, yet on reading the note of Mr. HENRY C. WILKINS (p. 373) I am inclined to believe that there is in it a slight error. This arises from the circumstance of there having been two persons named Edward Strong, father and son, and many of your correspondents versed in genealogical pursuits will



know well how easy it is to fall into error by uniting both into one. Therefore the monumental inscription at St. Peter's Church, St. Albans, is not incorrect in mentioning Elizabeth New, of Newbarns, as the only daughter of Edward Strong the elder, and Master Mason of St. Paul's. Sir John Strange, Master of the Rolls, married Susan, or Susannah, eldest daughter and coheir of his son, Edward Strong the younger, of Greenwich; and Mary, daughter of Sir John Strange, married Sir George Nares, one of the Justices of the Common Pleas. Lucy, his fourth daughter and coheir, married, in 1737, Thomas Philipps, Esq., of Lower Eaton, in the parish of Eaton Bishop, co. Hereford (see Burke's 'History of the Commoners,' vol. iv. pp. 160-163, for pedigree of the family of Philipps of Eaton Bishop), a manor now belonging to Mr. Joseph Pulley, M.P. for Hereford.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

It has constantly been noted as curious that St. Paul's was built under one architect, one master mason, and one bishop. Cunningham, who is generally accurate, names them as Wren, Thomas Strong, and Dr. Henry Compton. But if Thomas died 1681, the curious coincidence falls to the ground for ever. Divine service was performed for the first time December 2, 1697, and the last stone was not laid till 1710. I cannot refer at present to Cussans or Clutterbuck, but it is really important to have this made quite clear. When did Edward Strong die? It is said that he rebuilt the tower of St. Michael's, Cornhill, which, though it had escaped the Great Fire, was taken down in 1715 and finished in 1723. Cunningham only says that the body of the church was built by Wren, and that the tower is nearly a copy of the old one. I get the above from a newspaper scrap-book merely.

C. A. WARD.

Haverstock Hill.

MR. PICKFORD, and not the monumental inscription, "is certainly incorrect." He does not appear to be aware that there were two Edward Strongs, father and son, and that while the former had an only daughter, the latter had four, the eldest of whom was Lady Strange.

ABHBA.

BREAKSPEAR (7th S. i. 329, 393).—While thanking your correspondents A. B. and MR. FITZPATRICK for their answers, I trust I may be allowed to add yet another query. Whence are derived the arms assigned in Burke's 'Armory' to Breakspear of Langley, Herts, and Middlesex: Vert, eight spears in saltire or, the four in bend dexter surmounted of the four in bend sinister? It is easy to see on what principle the places were chosen at which the family is said to live: Abbots Langley is the traditional home of Robert Breakspear, the father of Adrian IV., while the estate of Breakspears at Harefield, co. Middlesex, is

said by Camden to have been the seat of the family which produced the English Pope. I should consider it, however, more than doubtful whether this family ever bore arms, and I do not think the Brakspears of Henley did so—at least, I have seen an old book-plate of Robert Brakspear, the father of Mr. W. H. Brakspear, which contained nothing but a monogram. It may also be noted that Lysons could find no mention of any Breakspears at Harefield till at a date long posterior to Pope Adrian.

J. H. G.

I am under the impression, with due deference to MR. FITZPATRICK, that the Popes have claimed and exercised the right of creating Counts of the Holy Roman Empire for some centuries. Selden, in his 'Titles of Honor,' in chapter treating of Counts Palatine, has the following passage:—

"The power that makes them is originally in the Emperor, but is exercised also by the Pope, although some lawyers of the Empire that are not Pontificians quarrell at him for it, and leave it doubtful also whether the Emperor, the Kings of the Romans, other Kings or the Princes Electors may of themselves conferre this dignitie."

I believe I am also correct in saying that an English Catholic lady was created Countess of the Holy Roman Empire by his Holiness Pope Pius IX.

In an interesting query *re* descendants of the family of Nicholas Brakspear, 'N. & Q.,' 2nd S. i. 352, Brill on the Hill, co. Bucks, is mentioned as the reputed birthplace of the English Pope. I should be glad to know what authority there is for this.

NATH. J. HONE.

17, South Villas, Camden Square, N.W.

AUSTRALIA AND THE ANCIENTS (7th S. i. 408).—There are in the British Museum two charts, formerly in the Harleian Collection, in which a vast tract of country south of the Moluccas is marked under the name of "Great Java," agreeing more with the position and extent of Australia than any other land. One chart, probably the original, is French and without a date; but the other, apparently a copy in English, is dated 1542 and dedicated to the king.

CONSTANCE RUSSELL.

Swallowfield, Reading.

RHYMES ON TIMBUCTOO: THE 'SNOB' AND THE 'GOWNSMAN' (7th S. i. 120, 171, 235, 337, 372, 414).—CUTHBERT BEDE says he believes the *Snob* was brought to a close at its eleventh number. I have a complete copy, with title-page, dedication (to Alderman Abbot, "an Humane Surgeon, an Exemplary Magistrate, a Worthy Man, an English Gentleman, and a Hearty Good Fellow"), preface, and index, and it consists of eleven numbers. The first number bears date April 9, 1829, and the last June 18, 1829.

The following season the periodical was con-



tinned as "The *Gownsmen*, formerly called the *Snob*, a Literary and Scientific Journal, now conducted by Members of the University." It ran to seventeen numbers. The first number is dated November 5, without a year, but in reality 1829, and the last is dated February 25 (1830). A title-page, dedication, preface, and index were issued for this work also. By the way, I observe CUTHBERT BEDE gives a very abbreviated version of the amusing dedication.

J. M. M.

TO DRAW UPON ALDGATE PUMP (7th S. i. 387).—This is not a proverb at all, and it is not even the correct expression. The sentence occurs in Fielding's 'Essay on the Character of Men.' The actual words are: "This is such another instance of generosity as his who relieves his friend in distress by a draught on Aldgate Pump." In a footnote he adds, "A mercantile phrase for a bad note" (Fielding's 'Works,' p. 647, ed. 1840). Of course the phrase must run, "A draught upon Aldgate Pump."

C. A. WARD.

Haverstock Hill.

A bad bill of exchange, drawn on persons who have no effects of the drawer, i. e., without "consideration." See Grose's 'Dictionary of the Vulgar Tongue.'

H. S.

LATIN VERSION OF "WHEN A TWISTER A-TWISTING," &c. (7th S. i. 326).—This Latin version, and the French one which CANON VENABLES thinks to be the original, are both only fragments. The English original, of which CANON VENABLES gives only one verse, and that incorrectly, is older than Porson or Parr, coming from the 'Grammatica Linguae Anglicanae' of John Wallis, D.D., 1653; last edition, 1765. This is it:

When a twister a twisting will twist him a twist,  
For the twisting of his twist he three twines doth intwist:  
But if one of the twists of the twist doth untwist,  
The twine that untwisteth untwisteth the twist.

Untwirling the twine that untwisteth between,  
He twirls with his twister the two in a twine:  
Then twice having twisted the twines of the twine,  
He twitcheth the twine he had twined in twain.

The twain that in twining before in the twine  
As twines were intwisted he now doth untwine;  
Twist the twain intertwisting a twine more between  
He twirling his twister makes a twist of the twine.

Thus given in Sir John Stoddart's treatise on "Grammar" in the 'Encyclopædia Metropolitana' (a very useful book, not altogether superseded even by the new 'Encyclopædia Britannica'), and thus noted on:—

"The proof that these words, alliterative as they are in sound, and identical in origin, do nevertheless express a great variety of conceptions, is very ingeniously given by exhibiting them in a Latin translation, in which the same care is taken to avoid similitude of expression, as in the former case to observe it."

This (prose) translation I will not copy unless our

Editor asks me for it publicly, or CANON VENABLES privately.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

[Many contributors are thanked for similar information.]

BLACKLEG (7th S. i. 208, 293, 434).—The case to which MR. MAYCOCK refers would seem to be *Barnett v. Allen* (3 H. & N., 376), in the Court of Exchequer, Trin., 1858. Probably Mr. Sampson had forgotten, when he wrote the passage cited from his 'Slang Dictionary,' that an action for libel could be brought elsewhere than in the Queen's Bench. In the report as given at the above reference there is no account of a discussion of the derivation of the word, though the innuendo of the remarks of counsel for the defendant (p. 378) is that Dr. Brewer's solution is on the right tack, though not absolutely correct. He said, "There may be dishonourable gaming, in respect of which a man may be called a blackleg, which is not fraudulent gaming, or punishable otherwise than by public opinion, as if an experienced and skilled gambler, 'a rook,' persuades an inexperienced youth, 'a pigeon,' to play with him, and then plucks him."

R. J. W.

It is difficult to say which of the two "theories regarding the derivation of this word" is the more absurd. There are no such things as "black top-boots." Every one knows that a top-boot is one which has the top unblackened, so as not to stain the saddle. As to gamecocks' legs being always black, their colour varies according to the plumage of the bird. And besides, a gamecock is the noblest of birds, a blackleg the vilest of men.

J. DIXON.

The case referred to is probably *Barnett v. Allen* (3 H. & N., 376, also 27 L. J. Ex., 412), which is mentioned in Addison's 'Torts' as establishing that "neither is it actionable to call a man a blackleg, unless it is shown that by the use of the term the defendant intended to impute to the plaintiff that he is a cheating gambler."

EDWARD H. MARSHALL, M.A.

Hastings.

SIR ARCHIBALD GALLOWAY (6th S. xii. 288, 435; 7th S. i. 254, 395).—With reference to the intermarriages between Galloway and Rattray, the following extracts may be of interest to your correspondents:—

"Thomas Rattray of Craighall, and M<sup>rs</sup> Margaret Galloway, Daughter to Thomas Lord Dunkeld, married 31 of July, 1701, by The Reverend M<sup>r</sup> John Falconer."

"Mistress Margaret Galloway died Sept<sup>r</sup> 26<sup>th</sup>, 1737. Dr Thomas Rattray of Craighall, Bishop of Dunkeld, died Ascension day, May 12<sup>th</sup>, 1743.

These entries, with several others which do not bear on the Galloway pedigree, are in a copy of 'The Booke of Common Prayer,' published at Edinburgh in 1637, which was formerly in the



Graighall Library, and which probably belonged originally to the first or second Lord Dunkeld, as a coronet is stamped on the sides of the book. Can MR. KENDALL say whether the Margaret Rattray who married David Galloway (p. 255, ante) was of the family of Graighall? and to what family did Robert Maxwell belong, whose name also occurs in the pedigree?

G. B. S.

MAY DAY SONG (7th S. i. 406).—One of the verses new to CUTHBERT BRKE has been known to me for more than forty years. A lady sang it to me in 1842 as a nursery rhyme:—

The cuckoo is a fine bird,  
She sings as she flies;  
She brings us good tidings  
And tells us no lies.  
She sucks the little birds' eggs  
To make her voice clear,  
And when she cries "Cuckoo!"  
The summer draws near.

C. W. PENNY.

Wellington College.

[A second rhyme which is quoted by MR. PENNY is familiar.]

"BIRD" AND "FOWL" (7th S. i. 427).—*Fowl*, used to denote insects with wings, is met with in Leviticus xi. 20, which, in Coverdale's translation, runs:—"And what so ever creepeth mouge the *fowles* and goeth foure fete shalbe an abomination unto you." The word *fowl* has remained in this verse until its displacement in the R. V., where it is:—"All winged creeping things that go upon all four are an abomination unto you." It came from the version "Omne de volucibus" of the Vulgate.

ED. MARSHALL.

A typical "broad" Yorkshireman, born and bred on the Wolds, gives me the following definition of the difference between birds and fowls:—"We ca' them *fowles* as be bigger than t'others."

ISAAC TAYLOR.

Sestington.

*Bird* is what is brooded = *brid* = *bred*, not what is born. *Fowl* = *vogel*, perhaps related to "to fly."

THOMAS KESSELAKE.

WASHINGTON (7th S. i. 388).—Joseph Washington, of the Inner Temple, London, who "was buried in the Temple Church, London, 1 Mar. 1688," appears in Welles's Pedigree and History of the Washington Family, 1876, pp. 140, 316-7. According to Ambrose, 1871, vol. iii. p. 256, Joseph Washington, of Gray's Inn, was a collateral ancestor of George Washington. G. F. R. B.

TICKET (7th S. i. 409).—Replying to one of the queries contained in this notice, I would say that while, of course, the words I said may have been an after addition, yet I have always understood that the full slang phrase was, "That's the ticket

for soup," a phrase evidently equivalent to "That's the correct card."

BR. NICHOLSON.

*Ticket* in sense of "visiting card" is in Miss Edgeworth's 'Absentee.' As to "That's the ticket," the full phrase used to be "That's the ticket for soup," and had its origin in soup-kitchen distributions.

H. DELEVINGE.

Ealing.

THE DARK AGES (7th S. i. 309, 434).—I think if MR. W. E. BUCKLEY and MR. ED. MARSHALL will attentively read through Maitland's 'History of the Dark Ages,' they will find evidence to show that "the ignorance of the clergy," however "quaintly described," was not so great as is commonly supposed. As for Robertson's strictures, they are proved to be without the shadow of a foundation, or, what is even worse, based upon false or garbled quotations.

EDMUND TEW, M.A.

It might have been supposed that by this time the indiscriminate application, ably refuted by the late Dr. Maitland, of so vague and misleading a title as the "Dark Ages" to the whole of the Middle Ages would have been abandoned, at least in the pages of 'N. & Q.' The question is not one to be settled by extracts from Robertson, who lived at a period when no adequate distinction was drawn between the various phases of medieval life and thought. It is beside the mark to quote such writers for a definition or delimitation of the "Dark Ages," and it only tends to heighten the confusion already so unfortunately introduced is an uncritical age, which did not know, or can't know, the Middle Ages.

The true period of the "Dark" Ages as a portion of the Middle Ages may, on the whole, I think, best be taken as ranging between the sixth and tenth centuries. Other limitations have been suggested, the sixth, seventh, and eighth centuries being, perhaps, the most commonly accepted. But such a division would exclude the very best period covered by the Anarchy of the Empire of the Papacy, to use Milman's designation, and the Degradation of the Papacy, to use the late Archbishop Trench's fitting epithet. If we do not include the domination of Theodora and Mani (944-962) in our delimitation of the "Dark" Ages, we shall have a very imperfect estimate of the Middle Ages as a whole. I do not forget, of course, that the establishment of the Carolingian Empire, the "Benign Roman Empire" of Charles the Great, was a period of light in the darkness. But the darkness settled down all the more thickly on the break up of that pure, and there lies a gulf between the "institution" of the empire in the west from the Byzantine emperors to the Frankish kings and the *virtus*, almost equivalent to a ————, of the Holy Roman Empire in



has studied the Middle Ages with any attention would for a moment assert that there was throughout Western Europe a dead level either of intellectual life or of the absence of intellectual life during any one of the mediæval centuries. "The degree of intelligence," as the late Archdeacon Hardwick justly observes, in his 'Church History: Middle Age' (ed. by F. Procter, 1861), "was different at different points of the Middle Ages." If we fail to apprehend this truth, which is equally a truth for the ages since the Reformation, we shall fail to apprehend the whole story of mediæval life, and we shall be groping in "Dark" Ages of our own making.

C. H. E. CARMICHAEL.  
New University Club, S.W.

BATHO, SURNAME (7th S. i. 439).—In the notice of Mr. Walter Rye's 'Monumental Inscriptions,' the reviewer refers to "a certain person who had the singular names of Mihill Batho." Mihill, of course, means Michael. But my object is to ask the nationality of this name. I have met with it in the Canterbury registers, and I have a friend who "rejoices" in the same name. Is Bather another form of it?

J. M. COWPER.

'THE LAIDLY WORM OF SPINDLESTON HEUGH' (7th S. i. 420, 438, 457).—In answer to the query of your correspondent C., I beg to inform him that "laidley" means ugly or loathsome. "Graidley" is a word well known in the north of England, and is used both as an adjective and as an adverb. It means decent, respectable, good, proper, &c. An account of "The Laidley Worm" is given in W. Henderson's 'Folk-Lore of the Northern Counties,' pp. 292-5, ed. 1879 (Folk-Lore Society).

F. C. BIRKBECK TERRY.

"Graidley" is a word in Lancashire and Cheshire *patois*, signifying grand, great, famous, in most common use.

N. G. N. L.

[The word "graidley," as signifying comely, is common in the Midlands and the North. This meaning seems, however, inapplicable.]

DUTCH BRITONS (7th S. i. 341, 363, 410, 455).—In his former letter FENTON made great capital out of "the Frisian word *brette*, *britte*, or *bret*, pl. *breten*, sods of peat or turf." Finding this a failure, he now substitutes *breite*, which, with his usual inaccuracy, he defines as meaning "a plain or a small meadow." Having thus shuffled one derivation into the place of another, he proudly points out how much "more sober and more rational" is this explanation than mine, just as if this had been his contention all along. As he only meets my complaint of misrepresentation by again misrepresenting me, I assume that he admits the justice of my charge.

BROTHER FABIAN.

JUPITER (7th S. i. 370).—ASTRONOMER asks when the planet is first known to have been

called by this name. I do not think there is any ancient author extant who so calls it earlier than Cicero. In the second book 'De Natura Deorum' (cap. 20) Cicero speaks of the five stars "quæ falso vocantur errantes" (i. e., planets), and gives the names by which the Greeks called them, together with their ordinary names amongst his countrymen, as the star of Saturn, of Jupiter, of Mars, of Mercury, and of Venus (which he supposes to be nearest the earth of the five, although in 'De Divinatione' (ii. 43) he mentions the view of the mathematicians that Mercury is the nearest). After first referring to Saturn, called by the Greeks *φαιών*, he says: "Infra autem hanc, propius a terra, Jovis stella fertur, quæ *φαιθων* dicitur." It will be noticed that Seneca ('Naturalium Quæstionum,' vii. 25) calls the planet simply Jupiter, whilst he speaks of Saturn (vii. 4, 29) as "stella Saturni," so that the two modes of expression (with or without the "stella" = star) seem to have been applied indifferently to the planets. Plato (in *Timæus*) calls Mercury the star of Hermes.

W. T. LYNN.

Blackheath.

"A MAN OF ONE BOOK" (7th S. i. 349).—Jeremy Taylor observes:—

"Aquinas was once asked, with what compendium a man might best become learned. He answered, By reading of one book: meaning that an understanding entertained with several objects is intent upon neither, and profits not."—'Life of Christ,' pt. ii. sect. xii. § 16; 'Works,' vol. ii. p. 475, Eden's ed.

Cornelius a Lapide, in his 'Commentary on Ecclesiastes' (xii. 12) has a similar statement, but with a more distinct reference to Thomas Aquinas. He observes: "S. Thomas rogatus, qua via et methodo quis evaderet doctus, respondit: Si unum duntaxat legat librum, uti refertur in 'Chron. S. Dominici,' part. 31, lib. iii. cap. xxxvii.

ED. MARSHALL.

I am reminded of the poet Collins, after he became deranged. Johnson met him one day, carry with him as he travelled an English Testament. "I have but one book," said Collins, "but it is the best." This is alluded to in his epitaph in Chichester Cathedral—

Sought on one book his troubled mind to rest,  
And wisely deem'd the book of God the best.

WM. FREELove.

Bury St. Edmunds.

WALTER PASLEU (7th S. i. 368).—In the "Short Sketch of the Beauchamp Tower, and Guide to the Inscriptions and Devices left on the Walls thereof," sold by the Wardens at the Tower," p. 3, it is stated, "No authentic account is given of this person."

ED. MARSHALL.

RAWLINSON (7th S. i. 329).—Hearne discourses about Thomas Rawlinson, and there is some allu-



sion to him and a list of the catalogues of his books in Dibdin's 'Bibliomania,' where there is also an account of Richard Rawlinson, his brother, also a bibliophile.

CONSTANCE RUSSELL.

Swallowfield, Reading.

'DID FRANCIS BACON WRITE SHAKESPEARE?' (7th S. i. 289, 397).—Mr. W. H. Wyman's 'Bibliography' very clearly proves that the earliest known appearances of this heresy were—

1. Col. Joseph C. Hart, who, in 'The Ancient Lethe,' a romance of yachting in 1848, wrote: "Alas, Shakespeare! Lethe is upon thee! But if it drown thee, it will give up, and work the resurrection of better men and more worthy. Thou hast had thy century; they are about having theirs."

2. 'Who wrote Shakespeare?' in Chambers's *Edinburgh Journal*, August 7, 1852.

3. Delia Bacon, in *Putnam's Monthly*, January, 1856. She had formed the theory before her visit to England in 1853, and came to search for proofs of her belief in St. Alban's, in London, and in Stratford-on-Avon.

4. "Was Lord Bacon the Author of Shakespeare's Plays: a Letter to Lord Ellesmere by William Henry Smith." Printed for private circulation. London, September, 1856." The author asserted that he had never seen Miss Bacon's article in *Putnam's Monthly* when his pamphlet was published. Mr. Smith lectured on the subject, and recently issued another pamphlet expounding his views.

Correspondents of 'N. & Q.' took up the question, as Mr. Wyman shows, in 1st S. viii. 438; x. 106; and on five occasions between October and December, 1856.

ESTE.

If DR. GATTY does not already know of it, he may be interested in a pamphlet called 'Shakspeare's Secret and Bacon's "Promus,"' which is a translation from an article in the *Allgemeine Zeitung* of March 1, 1883, printed by Mr. Wills, Market Place, Loughborough.

R. F. COBOLD.

Macclesfield.

EMPEROR LOTHAR (7th S. i. 348).—The Emperor Lothar of Saxony was no direct relation of Henry I. (the Fowler), nor did he belong by blood to the Saxon house. His father was Gerhard, Count of Arnsberg, his mother Hedwiga, Burgravine of Nuremberg. Lothar's own title was Count of Saxe-Supplinburg. He was created Duke of Saxony by the Emperor Henry V. and was invested with the dignities of the Billungs. But his wife Richensa or Nixa, daughter of Henry the Fat, Count of Nordheim is said to have been descended from Henry the Fowler through her grandfather, Otto of Nordheim (ob. 1083), who it is said was great-grandson of Henry the Wrangler, Duke of Bavaria, son of the Emperor Henry the

Fowler. Richensa's mother was Gertrude, heiress of Hanover and Brunswick. Lothar's only child, Gertrude, heiress of Saxony through her father, married Henry the Proud, who through his father was descended from Welf of Altorf and through his mother from the Saxon Billungs. Carlyle ('Fredk.' i. 65) inaccurately describes Lothar as cousin to Albert the Bear (ob. 1170). This relationship was merely borne by Lothar's son-in-law, this Henry the Proud, Albert's mother and Henry's being sisters. During Henry's short reign as emperor he represented both the Billungs and the Welfs, while his son Henry the Lion represented also (should the alleged genealogy of his grandmother Richensa be correct) the old Saxon house founded by Henry the Fowler.

The Emperor Adolphus of Nassau married Imogen or Imagina, daughter of Gerlac, Count of Lüneburg, and had issue three sons and three daughters. His eldest son, Gerlac, married Agnes, daughter of Conrad, Landgrave of Hesse. See Hallam, 'Mid. Ages,' ii. 100; Heiss, liv. ii. ch. ii. p. 23; 'Univ. Hist.,' 1738, vol. xliii.; George's 'Geneal. Tables,' xiii. and xvi. a.; Jer. Collier's 'Biog. Dict.,' art. "Lotharius"; Menzel (Bohn's translation), i. 429.

JAMES MAVOR.

Glasgow.

If your correspondent means the son of Louis le Débonnaire, then Heinrich I., surnamed the Fowler, was the son of Hedwig, daughter of Lothar's brother, Ludwig II.

"Imagina, daughter of Gerlacus, Count of Lüneburg," is given by Anderson as the wife of Adolphus of Nassau.

HERMENTRUDE.

"TO CALL A SPADE A SPADE" (7th S. i. 366).—This possibly did not originate with the story in Plutarch, but formed part of an earlier line, known as the fragment of a comic poet, which has even been attributed to Aristophanes, who died two years before Philip was born. However, the best answer appears to be that which is suggested by the lines in the 'Æneid':—

Fatis nunquam concessa moveri

Adparet Camarina procul.

To the same effect is the Greek epigram ('Anth. Gr.' lib. iv. p. 303, Francof., 1600):—

Μὴ κινεῖ Καμάρινα, ἀκίνητος γὰρ ἀμείνων,  
Μήποτε κινήσας τὴν μέλαινα μείζονα θεῖης.

The Camarina in Sicily is not the only one which had best remain as it is.

ED. MARSHALL.

Though σκαφή does not mean a spade, it seems from Liddell and Scott that σκαφιον does, and the translator of Plutarch must have blundered between the two. But Liddell and Scott do not give σκαφή any such meaning as B. R. suggests, and it surely ought to be found before the theory, probable as it may seem, can be entertained. Nor



is B. R. quite correct in his rendering of *σκαφίον*, or *scaphium*; strictly speaking, it is a *female* *urinal*. Why not be content with translating *σκαφή* simply into *tub*?

C. F. S. WARREN, M.A.

PRONUNCIATION IN THE TIME OF CHAUCER (7th S. i. 327).—Questions concerning the pronunciation of Middle English are often asked, but it is quite impossible to deal with them within a reasonable space. It is difficult even to give so much as a notion of the vast and extraordinary changes through which English pronunciation has passed. The mere statement that the Anglo-Saxon long *i* was pronounced as modern English *ee* in *beet*, and so continued down to at least A.D. 1400, and probably later, when it gradually gave place to the sound of *ei* in *rein*, and after that again to the modern *i* in *pride*, is quite sufficient to arouse the disbelief, perhaps the derision, of those who have never even attempted to look at the evidence, and would rather disbelieve than do so. Those who know less of the subject than Mr. Ellis does will do wisely to believe what he says. It strikes me that one easy example, familiar to many, may perhaps arouse the attention of the incredulous. I take the case of the common name *Price*, which undoubtedly now rhymes to *rice*. The etymology is well known to be from the Welsh *ap Rhys*, pronounced *ap Reece*. This Welsh name is represented in modern English by two forms, viz., *Reece* or *Rees*, preserving the old pronunciation, and *Rice*, in which the pronunciation has changed according to the regular English laws. Similarly, the derivation *ap Rhys* is likewise represented both by *Preece* and *Price*. Here we have an example of the change from *ee* to long *i*, which can be readily seen to be real.

The intermediate change is best seen in German. The Old High German *win*, pronounced *ween*, gave way to the Middle High German *wein*, rhyming with the English *rein*. This spelling is still retained in the modern form of the language to such an extent that the spelling *ei* (really due to the sound in the French *reine*, E. *reign* or *rein*) is used almost universally to denote the sound of the modern English long *i* in *wine*. The modern German word ought, from a phonetic point of view, to be spelt *wain*, but we all know that it is not.

WALTER W. SKEAT.

"BIRCH" AND "BIRK" (7th S. i. 427).—Referring to DR. MURRAY's query as to the distribution of these two forms of the word, I am not clear whether his inquiry relates to the colloquial use of the words or to the localities of the place-names in which they are found.

As a general rule, I think it will hold good that in both cases *Birk*, Old Norse *Björk*, prevails in the districts settled by the Danish invaders, and *Birch*, A.-S. *Birce*, in the purely Saxon portions of the

country. The rivers Trent and Mersey form very nearly the dividing line, Birchover and Birchwood being only a few miles north of this line, and scarcely another *birch* will be found further north.

In the North and West Ridings of Yorkshire, in Westmorland and Cumberland—all Danish districts—*Birks* abound, e.g., Birkby, Birkkriggs, Birkenshaw, Birkwood, &c. North Lincolnshire, referred to by DR. MURRAY, was a Danish district. South Lancashire and the narrow peninsula of Wirral, in Cheshire, between the Mersey and the Dee, were meeting points of the two races, and here we find both forms in juxtaposition, Birkdale on the west coast of Lancashire and two Birches inland; in Cheshire, Birkenhead on the Mersey and Birches near Northwich.

South of the Trent, so far as I am aware, no compounds with *Birk* are found, but *Birches* are numerous in Norfolk, Essex, Kent, Stafford, and Hereford.

Should this reply give any assistance to DR. MURRAY I shall be gratified. J. A. PICTON.

Sandyknowe, Wavertree.

ST. THOMAS À BECKETT: PONTIFEX: EPISCOPUS (6th S. xii. 407; 7th S. i. 92, 192, 457).—On what ground MR. T. OLDEN and the writers whom he mentions can assert that the canon quoted by me from the Synod of SS. Patricius Auxilius and Iserninus shows that that synod was held in "the tenth or eleventh century" I am at a loss to understand. In Harduin's 'Concilia' it stands exactly as I have given it, as I believe it does also in Labbè.\* According to Harduin, the original MS. is, or was, in Bennet College, Cambridge. I find no Synod held in Ireland in the tenth or eleventh century. Perhaps MR. OLDEN can enlighten me on this point. I should also like to know something about these two saintly bishops.

Of Hebdomadarii there were various kinds and orders—bishops, priests, deacons, subdeacons, and monks. Of the first, bishops, Martene says (vol. i. p. 120):—

"Stephanus papa iii. ut in Gestis ejus legitur, statuit (ut omni die Dominico) a septem *episcopis cardinalibus hebdomadariis*, qui in ecclesia Salvatoris Lateranensi, scilicet observant missarum solemniam, super altare S. Petri celebraretur, et *Gloria in excelsis Deo* diceretur."

Such a one, I doubt not, it was who officiated on the occasion referred to.

As to the *monachi hebdomadarii*, they were the monks appointed to wait upon the others in weekly turns. See Cassian ('Institut.' lib. iv. xix). There seem to have been seven of each order. I greatly doubt whether in ecclesiastical language ever, not to say frequently, *episcopus* reverts to its

\* That writers like these should have perpetrated such a monstrous anachronism, involving a difference of five or six hundred years, is a fact past all belief. Your correspondent must have been woefully misled.



original meaning of "overseer." I speak, however, under correction. EDMUND TEW, M.A.

"DEUX OREILLES" (7th S. i. 447).—The expression used by Sir Walter Scott in speaking of a fine wine, "C'est des deux oreilles," means "It is strong," and therefore a wine which induces sleep; what the French would call a "vin capiteux." The same idea occurs in the common French idiom, "Dormir sur les deux oreilles," to sleep soundly.

Though Sir Walter was not a good French scholar, he was sometimes happy in discovering the exact English equivalent of a French word. There was an amusing instance of this which I have often heard related by Sir Edwin Landseer, but I fear that the decorous Editor of 'N. & Q.' would not allow it to appear in these columns.

F. G.

It seems that Sir Walter Scott was in error as to the meaning of this phrase when he applied it to the best wine in the baron's cellar. Cotgrave, in his 'Dictionary,' 1673, folio, under "Oreille," has, "A une oreille, said of wine that's excellent good; of Taffata which is but slight, or single." Littré, also, iii. 853, col. 1, quotes the phrase and explains it:—

"Vin d'une oreille, le bon vin; vin de deux oreilles, le mauvais: on appelle ainsi le bon vin, parce que le bon vin fait pencher la tête de celui qui le goûte d'un côté seulement; et le mauvais vin, parce qu'on secoue la tête et par conséquent les deux oreilles (c'est l'explication donnée par de Brieux)."

W. E. BUCKLEY.

Sir Walter Scott must have had in mind the colloquialism "Dormir sur les deux oreilles," i.e., to sleep very soundly, in connexion with "Vinum primæ notæ." "C'est des deux oreilles" is not French, and there is no expression which comes near it.

N. G. N. L.

Turning to my 'Waverley,' Cadell's ed., 1829, I find *doux*, not *deux*. Supposing the former to be correct, would it not mean wine "of which the tongue of good report hath been heard"? "Vinum primæ notæ"—wine A. 1. *Doux* is, of course, in any case, ungrammatical. G. H. THOMPSON.

Alnwick.

See the Editor's remarks at 3rd S. i. 232; *Gent. Mag.*, 1812, i. 38 (ref. to Rabelais). W. C. B.

[Numerous replies, principally to the same effect, are acknowledged.]

JOHN DOWNMAN, A.R.A. (6th S. xii. 150, 297, 395).—His will, dated Dec. 8, 1823, with five codicils, was proved in London, Feb. 17, 1825, by his executrix and adopted daughter, Isabella Chloe, widow of Richard Mellor Benjamin, of Wrexham, Denbighshire, solicitor. He names Col. Thomas Downman, Royal Artillery (nephew), Richard Debary and Ann Debary, Charlotte Scudamore

(niece), Harriette Isabella Benjamin, and Thomas Taylor Griffiths. John Downman appears to have had brothers: William, who had issue, Francis, who also had issue, and Charles and Hugh. Dr. Hugh Downman, the poet, of Exeter, appears to have been John Downman's first cousin.

REGINALD STEWART BODDINGTON.

WENTWORTH OF NETTLESTED (7th S. i. 409, 473).—In Hamilton's 'History of the Grenadier Guards' it is stated that he attended a Council, and two or three days later was dead. So his death was probably sudden, whether from natural causes or by violence.

HENRY F. PONSONBY.

Banks, in his 'Dormant and Extinct Baronage of England,' vol. ii. p. 584, says: "He died the 25th of March, 1667, in a good old age (seventy-six)."

AUGUSTUS JESSOPP.

MURRAY, THE BOOKSELLER (7th S. i. 228, 273).—In my 'Memorials of Temple Bar, with some Account of Fleet Street' (1869), pp. 73, 83, 84, 137, will be found some interesting notes relating to John Murray and his connexion with publishing. In the last chapter, entitled "The Fleet Street Printing Press," I give as concisely as possible the history of No. 32, Fleet Street, upon the site of which in 1565 was printed the first English tragedy at the then sign of the house The Falcon, and 300 years later the house built upon the site was also in the hands of a bookseller and publisher:—

"Here on November 27, 1778, was born his (John Murray's) son, baptized at St. Dunstan's (December 25) John Samuel, and here the father died in 1793, being buried in the Church opposite November 9, the year in which he was serving on the inquest of his ward and parish."

In my second and enlarged edition of the 'Memorials' I shall give some new and very interesting details about the site of the house, as also of the tenants of the buildings which from time to time have existed on the spot—the rector and the parochial authorities having been most courteous and kind in giving me every facility for the work.

T. C. NOBLE.

Greenwood Road Dalston, E.

PETER BUCHAN (7th S. i. 267).—The manuscript inquired for by your correspondent W. F. P. is now in the possession of Mr. James Barclay Murdoch, Langside, Glasgow. It is mentioned by me in my account of Mr. Murdoch's library ('Public and Private Libraries of Glasgow'). A letter is inserted in the volume from Pitcairn in which the editor of 'The Scottish Criminal Trials' (Maitland and Bannatyne Clubs) expresses the very candid opinion that with careful editing the volume might be made fit for publication. It is a quarto volume of 136 folios. The full title is, "Ancient Scottish Tales, I



tional, Romantic, and Legendary, hitherto unpublished, from the recitation of the Ancient Sybils in the North Countree." I cannot take credit to myself in answering this query, as, somehow or other, I did not observe it or identify the MS. until your distinguished correspondent, in a very pleasant letter from his distant home, drew my attention to the matter. THOMAS MASON.

Stirling's and Glasgow Public Library.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Discoverie of Witchcraft.* By Reginald Scot, Esq. Being a Reprint of the First Edition, published in 1584. Edited, with Explanatory Notes, Glossary, and Introduction, by Brinsley Nicholson, M.D., Deputy Inspector General. (Stock.)

READERS of 'N. & Q.' have long been aware that Dr. Brinsley Nicholson was working upon Reginald Scot's 'Discoverie of Witchcraft.' The fruit of his conscientious labours appears in the handsome and attractive reprint of that famous work which now sees the light. Without being a book of extreme rarity, the first edition of Scot has always been difficult to find, and has maintained a steadily augmenting price. Its republication in an edition appealing at once to the general reader and the scholar is a subject for congratulation. To the former it appeals by bringing within his reach a work of keen interest and importance, to the latter it specially commends itself by its prefatory matter, which is of highest interest, its notes, and its glossary. Scanty justice has as yet been done to the scholarship, the courage, and the insight of Reginald Scot, or to the attractiveness of his principal work, which almost deserves to be ranked with the productions of Burton and Sir Thomas Browne. It is, again, a singular outcome of that Renaissance life of which the multiplication of editions of the classic writers, in the originals and in translations, was at once a sign and a cause, and which reached England later than Latin Europe. First published in 1584, without any address of printer or publisher, 'The Discoverie' had the signal honour of being answered by royalty and the not less striking advantage of being burnt by the hangman. The student of literature is aware that the works qualified to appear in Peignot's 'Dictionnaire des Livres condamnés au Feu' and inserted in the various prohibitive indexes are ordinarily among the treasures which best reward attention. One of this class is 'The Discoverie.' By his advocacy of the cause of the simpletons and the unfortunates who were mistaken for witches or warlocks, or who, stranger still, mistook themselves for such, Scot rendered a service to humanity that cannot easily be overestimated. Wood tells us, in the 'Athenæ Oxonienses,' that his book "did for a time make great impressions on the magistracy and the clergy," and Voetius informs us that the argumentative parts of the book were translated into Dutch, and "made not a few converts in the Low Countries, both of the learned and unlearned." How bold and how necessary was Scot's treatise is not at first apparent. It has to be thought that generations after his death the belief in witchcraft still prevailed, and that before his days the slaughter of so-called witches had been incredible. At about the period at which he wrote, in 1580-95, nine hundred were burnt in the fifteen years in Lorraine. Sixty years previously a thousand were burnt in one year in the diocese of Como. So late as 1692, nineteen were hanged, and many more punished at Salem, in New England.

All information concerning Scot has been compiled by Dr. Nicholson with exemplary accuracy and care. The pedigree of the family is traced at full length, and from the Record Office and other storehouses many documents concerning Scot himself are obtained. His will is given from the Prerogative Court of Canterbury, and an abstract of the "inquisition" taken after his death in 1599 is supplied. Not less scrupulous in care, and even more interesting is an inquiry into the cause and theory of the work. The favourable notices of such contemporary writers as Nash and Gabriel Harvey, and the still more favourable opinions of later writers, such as the Rev. Jos. Hunter, Isaac d'Israeli, and Prof. Gairdner, the last of whom characterizes the work as "a perfectly unique example of sagacity amounting to genius," are given. 'The Discoverie' ought, indeed, to be a classic, and it will not be the fault of Dr. Nicholson if its position as such is not recognized. Dr. Nicholson has enriched it lovingly with notes of highest value, and has explored all quarters in which information was to be hoped. A better edition of a work of this class is scarcely to be hoped. Practically the reprint has the nature of a facsimile. Some slight alteration has been made in spelling, such as the substitution, when necessary, of *j* for *i*, *v* for *u*, and the short *s* for the long *s*. It is sincerely to be hoped that the reception of the volume, which is handsomely printed by Mr. Stock, will encourage Dr. Nicholson to reprint, as he contemplates, the counterblast of James I.

*The Autobiography of Edward, Lord Herbert of Cherbury.* With Introduction, Notes, Appendices, and a Continuation of the Life. By Sidney L. Lee, B.A. (Nimmo.)

IN the admirable introduction he supplies to his scholarly edition of the 'Autobiography of Lord Herbert of Cherbury' Mr. Lee has some very valuable reflections upon autobiographers and autobiographies in general. The gist of these is that overweening conceit in an author is the primary condition of autobiographical excellence. Accepting an opinion which is not likely to be challenged, Lord Herbert's autobiography is an absolute masterpiece, worthy of the place assigned it by Mr. Swinburne among the best one hundred books. Very far from edifying are in many respects some of the books in which a human heart is bared intentionally by its owner, and the mere mention of some of the most remarkable autobiographies ever written is not without danger. Lord Herbert's confessions are, however, free from reproach, and, while as amusing as those of Restif de la Bretonne, have nothing that unfits them for general circulation. The work to which Lord Herbert's 'Autobiography' furnishes most points of resemblance is perhaps the 'Life of Benvenuto Cellini.' How high praise is involved in the mention of such a parallel readers will know. The nature which Lord Herbert exposes is that of a frank, peppery, brave, conceited, and pugnacious Welshman, in whom it is difficult to recognize the author of truly valuable contributions to philosophy, history, and poetry. That coxcombs fight well has been the experience of most generals. That they may be trusted in most respects is proven by the confidences of Lord Herbert, who values his good looks above all his literary accomplishment, and who construes the responsibilities he incurs by his vows of knighthood in such fashion that he is anxious to kill a French gentleman whose only offence is teasing a girl of some dozen years by plucking the ribbon knot from her hair. Quite fascinating are the records of adventure Lord Herbert supplies, and the book, when once the preliminary statement of pedigree, &c., is got over, will be read to the last line by every reader of taste. A new lease of popularity is



conferred upon it by the handsome and scholarly reprint Mr. Lee has given to the world. The volume itself belongs to the series of library reprints of Mr. Nimmo, which are simply the most attractive of the day. Mr. Lee, meanwhile, has executed in the most scrupulous, careful, and competent manner the task of editing. A reference to the note on William Crosse at p. 116 will show what zeal and intelligence are exercised in the notes. A continuation of the life to its close by Mr. Lee is ably and judiciously written, and furnishes a capital picture of the wavering and inconstant age which, following upon a stormy youth, obtained for the once gallant soldier the name bestowed upon him by the Cavaliers, of "the black Lord Herbert." The appendices include abundant extracts from the Herbert Correspondence, from the British Museum Addit. MS. 7082, the whole of which Mr. Lee has had copied, and in addition valuable and instructive essays on such subjects as 'The Condition of Wales,' 'Duelling,' and the like. The edition deserves, indeed, to remain definitive. At p. 190 is an interesting comment on the difference even then existing between travel in England and in France. He "arrived," he states, "at Calais, where I remember my cheer was twice as good as at Dover, and my reckoning half as cheap." Mr. Lee will, we think, find in the pages immediately following a reference for which at p. 129 he inquires. The life has a pedigree of the Herbert family and four admirable reproductions of portraits, two of Lord Herbert—who is, indeed, very good looking—one of Anne, Queen of James, and one of the Count de Gondomar.

*Pleas of the Crown for the County of Gloucester, 1221.*  
Edited by F. W. Maitland. (Macmillan.)

MR. MAITLAND'S volume is one for the student of mediæval rather than of general English history; but for the somewhat special class to which it appeals its appearance is very welcome. The labour involved in work such as Mr. Maitland has here accomplished is both considerable and dry, unattractive in many respects even for the worker who devotes himself to it. Our thanks are, therefore, all the more due to him for having successfully carried through the task which he had set himself, and for thus giving us a picture of English life in the thirteenth century, set in an attractive frame in his interesting introduction. The long reign of Henry III. was only at its earliest stage when the Pleas now edited by Mr. Maitland were held in the county of Gloucester. The judges of the Itinerant Court of 1221 were Simon, Abbot of Reading, who was selected by Innocent III. to excommunicate the supporters of Magna Charta; Randolph, Abbot of Evesham, who presided over the then Law School of Oxford; Martin de Pateshull, Bracton's "Dominus Martinus," a judge whom nothing seemed able to tire out on the heaviest Itinerant, but who himself wore out all his fellow judges; and others only less celebrated than these. The Sheriff of Gloucestershire in the fifth year of Henry III. was Ralph Musard, a member of a family of Domesday tenants, a cadet of whom we lately met with unexpectedly in Italian history as one of the earliest knights of the great order now known as the Annunziata of Savoy. So curiously are the links intertwined which bind together thirteenth century Gloucestershire and fourteenth century Savoy. An index of the names occurring in the Pleas would greatly add to the genealogical utility of Mr. Maitland's book; but it would be, to our mind, a misleading index if it contained such an entry as "Robertson, John," for "Johannes filius Roberti," as given in the notes. We observe that in his notes Mr. Maitland uses the verb to "burgle," which seems scarcely classical, though it might furnish Dr. Murray's 'Dictionary' with a quotation probably difficult to obtain.

UNDER the title of *Our Forefathers in the Dark Ages and What We Owe to Them* (Stock), Mr. R. G. Blunt has published a useful little volume, intended for youthful students, and showing how the "germ of most of our modern institutions may be found in those times which have been designated by some historians as 'rude and barbarous.'"

MR. H. BROWN, author of 'Sonnets by Shakspeare Solved,' has issued through Messrs. Reeves & Turner a short *Historical Sketch of Music from the most Ancient to Modern Times*.

*Le Livre* for June 10 has a very interesting full-page etching by M. F. Courboin, after Lynch, of Madame Recamier and her circle, including Chateaubriand, Ampère, Benjamin Constant, Charles Nodier, Sophie Gay, Madame de Staël, and Madame Ancelet. The letterpress includes a notice of the writings, now all but impossible to collect, of the mad poet Paulin Gagne. M. Gausseron also writes on 'La Fin de Satan' of Victor Hugo.

THE collection formed by the late J. Shadford Walker for the purpose of illustrating the arts of the early illuminator and bookbinder, and including many priceless works, will be sold next week by Messrs. Sotheby.

MR. W. P. BENNETT, long known to book collectors visiting Birmingham, has now removed to London. His new catalogue, issued from Great Russell Street, contains, among other interesting items, a copy of the first folio Shakspeare.

#### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

MOTTO WANTED (see ante, p. 470).—So many answers have been sent to the application for a motto suitable to the front of a chimney corner, all have, in accordance with the suggestion of some of our correspondents, been forwarded to QUERCUS.

ENQUIRER.—Verse quoted by Mr. Gladstone,

Oh, once the harp of Innisfail, &c.,

is from Campbell's 'O'Connor's Child.'

C. PEMBERTON ('King Lear,' IV. ii., "I have been worth the whistle").—This phrase, used by Goneril, seems to be explained by the words, "It is a poor dog that it is not worth the whistling," a proverbial expression which occurs in one of the 'Dialogues' of Thomas Heywood.

ERRATUM.—P. 345, col. 2, line 17 from bottom, for "heathful" read *healthful*.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



LONDON, SATURDAY, JUNE 26, 1886.

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## Notes.

## CONTRIBUTIONS TO A HISTORY OF THE THAMES.

## CHAPTER XXVI.

The Bibroci of Cæsar are generally supposed to have bequeathed their name to Berkshire, and although both the etymology and the locality are somewhat doubtful, there seems no particular reason to quarrel with either. The Cassii, however, have been almost certainly misplaced by Camden and those of his followers who discover a portion of their territory in the Hertfordshire hundred of Cassio and the remains of their capital at Cassiobury. Prof. Rhys suggests that they may be identified with the Catti, whose name is inscribed on certain British coins found in Gloucestershire and Monmouth,\* and other evidence seems to show that they cannot have been settled so far to the east as they are usually placed. Dion Cassius, a hundred years or so later than Cæsar, speaks of the Bodounoi as subjects of the Katouellanoi, and there seems to be good ground both for locating the former in Gloucestershire and for identifying the latter with the Cassii. The principal difficulty in the way of transferring the Cassii to the west is that Dion's Katouellanoi are generally identified with Ptolemy's

Katueuchlanoi, and that the two towns of the latter are generally supposed to be one near Sandy in Beds and the other near Verulam in Herts. But without entering on the discussion of any of these identifications, a connexion has generally been inferred between the name of the Cassii and that of the British chief Cassivellaunus, in connexion with whom the Thames makes its first appearance in authentic history.

It is during Cæsar's second campaign in Britain, B.C. 54. In the summer of that year Cæsar, with five legions at his back, set sail from Portus Itius, probably Wissant, near Boulogne, and landed without opposition at the spot where he had first landed the year before, probably Deal. After making the necessary arrangements for guarding the ships, he began his march into the interior, but was suddenly recalled to the coast by the news that nearly all his ships had been destroyed by a storm. After completing his arrangements for new ships from Gaul and repairing such of the old as were worth it, he returned to the place from which he had been recalled, wherever that may have been. On arriving there he found that the army of the Britons had been largely reinforced, and that Cassivellaunus had been elected by the "common council" administrator-general of the "empire" and commander-in-chief of the army. The stream called the Tamesis, he here notes, divided the territory of Cassivellaunus from the maritime states, "about eighty miles from the sea," a phrase much easier to translate than to interpret. Taken in connexion, however, with other indications, it apparently locates the territory of Cassivellaunus far to the west of Beds and Herts, and on the right, not the left bank of the river.

After sundry skirmishes and a scrambling battle, in which the Britons who attacked the Roman position in force suffered a crushing defeat with heavy slaughter, Cassivellaunus seems to have been deserted by his Belgic allies, who shortly afterwards formally tendered their submission to Cæsar. The Roman general, now feeling himself safe from any attack by the tribes in his rear—probably, indeed, having secured the friendly co-operation of many among them through the influence of Commius the Atrebat—determined to carry the war into Cassivellaunus's own country. He accordingly marched his army to the Thames, which he represents as being fordable on foot at one place only, and even there with difficulty. When he reached the river he found the enemy drawn up in force on the other side, and the bank itself fortified with a number of sharp stakes driven into it, other stakes of the same kind being hidden in the bed of the stream. Sending the cavalry forward, however, he commanded the infantry to follow, which they did with such gallantry and dash, although the water was up to their necks,

\* 'Celtic Britain,' p. 29.



that the enemy did not wait for the charge, but fled precipitately. After this defeat Cassivellaunus dismissed most of the troops who still followed his standard, only keeping some four thousand chariotmen to harass Cæsar's advance. While still in the country of Cassivellaunus Cæsar received the submission first of the Trinobantes, and a little later of the Cenimagni, Segontiaci, Ancalites, Bibroci, and Cassii. From the delegates of the last, apparently, he learnt that the "oppidum" of Cassivellaunus was not far off—"for the Britons call it an 'oppidum' when they have fortified a tangled and intricate wood with a vallum and foss where they usually assemble when in fear of a hostile attack." To the "oppidum" accordingly Cæsar marches his legions, and in spite of its being marvellously fortified both by nature and art, at once delivers the assault from two quarters at once. At first the enemy made a stand, but there was no resisting the onset, and before long they flung themselves out of the other side of the "oppidum," leaving all their goods and cattle behind them, and many of them being either captured or slaughtered in the flight. Cassivellaunus himself escaped, but subsequently sued for peace, which was granted on condition of his paying a yearly tribute and giving hostages as security.\*

This, in brief, is Cæsar's story, and the question naturally arises, Where did he cross the Thames; and where was the "oppidum" of Cassivellaunus? As to the former point antiquaries have been much divided, although the great majority have declared in favour of Cowey, or Coway, or Causeway Stakes, wherever those Stakes may be. Camden and other early authorities seem to place them near Laleham. Mr. Dickens places them in the bend of the river, about half a mile above Walton Bridge. Mr. Tomblason's map places them just below Walton Bridge on the Middlesex side. So far as I can make out, Mr. Dickens is correct in his description of the locality now known as Coway Stakes; but that Cæsar crossed the Thames at this point or near it is contradicted on evidence which I, at least, am not hardy enough to dispute.

On the second point there is less divergence of opinion. By a general—almost unanimous—consent, the "oppidum" of Cassivellaunus has been identified with Verulam, and not a few topographical vagaries have been founded on the assumption. The same authority, however, which denies that Cæsar crossed the Thames at Coway Stakes seems to me to decide the case against the city of St. Alban. Orosius at the beginning of the fifth century condensed this part of Cæsar's 'Commentaries' in his own history, and towards the end of the ninth King Alfred wrote a translation of Orosius in which he again expands the story of

Cassivellaunus and supplies a number of new details. He tells us how Cæsar went to Bretanie, the island, and with the Brettas fought. First he was defeated in the land that man calls Centlond (Kent). Soon after he fought again with the Brettas in Centlond, and they were defeated. His third fight was nigh the river that man calls Temes, nigh the ford that man calls Welengaford. After the fight him went on hand the king and the burgesses on Cirenceastre, and afterwards all that were in the island.\*

A comparison of this passage with the original shows a number of corrections and additions, for which Alfred is alone responsible. Orosius follows Cæsar in making the Thames fordable at only a single point, says nothing of any third battle, and abridges what Cæsar writes about the Trinobantes. Alfred knows that the first two battles took place in Kent and the third at Wallingford, while the result of it was the submission of the king and burgesses of Cirencester, followed by that of the other kings in the island. It is extremely improbable that Alfred knew anything at first hand of Cæsar's 'Commentaries,' but whether he did or not, these additions to Orosius are evidently derived from traditional records of some kind still extant in Alfred's time. Bede mentions the city of the Trinobantes in the words of Orosius, and the so-called Nennius talks of a "place called Trinobantum," but neither of them localizes any of the battles on the map of contemporary England as Alfred does. From the words used it may be doubted whether Alfred identified Cirencester with the "civitas Trinobantum" or with the "oppidum" of Cassivellaunus, but at any rate he connects the submission of Cirencester with a battle at Wallingford, and indicates a line of march for Cæsar widely differing from any assigned by modern historians and antiquaries. And it must be remembered that Alfred not only lived a thousand years nearer to the events, and knew every inch of the ground which he makes the Roman general traverse, but that he was thoroughly acquainted with the strategical conditions of the country, and knew by bitter experience the lines that an invader would be likely to take. When, therefore, he tells us that Cæsar crossed the Thames near Wallingford, and that this movement was followed by the surrender of Cirencester, he writes with as high authority as can possibly attach to any author so long after the date of the occurrences, and his careful accuracy in

\* Sweet's ed. of Alfred's 'Orosius,' p. 288. The words of Orosius run:—"In Britanniam transvehitur. Cæsar equitatus primo congressu a Britannis victus est. Secundo prælio victos Britannos in fugam vertit. Inde ad flumen Tamesim profectus est, quem uno tantum loco vadis transmeabilem ferunt. Trinobantum firmissima civitas cum duce Cæsari sese dedit. Quod exemplum secutæ urbes aliæ complures, in fœdus Romanorum venerunt." —P. 289.

\* Cæsar, 'B. G.,' v. 10-23.



other cases where he alters or adds to the history of Orosius renders it exceedingly improbable that he was mistaken in the present instance.

Bede adds a few details to Orosius, but unfortunately they are not definitely topographical. The remains of the stakes fixed by Cassivellaunus in the Thames were, he says, still in his day to be seen, and "it seems to those who inspect them that each is of the bigness of a man's thigh, and they were fixed immovably in the deep of the river with lead molten round them." The "oppidum," he says, too, was situated between two marshes and fortified by a stretch of woods.

But my little thread is spun. I have no space to discuss the claims of Wallingford to be regarded as the spot where Cæsar crossed the Thames, or of Cirencester to be regarded as the "oppidum" of Cassivellaunus. Still less space have I for a consideration of the objections to such a theory, or of the reasons which induced the Roman captain to march so far into the west. I have reached the Thames in authentic history, and here, for the present, I bid it and my readers farewell, gratefully lifting my hat to the many friends who, agreeing or disagreeing with my conclusions, have during the issue of an entire volume of 'N. & Q.' borne with the sundry vagaries, mythic, ethnological, prehistoric—possibly even prescientific—which I have been permitted to broach under the misnomer of 'Contributions to a History of the Thames.'

BROTHER FABIAN.

#### NEWBERY'S PUBLICATIONS.

Most people, when looking over the list of books published by John Newbery and his successors which is attached to Mr. Charles Welsh's valuable and interesting 'Bookseller of the Last Century,' must have wished that the work had been executed with a little more care and method. Some books, such as the first on the list, are entered twice over, for no particular reason whatever (see pp. 168, 306); in other cases the same book is entered under two different headings, with no indication of the fact of identity; e.g., the 'Philosophy of Tops and Balls' (p. 282) should either have been entered under 'Tom Telescope' (p. 314), or the editions included under the latter title should have been entered under 'Philosophy of Tops and Balls'; and there is also a general disregard of chronological sequence in the descriptions of the books which are merely known from the lists affixed to the various publications issued by the Newberies. It would not have been difficult to have supplied collations of several early editions which are mentioned as being in the Bodleian, and—worst fault of all—the pages of 'N. & Q.' have not been consulted with the diligence such work demanded, for several of the little books which were carefully

specified by MR. ALFRED WALLIS in 6th S. viii. 218 are omitted from the list.

I have made these remarks not with the object of depreciating a very meritorious work, but in the hope that in a future edition greater attention may be paid to those conditions of exactitude and accuracy without which a bibliography loses much in value. Unlike the law, this handmaid to the bookman "curat de minimis," and the conscientious bibliographer will not neglect the minutest points in the structure of a book. With the view of filling up a few *lacunæ* in Mr. Welsh's list I venture to subjoin the titles and collations of a few Newbery books in my own possession. The figures within brackets refer to the pages of Mr. Welsh's book:—

[169.] The Adventures of a Silver Penny, including many secret anecdotes of little Masters and Misses, both good and naughty. Embellished with cuts. London: Printed for J. Harris, Successor to E. Newbery, the Corner of St. Paul's Churchyard. Price Sixpence.—Title, one leaf; dedication, "to the little Masters and Misses of Great Britain," by R. J., one leaf; pp. 126. Square 16mo. With a frontispiece and 11 woodcuts in the style of John Bewick.

[183.] Lord Chesterfield's Maxims; or, a New Plan of Education, On the Principles of Virtue and Politeness. In which is conveyed, such Instructions as cannot fail to form the Man of Honour, the Man of Virtue, and the Accomplished Gentleman. Being the Substance of the Earl of Chesterfield's Letters to his Son, Philip Stanhope, Esq; London: Printed for F. Newbery, the Corner of St. Paul's Churchyard, in Ludgate Street. M.DCC.LXXIV. Frontispiece, portrait of Lord Chesterfield, "J. June, sculp.;" title, one leaf; preface, pp. iii-xii; pp. 90; small 16mo. At the end are five pages of "Books printed for F. Newbery."

[212.] A New History of England.—The edition of 1772, described by me in 'N. & Q.' 6th S. viii. 350, has not been entered in the list, although use has been made of my note on p. 83.

[232.] My copy of 'The Governess' bears on the title, "By the Author of 'David Simple'" (Sarah Fielding). It is not at present accessible.

[273.] The Museum for Young Gentlemen and Ladies.—I have an edition published in 1773, but it is not accessible at present.

[289.] Pity's Gift.....1798.—Title, one leaf; contents, one leaf; introduction, pp. v-viii; pp. 147; 12mo. With fifteen cuts by T. Bewick.

[299-300.] Richardson's Works:—The History of Pamela; or, Virtue Rewarded. Abridged from the Works of Samuel Richardson, Esq.; Adorned with [six] Copper-Plates: London: Printed for F. Newbery, at the Corner of St. Paul's Church-Yard. Price 1s.—Title, one leaf; dedication, "to the Parents, Guardians, and Governesses, of Great-Britain and Ireland," one page; catalogue of "Books printed for F. Newbery," six pages; contents, three pages; pp. 168; square 16mo.

Clarissa; or, the History of a Young Lady. Comprehending the most important Concerns of her Private Life. Abridged from the Works of Samuel Richardson, Esq., Author of Pamela, and Sir Charles Grandison. New Edition. London: Printed for E. Newbery, Corner of St. Paul's Church-Yard. (Price One Sh.—Title, one leaf; pp. 176; at end, four pages of



printed for E. Newbery; square 16mo. With six copper plate illustrations.

The History of Sir Charles Grandison, Abridged from the Works of Samuel Richardson, Esq.: Author of 'Pamela' and 'Clarissa.' The Third Edition, Adorned with [six] Copper-plates. London: Printed for F. Newbery, at the Corner of St. Paul's Church-Yard. [Price One Shilling.]—Title, one leaf; pp. 180; square 16mo.

[306.] Short Histories.....With suitable Reflections by the Editor. London: Printed for T. Carnan and F. Newbery, Jun., at Number 65, in St. Paul's Church-Yard. [Price One Shilling.] MDCCCLXXV.—Title, one leaf; contents, one leaf; pp. 176; 16mo. With eight copperplate illustrations. On the back of the title is the warning to the public which is printed in 'N. & Q.,' 6th S. viii. 350, and at p. 83 of Mr. Welsh's book.

[282, 313-14.] The Newtonian System of Philosophy. ....The Fourth Edition. London: Printed for T. Carnan and F. Newbery, jun., at No. 65 in St. Paul's Church-Yard, 1770. [Price One Shilling.]—Title, one leaf; dedication and contents, one leaf; pp. 125. With frontispiece and eight other copperplate illustrations, and several woodcuts. 16mo. At the end are fifteen pages of books printed for Carnan & Newbery, forming a pretty complete bibliography of works issued up to date by the firm.

[289.] A Pleasant and Useful Companion to the Church of England; or, a Short, Plain, and Practical Exposition of the Book of Common Prayer. Containing the Harmony of the several Parts and Offices, and the Substance of the Liturgical Remarks of Bp. Sparrow, Dr. Comber, Mr. Wheatley, Mr. Nelson, and the other learned Writers on the same Subject: As also, A Concise Account of the Feasts and Fasts. Carefully collected into a narrow Compass, chiefly for the Convenience of those who have not the opportunity of perusing many and larger Books; but made serviceable to All by the Addition of new Observations. To which is prefixed, An Introduction containing, A Short Account of the Lives of the Compilers of the Liturgy. (Quotations from 1 Cor. xv. 15; v. 40). London: Printed for J. Newbery, at the Bible and Sun, in St. Paul's Church-Yard, 1764.—Title, one leaf; preface, one leaf; pp. 228. With a frontispiece and seven other copper-plates. Small 16mo. At the end are four pages of books printed for J. Newbery, and of patent medicines sold by him.

All these books, with the exception of 'Pity's Gift,' which is in the original sheep, are bound in Newbery's embossed Dutch paper boards.

In conclusion I may add that the lines beginning:—

Three children sliding on the ice,  
Upon a summer's day,

which occur in 'A Pretty Book of Pictures,' and the authorship of which Mr. Welsh appears disposed to attribute to the author of 'An Elegy on a Mad Dog,' are very much older than Goldsmith's time. They are founded on an old ballad called 'The Lamentation of a Bad Market; or, the Drowning of Three Children in the Thames,' which was originally published in 1653, and of which modern reprints will be found in Mr. Thomson's valuable 'Chronicles of London Bridge,' p. 410; in Dr. Rimbault's 'A Little Book of Songs and Ballads,' p. 187; and in Mr. Halliwell's 'Nursery Rhymes' (Percy Society), p. 19.

W. F. PRIDEAUX.

RICHARD GREEN, J.P., OF POULTON LANCELYN, WIRRAL HUNDRED, CHESHIRE, 1658.—The writer of the following inedited letter, addressed to the famous Richard Baxter, appears to have been Richard Green, of Poulton Lancelyn, Cheshire, described in the pedigree in Ormerod's history of that county (ii. 445) as son of Henry Green of that place, and as living in 1654; he died in January, 1677, and was buried at Bebington parish church amongst the family tombs. Baxter's endorsement terms him "a J.P. in Cheshire. I should be glad to know something more about him. The letter is eminently characteristic of a country gentleman of the time of 'Hudibras.' Green was well read in literature and divinity, was evidently well acquainted with Baxter's writings, and had the acquaintance of celebrated ministers. In one sentence the writer seems to remind Baxter, in the Miltonic phrase, that the immortal garland was to run for not without dust and heat. The letter is remarkable for the proposal which it makes in good sense—that Baxter, that most industrious man, who set out more than twelve times twelve books, composed amidst twenty mortal sicknesses and the engagements of a busy life in the ministry and in politics, should "emit" a three-columned treatise. To Green Baxter was a man of apostolic power, capable of performing huge labours in addition to the oversight of all the churches. The letter is as follows:—

Reverend Sr

I desire & should be glad to heare, you would emit a Treatise with three Columns, shewing both extreames & truth in the Middle, through the Body of Divinity; this, I conceive, would not only be the best preservation to keep yo<sup>r</sup> church at Kederminster (where yo<sup>r</sup> mouth is stopped w<sup>th</sup> dust) to continue in constancy, v<sup>n</sup>ity, and peace; but will stand vpon Record as a Testimony of yo<sup>r</sup> desire of, & endeavour for the Reformation & Vnity of the Churches; yea this Tract may be a speciall meanes, both to the suppressing of dangerous Errors & Heresies, & for Christians to be better fortified against them.

Sr, you have said God takes off: is it by givinge you Knowledge that shortly you must put off yo<sup>r</sup> Tabernacle? Then imitate the Apostle Peter, 2 Epist. i. 15; or rather is it that you are employed in publicke & private instruction, a good worke; yet ought you not take care of all the Churches (2 Cor. xi. 28)? The Reformation & Vniting of them at home & abroad (you say) are the greatest workes any can be Employed in. It remains as a blot upon the nobles of Tekoah, Neh. 3, 5, that they put not their necks to the work of the Lord, not being forward to promote a Civil good; this more, for sound doctrine (as you say) makes a sound judgement, a sound heart, a sound conversation, & a sound Conscience: This vse, saith Mr Reynolds, may be made of Errors that they let us know what is not—. It is a common saying *Opposita juxta se posita clarius elucescunt*. No pleasure (saith L<sup>d</sup> Verulam) is comparable to the standing on the Vantage ground of Truth, & to see the Errors & Wandrings & Mists & Tempests in the Vale below.—Sr I earnestly entreat you (whom pious Langley stiles a man of Vast & Digested <sup>reason</sup>) a Learned Divine most happy in solving difficult<sup>ies</sup> whom I say God hath blessed to be serviceable to the Church) to employ yo<sup>r</sup> pen to me



what God hath revealed to you of the Method & Body of Truth in its Locations & proportions, and endeavour to accomplish & effect, before yor' glass run out, what you once intended; Truth hereby may be better told then before; however, you are rather to be commended in labouring to find out truth then reproved for not always meeting with it, for all considering men know how difficult a thing it is, amid so many perturbations & weaknesses our morbid Nature is obnoxious to, to do, say, or write, that which is necessary in a weighty business; what Writers w<sup>o</sup>ut their Navi? *Divinitatis est non errare.* Be pleased to manifest that which is clear & labour to see through & make known the obscurities that beset the rest. The Lord Direct, Excite, Encourage, Strengthen, & Succeed you to doe his Works. Amen, saith yor' friend & Servant,  
RICHARD GREEN.

Poulton Lancelyn,  
Worrall, Cheshire. Sept. 18th, 1658.

Baxter was, at the time this letter was written to him, at Kidderminster, which he left in 1660. Mr. Reynolds was Dr. Edward, at this time Vicar of St. Lawrence, Jewry, a prominent and esteemed divine, whose works in folio were printed in the year when this letter was written, with the author's picture before them. "They were much bought up, read, and commended, by men of several persuasions." The name of "Francis Lo. Verulam, Viscount St. Alban," is rightly given by Green. The essay quoted is the first, and the passage cited is taken from the poet Lucretius, "Pious Langley" was the Rev. Samuel Langley, Rector of Swettenham, described by Henry Newcome as "holy and meek," author of 'Suspension Reviewed, Cleared, and Settled upon Plain Scripture-Proof,' 8vo., Lond., 1658. The passage quoted by Green about Baxter is probably in this readable book. There is a reference to him at p. 87: "I hope many a soule will and doth bless God for the zeale of that *Worcestershire burning and shining light*, and his associates." The minister at Mr. Green's parish church was formerly Ralph Poole, once of St. Mary's, Chester; then the assembly of divines in London approved Wm. Peartree to be minister December 1, 1647, who was an assistant commissioner for ejecting ministers in Cheshire.

JOHN E. BAILEY.

Stretford, Manchester.

LONGFELLOW'S "DARK WAVES AND DARK PROVIDENCES."—In a review of 'The Life of Longfellow' in the *Athenæum* of April 17, 1886, the writer says that some striking thoughts in the poet's journal ought to be separated from their commonplace surroundings, and he instances, first of all, a note taken at Portland in 1847, which he says might pair with Blanco White's celebrated sonnet. The passage ends with the reflection that the whole sea "was flashing with this heavenly light, though we saw it only in a single track. The dark waves are the dark providences of God, luminous, though not to us—and even to ourselves in another position." The *Athenæum* reviewer will find his suggestion fore-

stalled by the poet himself, who reproduces this thought in the same words at the end of the sixth chapter of 'Kavanagh,' published two years after, in 1849:—

"Across the tremulous wavelets of the river the tranquil moon sent towards him a silvery shaft of light like an angelic salutation. And the consoling thought came to him, that not only this river, but all rivers and lakes and the great sea itself, were flashing with this heavenly light, though he beheld it as a single ray only, and that what to him were the dark waves were the dark providences of God, luminous to others, and even to himself should he change his position."

M. R.

LA TABLE D'OR: SENS CATHEDRAL.—We are accustomed to complain of the foolish iconoclasm prevalent at the Reformation, the destructive spirit of the Puritans in England, and the Huguenots and Revolutionists in France. But probably more mischief was done to monuments of antiquity under the auspices of the false taste which dominated in the last century, and that not only in Protestant England, but also in countries like France and Belgium, strictly "Catholic."

I quote the following from 'Les Fastes de la Sénonie,' par Eugène Vaudin, Paris, 1882, chap. ix. p. 161, which may perhaps interest the readers of 'N. & Q.':—

"Dans la longue histoire de la cathédrale sénonaise ses plus tristes pages ont trait aux ravages que lui infligea, au siècle dernier, le mauvais goût d'abord, le fanatisme politique ensuite. Elles avaient cessé de plaire, Louis XV. régnant, ces créations naïves et inspirées dont le Moyen-Age enrichit nos églises; aussi, bien peu échappèrent aux faux embellissements que la mode imposait. En France, comme dans toute l'Europe, la mode du clinquant régnant en souverain maître, le chapitre résolut d'y accommoder le chœur, dont les ornements riches et variés lui semblaient barbares! Voyons comment s'accomplit cette dernière concession au goût du jour, 'aussi meurtrière,' dit le docte abbé Chauveau, 'que les absurdes fureurs du protestantisme ou le marteau révolutionnaire de 1793.' L'auteur d'un poème latin, Pierre Lavenier, professeur au Collège de Navarre, et depuis chanoine d'Auxerre, fait d'un retable d'orfèvrerie byzantine, nommé *la table d'or*, et des 'fameux tombeaux qui l'avoisinent, l'honneur et la gloire de la cathédrale de Sens.' Comme l'autel d'or de la cathédrale de Basle qu'on voit au Musée de Cluny, mais beaucoup plus grande, car elle mesurait dix pieds, plus de trois mètres, la pièce était en or fin, travaillé au repoussé. Au milieu l'on voyait figuré le Christ bénissant, et sur les côtes les Quatres Evangelistes, St. Jean, et la Vierge. C'était un travail du IX<sup>me</sup> siècle, exécuté par deux chanoines de Sens, Bernouin et Bernelin, orfèvres renommés de leur temps. Le père de l'archéologie, Lebeuf, le docte auxerrois l'a décrit le premier dans son 'Etat des Sciences en France depuis Charlemagne jusqu'au Roi Robert,' et dans son 'Recueil' de divers écrits, t. ii. p. 137. Cette magnifique parure de l'église de Sens, Louis XV. en demanda le sacrifice pour le bien de l'état en 1759. Pour nos grands musées elle vaudrait aujourd'hui, au bas mot, 250,000 fr. En compensation, quatre des grandes colonnes rostrales entourant la statue de Louis XIV. sur la place des Victoires, à Paris, échouèrent à la cathédrale de Sens pour supporter le lourd baldaquin qui la dépare encore. Triste compensation!"



The entire chapter is worth reading, to show that the evil taste and irreverence prevalent in the eighteenth century was not confined to England nor to Protestant lands.

J. MASKELL.

P.S.—May I venture to add that a good deal of the iconoclasm, traditionally attributed to Cromwell, may be due to the earlier bearer of the name, *temp.* Henry VIII., rather than to the better-known Oliver Cromwell, to whom, whatever may have been his faults, we owe much of our modern political liberty.

'ON THE UNHAPPY CONFLAGRATION OF THE THEATRE ROYAL, JAN. THE 25TH, 1671/2.'—The following is taken from a volume of broadsides of the Restoration era preserved in the British Museum. On the reverse is written, in a very crabbed hand—

"On Burning of the Kings Playhouse  
The Stages Bell  
kNell

Being so writ wth a little k & a great N  
Some thought it reflected upon Nell,  
Gwyn & tho y<sup>e</sup> verses were licensed  
Lestranger threatened to trouble y<sup>e</sup> Printer  
for making a great N."

Ungratefull Rhymers ! can you silent see  
The Royal Stage sink in this Tragedy,  
And not Condole its Fate in some sweet strain,  
Amphion-like, may Build it up again ?  
Have you forgot the Third-dayes Profit clear,  
Which for a new-vampt Play kept you a Year ?  
You brisk Town-gallants, whom Common Esteem  
Hath Voted Wits, or at least such would seem ;  
Can you behold the Belov'd Fabrick burn,  
And not bestow an Epitaph on 'ta Urne ?  
Well ! 'twill not do, I but upbraid in vain,  
This Fire has too much dry'd each Poets brain ;  
Who curse their Muses, 'cause they did not bring,  
To quench the Flames, the Heliconian Spring.  
Wit (like Astraea) in disdain is flowne,  
And scorns t' appear now she hath lost her Throne :  
No sooner had they finished their Play,  
Or, as some phrase 't, Concluded th' work oth' Day,  
But on a sudden a fierce Fire 'gan rage  
In several Scenes, and overspread the Stage.  
The Horrors waiting on this dismal sight,  
Soon taught th' Players to th' Life to Act a Fright :  
Ith' Boxes where Splendors us'd to surprize,  
From Constellations of Bright Ladies eyes,  
A different Blazing lustre now is found,  
And th' Musick-Room with Whistling Flames doth sound,  
Then catching hold oth' Roof, it does display  
Consuming Fiery Trophies ev'ry way :  
In vain the Engines do discharge their Waves ;  
Such weak assaults the Burning Rage out-braves,  
And further spread, Conducted by a Wind,  
Which seem'd confed'rate in the cru'l design ;  
Flashes ascend, as if they would aspire  
Above the place of Elemental Fire ;  
And, to the Heavens amazement, quite outvye  
With Sparks, shot hence, the Tapers of the Skie.  
The moon more bright than usual look'd that Night,  
Be'ng furnish'd with a double-borrow'd Light :  
But here below Confusion did appear,  
Each Cheek look'd pale, each Eye big with a tear ;  
Only the zealous Hypocrite's o'rejoy'd,  
To see his Scourge thus casually destroy'd ;

He cries, Just Judgement ! And wish'd when poor Bell  
Rung out his last, 't had been the Stages kNell :  
In Angry mood h' has reason to appear,  
The Cheats and Tartuff both unmask'd him here :  
So have I seen old Matrons stone the glass,  
That shew'd them the vile Portraict of their Face,  
If any Omen in this Ruine shine,  
'Tis hop'd we may with Confidence divine,  
Once more e're long Re-kindled we shall see,  
The glorious Virtues of our Ancestry ;  
And since each neighbour-State sounds forth Alarms,  
By the prodigious grandeur of their Armes,  
That now no more our generous Youth will sit,  
Only to hear the sports of wanton wit,  
Nor in such soft Diversions wast their dayes,  
Neglecting Honour, and its proffer'd Bayes :  
But strive to make the Martial Field their Stage,  
Whilst with Resistless Valour they engage,  
And truly do more mighty Actions far,  
Than e're were seen to grace the Theater.  
Finis.

London, Printed for Daniel Brown, next door to the  
sign of the Queens-head without Temple-bar, 1672.

ARTHUR IRWIN DASKENT.

Tower Hill, Ascot, Berks.

ROYAL OAK DAY.—In the 'Glossary of Words used in Holderness,' under the word "Papish," we are told that boys who do not adorn themselves with oak-twigs and oak-apples on Royal Oak Day (May 29) "are hooted with the cry of 'There goes a Papish,' and pelted with the eggs of small birds. What connexion the non-observance of this custom has with Popery it is difficult to discover." There can, I think, be little doubt that we have here preserved a reminiscence of the horrible delusion of the Popish Plot, which added an additional stain to the foul reign of Charles II.

It may not be out of place to remark that before the Restoration the oak was a symbol of English royalty. In the 'Anarchia Anglicana; or, the History of Independency,' Part II., by Thodorus Verax (i. e., Clement Walker), 1649, p. 113, there is a satirical print called "The Royall Oake of Brittain." Armed men are represented felling the tree with axes, and others, not armed, are pulling it down with a rope. A man in armour, no doubt meant for Oliver Cromwell, stands near, who is saying, "Kill and take possession."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

FOLK-LORE : LIGHTNING.—The *Electrician* of October 18, 1884, notes the fallacies, "That chewing the splinters from a tree struck by lightning will cure the toothache ; that such splinters will not burn ; that the bodies of those killed by the lightning shock do not become corrupt ; and that no one is killed by lightning while asleep."

ST. SWITHIN.

LLYDAW.—BROTHER FABIAN queries this word, *ante*, p. 241. The full form appears to be "Llydaw, ar-y-mor ucha," say, the promontory on



the upper sea. Dealing with this appellation in sections, we may read: *Llydaw*=Finisterre, like our Land's End; *ar y mor ucha*=Armorica. No doubt Armorica is Brittany; and *Llydaw* is from a root *lly*=breadth, extension. Hence, I assume, a projection, nose, promontory. A. HALL.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'POLI SYNOPSIS CRITICORUM': THE ORIGINAL PROPOSALS FOR IT.—'The Diary and Correspondence of Dr. John Worthington, Master of Jesus College, Cambridge,' vol. ii. part ii., recently issued by the Chetham Society, contains at p. 260 a reference to this work, which, after holding a leading position for upwards of two centuries as a valuable storehouse of theological learning, seems now to be falling very undeservedly into neglect. The Rev. Edward Fowler, then Rector of Northill, Beds, afterwards Bishop of Gloucester, writes to Dr. Worthington, on Dec. 14, 1667:—

"There is a very worthy design of compiling a synopsis of the critical and other commentators upon the Scriptures on foot, the author Mat. Pool. A specimen of it is printed, viz., the sixth of Genesis, and therewith a recommendation of the work by several Bishops and Doctors of Divinity, among others Dr. Cudworth and Dr. Whichcote. There is one sent me, with a desire that I would promote it by gaining subscriptions. The whole will be three vols., of 1,000 pages a piece, at the least, the price 4<sup>th</sup>. If money comes in he will begin to print by 25 March. If the whole be answerable to the specimen, in my judgment, it will be very excellently done. This I thought good to write; though, it is like, it is no news to you."

Also in the 'Autobiography of Henry Newcome,' vol. i. p. 169 (Chetham Society, 1852), there is a brief notice of the same:—"In this interim, about Dec. 28<sup>th</sup> or 29<sup>th</sup>, 1668, I received Mr. Poole's specimens, and was hugely taken with the business." There is a full account of the work by Chalmers in his 'Life of Pool' ('Biographical Dict.,' vol. xxv.), derived, among other sources, from "Proposals respecting his Synopsis, in a vol. of Tracts in the possession of the Editor." Many of these proposals must have been issued; but are there any now known to be in existence? What has become of Chalmers's volume?

W. E. BUCKLEY.

PUNISHMENT BY WHIPPING.—"The sentence against Tutchin, passed by the infamous Jeffreys, was imprisonment for seven years, and that he should be flogged through every market-town in Dorsetshire every year"; the sentence, according to the Clerk of the Arraignment, "amounting to a whipping once a fortnight for seven years" (Carruthers's note to 'Dunciad,' ii. 148). I had always

supposed such a sentence to be unique and illegal, and can hardly believe it could have been literally carried out. But it seems it was not, at any rate, *unique*. When the good Duke Humphrey of Gloucester so summarily detected the imposture of the *soi-disant* cripple Saunder Simpcox and his wife at St. Albans ('2 King Henry VI.,' II. i.), he doomed the wretched pair thus, "Let them be whipped through every market town, till they come to Berwick, from whence they came." (There does not seem to have been any clever official present to calculate the number of castigations on the road.)

Were such sentences ever common; and is it possible they could ever have been enforced to the last lash? Were Saunder Simpcox and Mrs. Simpcox liable to be scourged at Berwick? Observe "till they come to."

HARRY LEROY TEMPLE.

CHRISOMER.—Is this a common form of the word *chrism*, meaning a child which dies within a month of its birth? I have only met with it once, and that in the registers of Holy Cross, Canterbury. William Jenkynson, son of Henry, was baptized Dec. 19, 1574. On Jan. 9 following the child was buried, and the following entry records the fact: "A chrisomer, y<sup>e</sup> chelde of Henry Jenkynso', bu[r]ied." J. M. COWPER, Canterbury.

GOOD FRIDAY CUSTOM.—I attended a church on Good Friday at which the bell was tolled for a quarter of an hour at three o'clock, being the hour at which the death of our Lord took place. Is this simply a modern idea; or is it a revival of an ancient custom? I have never met with it elsewhere.

H. S. W.

SEAL SKINS.—When was the fur of the seal first used as clothing? I can find no reference to it in early records.

H. C. M.

HOME MISSIONS.—Where is to be found an account of home missions (denominational and undenominational), giving a comprehensive view of missionary enterprise in England?

R. JAMES.

Salisbury.

FLEKKIT.—In a will of the fifteenth century, Johannes Cotes, co. Lincoln, Harleian MS. 6829, fol. 9, the following clause occurs: "Et lego Joh'i Attehall de parva Cotes vnam vaccam flekkit" (*sic*), no contraction. I should be glad to know the meaning of this last word.

NATH. J. HONE.

[Is it possible that *flekkit* means flecked=spotted? "Flecked darkness like a drunkard's rears" ('Romeo and Juliet,' ii. 3); "A flecken pie" ('The Ordinary').]

'GENEVA.'—A poem addressed to the Right Honorable Sir R—W—. By Alexander Blunt



*Distiller*. In Miltonic verse. London: Printed, and Dublin Re-printed by James Hoey and George Faulkner opposite to the Tadsel in Skinner-Row 1729." This poem was addressed to Sir Robert Walpole when it was proposed to increase the duty on spirits. Was there such a person as Alexander Blunt? Was the poem written by Swift, who was in Dublin at that time, and displeased with the Government of Walpole? There is a copy of the London edition, thirty-two pages, 1729, in the British Museum, but none of the Dublin reprint; and not one of the books of reference affords any information as to Alexander Blunt or his poem 'Geneva,' nor is the pamphlet to be found in any of the catalogues of large libraries. The words "in Miltonic verse" are not in the title-page of the London edition, but extracts from five presentations are given in it which are not to be found in the Dublin reprint of eight pages. Both are dated 1729.

RALPH N. JAMES.

SECOND SON OF JOHN DONNE, DEAN OF ST. PAUL'S.—Can any correspondent of 'N. & Q.' say where and when the will of George Donne, second son of the Dean of St. Paul's, was proven? He was living in 1643-4.

C. COITMORE.

The Lodge, Yarpole, Leominster.

ARMS OF THE TOWN OF BRADFORD, YORKSHIRE.—In James's 'History of Bradford,' p. 97, referring to the arms of this town, it is said: "These arms are now, according to the current representation, Gules, a chevron or, between three bugle horns strung sable; Crest, a boar's head erased." In a foot-note on the same page James says: "I will not answer for the colours, as I have not seen these arms set forth on any authority." In the same note he says, also:—

"The arms now remaining in the large window of the chancel have an ancient appearance, and have remained there very likely since the time when such window was inserted (*temp.* of Elizabeth probably), and are, I apprehend, with the exception of the annulet for difference, the legitimate arms of Bradford town."

Can any reader give me any information as to the correctness of James's first statement, and also inform me whether the arms mentioned by him as being in the church window still remain there; and can any one give the blazon thereof? FESLEI.

'POOR ROBIN.'—Roger North, in his 'Autobiography,' now before me, says that when he was at Thetford School, about 1664, though he did his own Latin verses himself he was by no means so scrupulous with his English composition, and that once, "on a Restoration Day," he "filched a copy from 'Poor Robin,' which at last concluded with a high-flown passage:—

But I

In perfect loyalty will live and die."

Roger North offers a queer apology for appropriat-

ing such stuff: he would have been glad to borrow from good authors, but he "had but very mean ones to steal out of." Can any one tell me something about 'Poor Robin,' and give me the context of the passage alluded to?

AUGUSTUS JESSOPP.

BLACK CATTLE.—What is the proper meaning of this term, of which widely different accounts are given in the dictionaries? I have always understood it, as used by Sir Walter Scott, to mean the (mostly black) Highland cattle which drovers used to conduct south to the English markets. But some dictionaries say it means all *boves*, without restriction of kind or colour, and one dictionary, in course of publication, says "all the larger domestic animals, including oxen, cows, horses, &c." Surely this is absurd!

J. A. H. MURRAY.

Oxford.

"BLACK AND WHITE."—I want instances of this phrase, in reference to art, of as early a date as possible. Is there not a Society of Artists in Black and White? When was it founded?

J. A. H. MURRAY.

QUENBY HALL.—Would any of your Leicestershire readers kindly tell me where I can find the legend of Quenby Hall, which is said to be haunted? It is seven miles from Evington, so perhaps nine from Leicester.

INQUIRER.

'RAILROADIANA: A NEW HISTORY OF ENGLAND.'—The "First Series" gave an account of the "London and Birmingham Railway" from London to "Denbigh Hall"—about half the distance of the 112 miles—and promised a "Second Series" to complete the work. Was this ever published? The "First Series" was published by Simpkin, Marshall & Co. in 1838, with 216 pp., a map, woodcuts, and two coloured plates.

ESTE.

"NOT A PATCH UPON."—What are the origin and true meaning of this phrase?

D. L.

THE 'TOPIC.'—I have before me No. 2 of the *Topic*, dated Saturday, April 11, 1846, price 3d. Its object was "to furnish one article each week of the same kind that the established Reviews do quarterly." It was published for the proprietors by C. Mitchell, of Red Lion Court, and it is stated on the cover that it will be issued in weekly numbers and monthly parts. No. 2 contains an article on 'The New Tariff,' No. 3 being advertised to contain an elucidation of the 'Oregon Question.' Each weekly number consists of 12 pp. What was the length of its existence?

ALPHA.

"SLIEVE," A VESSEL.—In recent shipping lists there are frequent references to vessels bearing the



word *slieve* as the first part of their name, as, "The Slieve Roe," "The Slieve Donard," "The Slieve Bloom," &c. What is the meaning of the word, and of what language is it?

FREDERICK E. SAWYER, F.S.A.

Brighton.

"HOPE."—What is the most usual meaning of the word *hope* in names of places, such as Hope-under-Dinmore, Burghope, Fownhope, &c.? In a work on the signification of names of persons and places (the title of which has escaped me) the variety and number of the meanings given to the word *hope* were very great, and the result, consequently, unsatisfactory, and I do not think Canon Taylor mentions it in his work. Also, is the word British or Saxon in origin; i.e., what is its derivation as to language?

C. COITMORE.

The Lodge, Yarpole, Leominster.

THE EDEY FAMILY.—Robert de Ede appears to have been admitted to the Church of the Holy Cross, York, on the presentation of the Abbot of St. Mary's, York, A.D. 1379. Can any of your readers furnish me with any further information concerning this fourteenth century ecclesiastic? Please answer direct.

L. EDEY.

13, Kingswood Villas, New Brompton, Chatham.

JOHN SPARROW, OF THE COMMONWEALTH PERIOD.—From documents at the Record Office I find that in 1662 the friends of John Sparrow, who was a Prize Commissioner during the Commonwealth, paid to the Government of Charles II. the sum of 3,000*l.* to prevent the said John Sparrow being prosecuted. Can any of your readers inform me whether this John Sparrow was a member of the Suffolk branch of the family, or of the Essex or Staffordshire branch?

JOHN GLYDE.

Ipswich.

HERALDIC.—I shall be glad to know to whom the following arms belong; they appear on a pencilled Lowestoft plate in my possession: Quarterly, 1 and 4, Az., a lion rampant arg., ducally crowned or (or arg.); 2 and 3, Gu., a chevron between three cinquefoils arg. (Tarleton?), the whole differenced with a crescent; the shield surmounted by a marquis's coronet. Issuing from this the crest, a man's head in profile wreathed.

R. H. TEASDEL.

Southtown, Great Yarmouth.

LIFE OF ERASMUS DARWIN.—In 1861 H. K. Lewis, 15, Gower Street, London, published a lecture by Dr. John Dowson on Dr. Erasmus Darwin, and on the fly-leaf there is advertised, as "Preparing for publication, a fuller account of the life and works—especially the medical works—of Dr. Darwin." Did this advertised work ever appear; and, if so, when and by what firm was it published? A 'Life of Dr.

Darwin,' by Dr. Dowson, is mentioned on pp. 79, 106, and 113 of the 'Life of Dr. Darwin,' by his grandson Charles Darwin, the scientist; but perhaps the lecture above mentioned is meant. Was a second edition of Anna Seward's 'Life of Dr. Darwin' ever published? In a letter of July 27, 1804, to Rev. Thomas Sedgwick Whalley (published in his 'Journals and Correspondence'), Miss Seward says, "I have adopted all the changes which [Elizabeth Cornwallis] thought could be made to the advantage of the work, and sent them to Johnson [the publisher] to insert in the second edition, if he permits my book that credit."

C. W. L.

"FORGIVE US OUR TRESPASSES."—The Lord's Prayer occurs only twice in the Scriptures. In both cases we have the petition, "Forgive us our debts." The word *debts* occurs alike in the revised and all older versions. In no manuscripts, certainly in none of any authority—is there any various reading with the word *trespasses*. Why, then, is the Lord's Prayer printed in the episcopal forms of worship with the word *trespasses* instead of "debts"? Is the word imported from the context, Matthew vi. 14? But how could the compilers of the Prayer Book think they could improve the model set before them by their master? Such a tampering with his language argues to an outsider greater self-conceit than was betrayed by those who mended the Magnificat.

JAMES D. BUTLER.

Madison, Wis., U.S.

### Replies.

#### THE GREEN DALE OAK: HISTORIC TREES.

(7th S. i. 347.)

Having recently made the delightful tour of "The Dukeries," I took note of several historic trees which it brings within the notice of the traveller. Following are particulars of the principal of them:—

In Welbeck Park. 1. "The Duke's Walking-stick," which claims to be the tallest oak in England, a tree with a very tall straight stem like a pine.

2. "The Major," nearly one hundred feet in circumference.

3. "The Greendale Oak," also locally called "the Methuselah of trees," hollow throughout like a chimney, with an archway cut in it over ten feet high, through which a loop road from the main drive was at one time carried, the part passing through the tree being ten feet long and six feet wide. Said to be fifteen hundred years old.

4. "The Seven Sisters Oak," so called because at one time it had seven stems, or seven branches so perpendicular that they ranked as stems; now there are but three remaining.



5. "The Porter's Oak," two remarkably fine trees, so called because at one time they had a gate fixed between them, though it is not easy to imagine a gate so wide.

6. In neighbouring Clipstone Park, "The Parliament Oak," so called, it is said in local tradition, because King John held a conference there upon the news of the Welsh revolt reaching him when hunting in Clipstone Forest.

7. In Sherwood Forest, an exceptionally big hollow oak, called "Robin Hood's Larder," also "the Butcher's Shambles," for having, by traditional account, served both those purposes. Said to be a thousand years old. Much damaged by a fire lit inside it by some navvies in 1880.

8. Not competing in age, but in interest, the grand old oak in front of Newstead Park gates.

9. And the comparatively young one, near the chapel, planted by Lord Byron on his first visit to Newstead, when a boy, in 1798, concerning which the tradition runs that he said, "As it fares so will fare my fortunes"; and the parallel of the career of each has been, perhaps, not altogether fancifully traced.

10. "The Pilgrim Oak," within the grounds of the Abbey, the sole tree spared by the fifth (locally called "the wicked") Lord Byron, when he cut down the woods of the old abbey.\*

My interest in these trees brought me acquainted with a monograph about them by Hayman Rooke, F.S.A., to which the "etchings" that R. D. inquires about are appended. I had taken them for very fine woodcuts, very superior in style to their date; but they may be etchings. There are actually five. The first is only a ground-plan, showing how the loop road I have mentioned was carried through "the Greendale oak." It has the base of an Ionic column in the lower right-hand corner, inscribed, "These draughts taken August, 1727." In upper left-hand corner is the monogram of interlaced H. C., which I took for "Henry Cavendish"; but at the date Cavendish had not yet entered the Portland family. Over the monogram is an earl's coronet, which is again puzzling, as the dukedom had been created eleven years earlier. The motto beneath it, "Virtute et Fide," also, is not the present Portland motto. Henry was, however, the name of the then noble owner of Welbeck. 2 is a, so to speak, *side* view of the tree, not showing the hollow at all, with five lines from Ovid above. 3 is an oblique view, showing part of a man on horseback standing in the archway; headed "Lo, the Oke!" 4 shows the tree with a full view of

the archway and of the man and horse; it has four lines from Chaucer above. 5 is another view of the tree, with a carriage and six horses passing through it, "Una Nemus" at the top. "The Green Dale Oke, near Welbeck, 1727," is inscribed under all.

R. H. BUSK.

These etchings are by George Vertue, who made a tour through "The Dukeries" in 1727, spending some time at Welbeck Abbey as the guest of Henrietta Cavendish Holles, Countess of Oxford (only daughter and heir of his Grace, John Holles, Duke of Newcastle), for whom the designs were executed. The monogram described by R. D. is similar to that which is contained in the shield surmounting the fine bookplate engraved for this lady, also by Vertue; and the motto, "Virtute et Fide," is that of her husband, Edward, Earl of Oxford and Mortimer, whom she married October 31st, 1713.

"The Greendale Oak" is one of the many magnificent trees for which Welbeck Park, in Nottinghamshire, was once so celebrated, and of which Major Rooke has given a particular account in one of the early volumes of *Archæologia*. If Thoroton (or his editor, Throsby) may be credited, it is the oldest oak in England, being "upwards of fifteen hundred years old!" Major Rooke writes that "in Evelyn's time it was 33 feet in circumference at the bottom; the breadth of the boughs was 88 feet, covering a space equal to 676 square yards." Strutt, in his 'Sylva Britannica,' gives a capital etching of the tree as it appeared in 1830, since which time it has been propped and otherwise strengthened. In 1724, the centre having greatly decayed, a roadway was cut through the trunk, higher than the entrance to Westminster Abbey, and sufficiently capacious to permit a carriage and four horses to pass through it. Strutt says:—

"A print of it was published at that time, in which it scarcely varies from its present appearance, excepting that the artist has sought to heighten the effect by choosing the moment when one of the old-fashioned equipages of the day, with its four long-tailed appendages (!) was passing through the cavity."

Henrietta, Countess of Oxford, caused several cabinets to be manufactured from the branches of "The Greendale Oak," which were ornamented with inlaid figures of the tree and with verses from Ovid and Chaucer.

Walpole has not included these etchings in his list of Vertue's works, but they are noticed by Gough ('Brit. Top.,' ii. 77) thus: "A plan and four views of the great oak called the *Greendale* oak in the lane near Welbeck, Aug. 31, 1727, were engraved by Vertue for Lord Oxford, to whom it belonged." I saw a set in the shop of Mr. J. G. Commin, the Exeter bookseller, a few weeks since.

ALFRED WALLIS.

The history attached to "The Greendale Oak" is that John Hollis, Earl of Clare, laid a wager

\* Not unworthy of a place among historic trees is the fine wellingtonia planted by Livingstone while a guest of the present possessor and reverent upholder of Newstead and its relics. There is also in Welbeck Abbey a fine avenue, which may at some future day claim a place in history, planted to commemorate the Prince of Wales's visit.



that he would drive a coach and four through it, and did so. His only daughter married Edward Harley, second Earl of Oxford. Thus all the lettering on the etchings is accounted for. "The Greendale Oak," which is of great antiquity, measures in circumference thirty-three feet, and its branches are said to have covered a space not less than seven hundred square yards.

CONSTANCE RUSSELL.

Swallowfield, Reading.

I have a gold medal, on face, GEORGIUS III. REX, above the profile of that monarch, facing sinister, and below is the date MDCCCL. On the reverse, NOTTS YEOMANRY, over the representation of a tree, and under is GREEN DALE OAK. In the hollow of the oak are—

FOI  
LOI  
ROI

I should like to know its history when some correspondent gives that of "The Greendale Oak."

HANDFORD.

[Numerous correspondents are thanked for replies on the subject.]

SCOCHYNS: SCOCHYN MONEY (6th S. xii. 148, 191; 7th S. i. 17, 372).—The "skotchens of lede for the poor people" were probably issued as tokens to the beggars who were licensed to beg under the stringent acts against vagabonds. The statute 22 Hen. VIII. c. 12, provides that justices, &c., may license certain impotent persons to beg within a limited district, and the justices were to provide the licencees with certificates under a special seal. Able-bodied beggars were forced to work, and beggars from a distance were to be returned to their own parish. See the numerous other ineffectual statutes that preceded the establishment of the Poor Law system. The Nottingham chamberlains in 1543-4 demanded allowance "for linnen clothe to make tokyns for pore folkes, xiiijd.," and "for leyed [lead] and for makynge of tokyns for pore folke, vijd." ('Records of the Borough of Nottingham,' iii. 390). These leaden tokens were probably impressed with the town arms, like the leaden seals with which cloth was sealed (statute 1 Ric. III. c. 8). Hence they might well be called "escutcheons." But this explanation hardly fits the early quotations given by MR. COWPER at the first of the above references.

W. H. STEVENSON.

ROMAN BREVIARY (7th S. i. 247).—The Roman Breviary described is, I have little doubt, a copy of the second text of the Reformed Breviary prepared by Cardinal Quignon by command of Clement VII., and issued with the authority of Paul III. There are two editions published by Theobald Payen in 1556, one a small octavo, the other a quarto or small folio. He published

at the least ten editions of this Breviary, which was reprinted a great many times at Lyons, though it does not seem to have been in any way connected with the local Breviary.

The Syndicates of the University Press at Cambridge are about to publish a reprint of both texts of this famous Breviary of Cardinal Quignon, and I should be grateful to any one who may possess a copy if he would send me notes of his edition. The editions were very numerous, and though I have already seen a large number, yet I cannot think that I have exhausted the bibliography.

J. WICKHAM LEGG.

47, Green Street, W.

DRAKE'S SHIP (7th S. i. 308, 396).—In addition to the interesting references given as above by various correspondents, I venture to send you the following extract from 'History of Kent,' part i., "The Hundred of Blackheath," edited by Dr. H. H. Drake, noticed by you in a recent number of 'N. & Q.'—

"An Estimate for the Dockinge and Inclosinge of S<sup>r</sup> Francis Draik's Shipp with a Brick Waule, etc., viz.—

*A Bricke Waule.*—Imp'mis for a brick waule to be buylded, whiche will conteyne in Sircuyte aboute Ciiij<sup>xx</sup> footes [i.e., 100 and four score feet] in lengthe, and xv footes highe, to be well buylded with Butteryas. And from Insyde to Insyde to be xxiiij<sup>or</sup> Footes so as there may be some space to walke aboute the shipp wthin the waule, the chardge whereof estymated by the bricklayers, will extend unto cxxx<sup>li</sup>.

*The Roff, &c.*—Item the Roff [or cover] over the saide shipp according to the lengthe and breadthe of the waule. The Tymber and workmanship, Tyles, Lathe, and all other chardges insyde to the same, maye extende unto p<sup>r</sup> estimacyon iiiij<sup>xx</sup> x<sup>li</sup>.

*Preparing of ye Ground.*—Item the Digginge and preparinge of ye ground in order requisite for that purpose ys estymated by suche as hathe skill therein, att lxx<sup>li</sup>.

Item the chardge in layinge of wayes, wyndings, scraweing, Blockinge, Shoreinge w<sup>th</sup> Ironework w<sup>th</sup> other chardges to be therto anixed, cordage onely exceptyd p<sup>r</sup> estima<sup>n</sup>, iiiij<sup>xx</sup> x<sup>li</sup>. Suma Tota<sup>n</sup>, ccclxx<sup>li</sup>.

Endorsed: Charges of Waulinge, etc., of S<sup>r</sup> Francis Draik's shipp A<sup>o</sup> 1581.

Drake returned to Plymo 3 Nov., 1580; was Knighted 4 April, 1581, at Deptford."

Dr. Drake discovered this entry in the Navy Accounts of the time, and he further informs me that, according to Sir William Davenant and other old poets, Drake's ship was for many years used as a restaurant or place for carousals, and that it has puzzled literary men to know why. Doubtless the above, with the various interesting items of information on the same subject which you have already published, will tend to throw some light on the matter, and they will, moreover, show in what estimation Drake and his doings were held by his contemporaries and the generations immediately succeeding his time. I may add, that on the occasion of the unveiling of the Drake memo-



rial statue on Plymouth Hoe in February, 1884, I was fortunate enough (as secretary of the demonstration committee) to secure the loan from the Trustees of the Bodleian Library of the identical chair which was made out of the timbers of Drake's ship, as described by several of your correspondents.

W. H. K. WRIGHT.

Plymouth.

In my historical essay on 'The Rise and Fall of the Spanish Armada,' which is an introduction to the names of those persons who subscribed towards the defence of this country in 1588, just published by Mr. A. R. Smith, of Soho Square, I have had occasion to mention Sir Francis Drake and his "fortunate ship," the Elizabeth Bonaventure, "which after twenty-seven years' hard work had run aground in March, 1587/8, but was still unimpaired, causing the Lord Admiral to remark, 'except a ship had been made of iron, it were to be thought impossible to do as she hath done,' an expression more of its capital build than the term iron, for nowadays our iron vessels, instead of floating and lasting, turn up their toes and sink to the bottom of the sea, which 'the wooden walls' of old England never did. What would Queen Elizabeth have thought of our ships now, when she considered hers to be expensive toys? Her Lord Admiral was clamouring, begging, praying for the means of defence—ships, ammunition, and provisions" (see Essay, p. x, &c.).

The Spaniards were met by Drake in his ship the Revenge, and it may interest the reader to know that in the English fleet there were two other vessels called the Thomas Drake and the Elizabeth Drake (p. 13), and also two called the Mayflower—a name dear to our New England forefathers.

T. C. NOBLE.

Greenwood Road, Dalston.

MISSING LONDON MONUMENTS (7th S. i. 188, 274, 374, 411).—An equestrian statue in Hanover Square might be added to the list. Molloy ('Court Life below Stairs') mentions that in the reign of George I. a ballad which had great popularity was styled "A dialogue between the old black horse at Charing Cross and the new one with a figure on it in Hanover Square." One verse is as follows:—

King Charles's black nagg, being tired of the Town,  
From fair Charing Cross one evening stole down,  
And trotting along t'wards the fields for fresh air,  
He spy'd a strange beast up in Hanover Square.

Is it known to whom this statue was erected, and the date? The square was built about 1718 or 1720.

W. M. B.

You are on the eve of a civil war on the question of the Duke of Cumberland, so I take part with Mr. Dixon, and maintain that there is no proof of cruelty against the Duke of Cumberland, if judged by the temper of those times. Hawley,

his second in command, was probably brutal and rough, but the Highlanders were splendid men, who took no quarter, and suffered from the hands of the victors who were willing to spare them. I scarcely think that it was the commander of the Royal army who deserves the epithet of coward at Culloden, which Mr. Grant hurls at him.

HENRY F. PONSONBY.

No other missing monuments can be quite so irrevocably gone as the two cardinals' tombs at Old St. Pancras, of which you gave my note just in time. They, and the French noble's, and perhaps half an acre around, are now buried under ten feet of clay from the excavation for a gas-holder. The noble's relatives evidently had notice, and removed his stone; but cardinals have only their church for a posterity, who no longer translates her worthies, like Swithun, or even their epitaphs. These three tombs were very peculiarly arranged. The largest, that of De la Marche, though hardly possible to think the oldest, was the only one in the usual east and west position. Its long epitaph faced the north, and, if we compare it to the middle stroke of a capital A, the others were as bits of the two slanting strokes, converging northward, so that any one approaching thence had the three epitaphs like sides of a polygonal apse, or a bay window. If the feet of each grave were toward the reader, as usual, the unknown cardinal's feet must have pointed about N.E. by N., and the noble's N.W. by N. One could understand two laymen's tombs being subordinated as wings to that of Cardinal De la Marche, but one of these belonged also to a cardinal, and to all appearance an earlier one.

E. L. G.

PORTRAITS HAVING ONE HAND ON A SKULL (7th S. i. 407).—MR. JAMES will not, I trust, think me presumptuous in saying that I believe the rendering of the inscription on Andrea del Sarto's portrait of Samazzo (bought at the Davenport Bromley sale in 1863) can scarcely be, as he suggests, "Compassion and love being dead, I die with them." Of course, the literal translation of "Tengo la morte in mano perchè il morire con carità e l'amore è il mio" would be "I hold death in my hand, because to die with charity and love is mine," or "I lay hold of death because I can die with love and charity." Does it not imply a desire for death and a consciousness of its proximity, by one who was prepared and fit to die in love and charity with all the world?

Might not the picture have been painted with this anticipation? And if death carried off the painter before the sitter, the portrait may possibly have been finished by one of Andrea del Sarto's disciples. *Non è vero?*

I. E. C.

These cannot have been always painted after death. I have a pair, both dated 1628. The age



of the man is given as sixty-two and that of the woman as fifty-five. They are rosy subjects, not cadaverous looking, and the man's other hand is on a guitar or some other instrument of music. He is said to have lived to be ninety. The lady has nothing but a prayer-book in her hand.

P. P.

DEATH AND BURIAL OF COLLEY CIBBER (7th S. i. 307, 413).—MR. RENDLE, in his reply under this head, says that Mrs. Cibber, the actress and wife of Theophilus Cibber (Goldsmith's "young The," who was born to be hanged, but who "was drown'd"; vide "Mémorial supposed to be written by the Ordinary of Newgate," in the 'Essays'), was the daughter of Dr. Arne. She was Dr. Arne's sister. I know it has often been stated that she was Arne's daughter, but I should have thought this error would not have been repeated in Col. Chester's 'Westminster Abbey Registers.' The dates of birth show that the relationship of father and daughter was not possible. Thus, Dr. Arne was born 1710; and Susannah Maria Arne, afterwards Mrs. Cibber, was born 1714.

J. W. M. GIBBS.

Nelson ('History of Islington,' 1829, p. 195) mentions that "adjoining.....the 'Castle' public-house and tea-gardens.....the celebrated Colley Cibber had lodgings, and here died on the 12th Dec., 1757." And in a foot-note, "Ex information of John Nichols, Esq., F.A.S."

T. N. BRUSHFIELD, M.D.

Salterton, Devon.

YORK MINSTER (7th S. i. 447).—The stone fiddler which, in much mutilated condition, is now to be seen in the crypt of York Minster, was formerly finial of the gable of the south transept, and was removed some seven years ago to make room for a more fitting symbol—a cross. I think I remember being told, once upon a time, that this musician was wont to play a tune whensoever he heard the clock strike twelve. Tradition holds the figure to be commemorative of Lancelot Blackburne, who became seventy-seventh Archbishop of York in 1724. His story was well condensed in a letter which appeared in the *Yorkshire Gazette*, Nov. 8, 1879, and probably others besides ISATIS may like to hear what was told of him:—

"The celebrated Archbishop Blackburne was a member of King's College, Cambridge, a college so remarkable for 'fast men,' and, having got seven o'clock gates during his first term for 'cutting' chapels, ran away from the university, carrying off a fiddle from his tutor's rooms, with which he played his way up to London, where he underwent great hardships for some time. At last he bound himself apprentice on board a Newcastle collier, but in his first voyage to the north the Fair Sally was taken off Scarbro' by the private schooner Black Broom, then commanded by the dreaded Redmond of the Red Hand. When next heard of, some years after, it is as captain of the fearful Black Broom, sweeping the seas from Cyprus to Cape Wrath, the terror

of every merchant in Europe. He retired from business in the prime of life, and set up as a country gentleman at the foot of the Yorkshire Wolds, changing his name from Muggins to Blackburne—a corruption of Black Broom. Bucolic pursuits he soon found to be uncongenial to his active disposition, so he turned his attention in another direction, entered into holy orders, and, passing through various gradations, seated himself in due time (if my memory serves right A.D. 1724) on the archiepiscopal throne of York. The fiddle he had carried off from Cambridge he had never in all his mutations of fortune parted with, and to his credit be it said, shortly after his elevation he returned it to its owner, the Rev. Lawrence Leatherhead, in a case of the most costly and elaborate workmanship, in which was also enclosed his appointment to the archdeaconry of Holderness. To commemorate his archiepiscopate he caused the effigy of himself, fiddle in hand, to be placed in the proud position which it has now occupied through storm and tempest for so many generations."

This is a pretty story as it stands, and it offers a fine field for critical investigation.

ST. SWITHIN.

The half statue inquired for appears to be that of Abp. Blackburne, to which I have already had occasion to call attention in 'N. & Q.' (8th S. xii. 470). It is a most intelligent piece of sculpture; time and the weather have added refinement and pathos to the expression.

R. H. BUSK.

EPITAPH, "OUR LIFE IS BUT A WINTER'S DAY" (7th S. i. 383).—The idea that human life may be compared to time spent at an inn is found in Cicero, who says: "Ex vitâ ita discedo, tamquam ex hospitio" ('Senect.' 23); and later writers have adopted and amplified the thought. Dryden puts it thus:—

Like pilgrims to th' appointed place we tend;  
The World's an Inn, and Death the journey's end.  
'Palamon and Arcite,' iii. 887.

In the translation of Gerhard's 'Meditations' published in 1840 we read: "We are in this life as it were in another man's house.....In heaven is our home, in the world is our inn: do not so entertain thyself in the inn of this world for a day as to have thy mind withdrawn from longings after thy heavenly home" (Meditation xxxviii.). John Gerhard, the author of this little work, frequently translated, died in 1637.

It is recorded of Archbishop Leighton that he was wont to say that, if he were allowed the choice of a place to die in, it should be an inn—the "traveller's rest" as it is sometimes called.

One Niccolo Capasso, an Italian poet of the last century, is reported to have written, for a friend who kept a tavern near Naples, some lines to be placed over the door. They may be thus rendered:—

Let us eat, my friends, let us drink and eat,  
While the lantern sheds light around;  
In the next world perhaps we may never meet,  
And no inn may there be found.

But life has not only been likened to a brief



sojourn at an inn; other similitudes have been employed, and it has been called a voyage, a play, a lottery, a winding road, a chequered shade, a flower, an April day, &c. That a single day has been frequently regarded as the epitome of a life-time—the early dawn representing infancy and sunset old age—needs but brief notice, instances being numerous and familiar. Thus, on referring to St. John ix. 4, we see that the word "day" evidently means the course of active human life, in contrast with the night of death, when darkness closes in and worldly labours cease.

And what's a life!—a weary pilgrimage,  
Whose glory in one day doth fill the stage  
With childhood, manhood, and decrepit age.

Quarles.

To this I would just add the concise description by Auguste de Pils of the chief events which go to make up an ordinary day:—

On s'éveille, on se lève, on s'habille, et l'on sort;  
On rentre, on dîne, on soupe, on se couche, et l'on dort.

WM. UNDERHILL.

London Central Club, Bridewell Place, E.C.

There is another version, with additional lines, in Barnwell Churchyard, near Cambridge, on an innkeeper:—

Man's life is like a Winter's day;  
Some only breakfast and away;  
Others to dinner stay and are full fed,  
The oldest man but sups and goes to bed,  
Long is his life who lingers out the day,  
Who goes the soonest has the least to pay;  
Death is the Waiter, some few run on tick,  
And some, alas! must pay the bill to Nick!  
Tho' I ow'd much, I hope long trust is given,  
And truly mean to pay all debts in Heaven.

The following is in a village churchyard:—

Life is at best but like a winter's day,  
As full of storms; and yet so loth to stay,  
We scarce can count the hours before it glides away.

WM. FREELove.

Several readings of this old epitaph may be found in my 'Gleanings from God's Acre' (Hamilton). They are from Crowland Abbey, Ecclesfield near Sheffield, Cambridge, Llangollen, Nottingham, Barnwell near Cambridge. The Crowland Abbey version dates 1703 or 1704.

J. POTTER BRISCOE.

Nottingham.

A copy of this epitaph is on a stone in the churchyard of St. Buryan, Cornwall ('Parochial History of Cornwall,' i. 162). There appeared in the pages of the *Gentleman's Magazine* about thirty years ago, if I remember correctly, an ingenious communication endeavouring to prove that the first line should run, "Our life is but a vintner's day."

W. P. COURTNEY.

15, Queen Anne's Gate, S.W.

ABRAHAM SHARP (7th S. i. 109, 177, 218, 295, 372, 394).—W. C. B., MR. W. T. LYNN, and others

interested in the celebrated Bradford astronomer will find in 'Rambles round Horton,' pp. 95-133, published by Brear & Co., Bradford, an extensive account of his family, and particulars from the astronomer's memorandum books hitherto unpublished.

BRADFORDIAN.

DR. GEORGE OLIVER (7th S. i. 467).—The confusion of the two Olivers is a blunder which dies hard, as may be seen on turning to 6th S. v. 396 and the references there.

W. C. B.

[This answer enables us to dispense with numerous replies concerning the two George Olivers.]

DR. JOHN MONRO (7th S. i. 369, 413, 474).—I find that there is still an interest taken in the histories of Dr. John and Dr. Thomas Monro (my great-grandfather and my grandfather), and that mistakes are still made regarding them, which I believe I alone am able to set right. I therefore make this second attempt. F. G. S. (p. 474) repeats the mistake that Dr. John Monro was the so-called "patron of artists," whereas, as I explained, this term applies to his son, Dr. Thomas Monro. He also says that Dr. John Monro attended King George III., whereas his son Dr. Thomas Monro had this honour. This could be proved by the dates of the king's illnesses; but this has been an important matter of family history to me all my life, and there is a special tradition in my family regarding my grandfather being awakened one night, when sleeping at his cottage at Bushey, by a royal messenger summoning him to attend the king. F. G. S. is also wrong in supposing that the country houses (first at Fetcham, second at Bushey) to which my grandfather retired from the cares of his profession were in any way connected with his patients. I lived at Bushey a good deal with my grandfather till I was about sixteen, and therefore speak from personal experience in this matter. He is quite correct in saying that Hearne, Edridge, and my uncle Henry Monro all lie side by side in Bushey Churchyard; but there also by their sides lie my grandfather and my father. Dr. John Monro's life is given at great length in Chalmers's 'Biographical Dictionary.' His father Dr. James Monro's history is also referred to there. The lives of all these physicians are also given, more briefly, in Dr. Munk's 'Roll of the College of Physicians.'

The singular history of five Drs. Monro in succession having occupied much the same professional position in London (of whom I am the last) has probably occasioned confusion among them. As an illustration of this, I remember, about twenty years ago, an old lady asking me when in her country to come to see her as an old friend. When I arrived, she expressed her astonishment at not finding me much older; and I found that she had expected to see my grandfather, whom she had known in 1817, and who, if he had been



alive, would have been a centenarian. On other occasions I have had to explain that I was not my father or grandfather. Pope, in his first 'Dunciad' (l. 30) refers to my great-great-grandfather, Dr. James Monro, who was engaged in the same professional work as I am. I fear I have not had the honour of being mistaken for him!

I hope this explanation, with my former one, will make "the patron of artists" more recognizable. But should any one wish to identify these gentlemen more clearly, I would ask him to call at the College of Physicians, where he can see five portraits of the five doctors, including my unworthy self, hanging side by side.

MR. AMBROSE HEAL (p. 475) refers those interested in Dr. John Monro to 'The History of Monken Hadley,' by the Rev. Mr. Cass, for information. I would refer them also to the churchyard there, where a tombstone is still to be seen in honour of his memory.

HENRY MONRO, M.D.

In Boyle's 'Court Guide' for 1811 Dr. Monro is entered as of 8, Adelphi Terrace, and Fetcham, Surrey. The numbers of London houses have been so much altered of late years that they are but of little use to persons trying to identify the residences of celebrated men.

J. DIXON.

"ÇA VA SANS DIRE" (7th S. i. 447).—Really I see nothing disgusting in the phrase, "It follows without the saying." It is true that the press, that great corrupter of English, generally writes "It goes without saying"; but the above form would become idiomatically elegant with a very little usage to accustom our ears to it. Myself, I do not greatly like the expression, "That is a matter of course." "That follows as a matter of course" is better. The other equivalent, "That may be taken for granted," does not seem to me an equivalent at all of the French phrase. In all such matters the question is not whether what we have is sufficient for our needs; for if that were so we could do away with half the language. "To bestow" is not wanted whilst we have the verb "to give." If a phrase be clear and grammatical, we must have liberty to use it. C. A. WARD.  
Haverstock Hill.

C. M. I. justly censures the disgusting Gallicism "It goes without saying," which is now so frequently met with in the daily press. Will you allow me to note two atrocious Gallicisms which have lately shocked my nervous system in the columns of leading papers. 1. "In this question we are met at once by an embarrassment of riches." 2. And even more absurd is "It springs to the eyes" instead of "It is obvious." I know that "our own correspondent" resides long in Paris before he is advanced to the staff, and that allowance must be made for him. Curious Gallicisms

by our diplomatic agents could be collected from our Foreign Office reports in Parliamentary Blue-books. For example, "Prince Bismarck dominates the situation"; or "The situation complicates itself," and many more. A. R.

Athenæum Club.

LANDING-PLACE OF WILLIAM THE CONQUEROR (7th S. i. 428).—It so happens that Hastings and its neighbourhood have a much better guide-book than falls to the lot of most places in the 'Hand-book for Hastings, St. Leonards, and the most Remarkable Places in the Neighbourhood,' by the author of 'Brampton Rectory,' &c., third edition, revised and enlarged (Hastings, Diplock), 1864. P. 121 and the subsequent pages give an account of Bulverhythe, and refer to authorities for discrediting the legend to which CLEMENT AVIS refers. The author of this volume is Miss Mary Matilda Howard.

At p. 316 it is stated that William landed at Pevensey, and the letter of Prof. Airy which appeared in the *Athenæum* of Sept. 5, 1863, is referred to in support of the statement. This is in accordance with the opinion of the latest, and of course the highest authority, Dr. E. A. Freeman, who observes: "The Duke of the Normans and his host landed at Pevensey, in Sussex. They landed under the walls of the Roman city of Anderida, which had stood forsaken and empty ever since it had been stormed by the South Saxons nearly six hundred years before" ('Short History of the Norman Conquest,' p. 71, Oxf. Univ. Pr., 1880).

Local antiquaries may perhaps still be found to cling to Bulverhythe as the place of William's landing.

ED. MARSHALL.

The name Bulverhythe may perhaps be derived from "Bolwer or Bulver, one of the war titles of Odin" ('Sussex Arch. Coll.,' vol. xiv.). The absurd legend mentioned by Mr. AVIS is thus referred to by Mr. W. D. Cooper (in 'Sussex Arch. Coll.,' vol. i.):—

"One of the silly legends connected with the Norman Conquest is, that some time before the battle of Hastings Duke William, imitating the example of Queen Dido at Carthage, purchased so much land as he could compass with a bull's hide, which being cut into strips was made to reach several miles inland, namely, from Bulverhythe, alias Bullhide, to Came-hide, in Battel, for hitherto, says the tradition, came the hide!"

Came-hide is corrupted from Kemebeche, in the parish of Battle. As for the story, with all its antecedent improbabilities, still the "Bull Inn" at Bulverhythe is "alive to this day to testify it; therefore, deny it not!"

EDWARD H. MARSHALL, M.A.

Hastings.

'WEDNESBURY COCKING' (7th S. i. 388, 428).—My friend Mr. HARTSHORNE tells us of a cocking



"nigh to the church." Cock-fighting has sometimes taken place within the sacred precincts. Mr. Alexander Charles Ewald, in his 'Stories from the State Papers,' tells us that a little before the breaking out of the great civil war of the seventeenth century cock-fighting took place "in front of the communion table before an admiring audience of villagers" (vol. ii. p. 150). Unhappily, he does not give us the name of the place where this desecration occurred.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

The words of this ballad, which, by-the-by, are scarcely suited for general reading, being very broad, may perhaps be got at by A. H. if he will repeat his inquiry in the *Shropshire Notes and Queries* (Chronicle Office, St. John's Hill, Shrewsbury). Something was said about them a year or two ago, but the whole ballad was not printed, for the reason of portions being so broad. A. H. had better give his private address to the editor of *S. N. and Q.* I cannot find the reference, as I have not got the reprint.

BOILEAU.

N. DIDDAMS: MACARONI (7th S. i. 409).—"Macaroni" was a common term in the last century for a fop or exquisite. The following is a good example:—"While all the macaronies passed by, whistling a song through their tooth-picks, and giving a shrug, 'Dem it, 'tis a pity that so fine a woman should be lost to all common decency.'"—Burgoyne's 'Maid of the Oaks,' 1774, II. i.

GEO. L. APPERSON.

Wimbledon.

QUEEN'S PRINTERS (7th S. i. 427).—There is no statute requiring private, or for that matter public, Acts of Parliament to be kept in stock in print; but I believe that the Queen's printers are bound by their contract with Government to keep in stock all Acts of Parliament. I advise your correspondent to apply to the Comptroller of the Stationery Office, Prince's Street, Westminster, if he fails to obtain from the Queen's printers a copy of the Act which he requires.

G. F. G.

The law as to the admissibility of copies of private Acts as evidence is the 8 & 9 Vict., c. 113, s. 2:—

"And be it enacted, That all Copies of Private and Local and Personal Acts of Parliament not Public Acts, if purporting to be printed by the Queen's Printers, and all Copies of the Journals, of either House of Parliament, and of Royal Proclamations, purporting to be printed by the Printers to the Crown or by the Printers to either House of Parliament, or by any or either of them, shall be admitted as Evidence thereof by all Courts, Judges, Justices, and others, without any Proof being given that such copies were so printed."

By sect. 4 of the same Act, it is felony to print documents falsely purporting to be so printed, or knowingly to tender such documents in evidence.

Mr. Justice Stephen, in his 'Law of Evidence' (p. 82, n.), asks, "Is there any difference between the Queen's printers and the printers to the Crown?" See also Stephen's 'Commentaries,' where there is a note (vol. i. p. 617):—

"Up to 25 Hen. VIII. they were enrolled on the rolls of parliament; but from that date until 32 Geo. II., the titles only usually appear on the rolls. Under the existing practice, however, the titles are not enrolled, but the Acts themselves are preserved at the Private Bill Office."

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

A private (i. e., a strictly personal) Act is not necessarily printed. If it is printed, and the copy purports to be printed by the Queen's printers, it will be "admitted as evidence thereof by all courts, judges, justices, and others, without any proof being given that such copies were so printed" under 8 & 9 Vict., c. 113, s. 3. If not printed an authenticated copy must be produced from the Statute Rolls.

G. F. R. B.

MACAULAY'S 'ARMADA' (7th S. i. 327, 437).—Macaulay's poem, together with 'A Completion of Lord Macaulay's Fragment,' will be found in 'Contributions to a Ballad History of England and the States sprung from her,' by W. C. Bennett (Hamilton, Adams & Co., 1868). Lord Macaulay's poem is seventy-four lines in length. Dr. Bennett's 'Completion,' in the same metre, extends to 204 lines, and is full of vigour and graphic description. Another edition of Dr. Bennett's 'Ballad History' was published in 1879, price five shillings.

CUTHBERT BEDE.

AUTOGRAPHS OF THE DUKE OF WELLINGTON'S FATHER AND GRANDFATHER (7th S. i. 426).—Allibone would not mention Maittaire if he wrote only in Latin. His book is for English works; but Michael Maittaire wrote a good many English books, so that Allibone is in fault. The man was a pupil of Busby and a great bibliographer. His 'Annales Typographici' is highly praised by Watt, and called indispensable. His 'Senilia' is a well-known quarto. His editions of the Latin classics are prized for their correctness and their good indexes to the salient passages. His 'Lives of the Stephensens' is very good. He is a man of considerable mark, whether as a classic, scholar, or bibliographer.

C. A. WARD.

Haverstock Hill.

Michael Maittaire was born in London 1688 and educated at Westminster and Christ Church. He died 1747. He wrote and edited a large number of books, mostly upon the Greek and Latin classics. See Cooper's 'Biographical Dictionary.'

EDWARD H. MARSHALL, M.A.

HAD LEGENDARY ANIMALS A REAL EXISTENCE? (7th S. i. 447).—It is impossible, say the logicians,



to prove a negative. Still, the arguments that go to prove that the affirmative of this query is false amount almost to demonstration. To begin with the pterodactyls. They lived in Liassic times, myriads of myriads of years before man. Tradition therefore is out of the question. And if any early Briton had quarried out a specimen, he never could have known that these were the bones of a reptile which flew, for the time of Cuvier and of Owen and Huxley was not yet. The great birds of Madagascar and of New Zealand cannot be the origin of the fable of the roc. There is first the monstrous improbability of stories of these birds finding their way to Arabia, and next the dinornis is utterly unlike the supposed roc—he could not fly; he was like an ostrich twelve feet high, and had a bone of him been found it would indubitably have been attributed to a giant man, as has been the fate of all big bones.

The Somerville Worm of Lynton must also be sent to the region of fable—unfounded fable—for geology knows of no reptile in England, in recent times, bigger than our adder.

But why not take the obvious supposition that these animals are merely the creation of man's fancy? It requires little exercise of imagination to suppose a man sixty feet high, or with a jackal's head, or with ten arms and an elephant's head. The old naturalists—Ælian, Pliny, &c.—describe scores of animals that never existed. Whoever will turn to Cuvier's 'Discours sur les Révolutions sur la Surface du Globe,' will find there a general massacre of them. Of some of them, *e.g.*, the unicorn, he demonstrates the impossibility, for comparative anatomy refuses to believe in a cloven-hoofed animal with a horn in the centre of his forehead.

J. CARRICK MOORE.

"Mr. Charles Gould, who is a member of the Royal Society of Tasmania, and therefore presumably acquainted with the strange fauna of the Antipodean world, has compiled a book (published by Messrs. W. H. Allen & Co.) on the subject of 'Mythical Monsters.' Mr. Gould's opinion is that most of the monsters of fable are not fabulous at all. On the contrary, he is of opinion that there really have been such animals as dragons and gryphons, to say nothing of unicorns and (of course) sea-serpents. And truly it must be confessed that some of the pictures given of monsters which once actually walked or crawled the earth and swam the seas are as strange as anything in mythology and fairy-tale. Mr. Gould believes that a veritable dragon was the contemporary of primitive man."—*St. James's Gazette*, February 3, 1886.

This appears to be just that for which MR. W. S. LACH SZYRMA asks. FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

The animals referred to lived in this part of the world long before the appearance of man, so that any tradition respecting them can only be derived from fossil remains. This will be understood when we remember that they vanished whilst our English chalk was in process of formation at the bottom

of the ocean, and that on top of it hundreds of feet of tertiary beds have since been deposited. The pterodactyle, which was the last of the flying reptiles, also vanished in the chalk period (see Owen, 'Palæontology,' 1861, p. 275). I do not know whether gigantic birds have been found in Madagascar, but a colossal ostrich-like bird is supposed to have lived during the historical period in New Zealand (see Mantell, 'Fossils of the British Museum,' p. 94).

HORACE W. MONCKTON, F.G.S.

Temple.

There is a large amount of curious and discursive information in a volume recently published by Messrs. W. H. Allen, and entitled 'Mythical Monsters,' by Charles Gould, B.A. The author's desire is to show that "many of the so-called mythical animals.....may be considered not as the outcome of exuberant fancy, but as creatures which really once existed." There is a long chapter on the dragon and its geological analogues.

WILLIAM E. A. AXON.

MR. LACH SZYRMA will find something about the roc in Col. Yule's admirable notes to his edition of Marco Polo. H. J. MOULE.

"TO MAKE A HAND OF" (7th S. i. 449) is a familiar phrase which I have frequently heard amongst the dialect-speaking people of Lancashire.

WILLIAM E. A. AXON.

SOLUTION OF RIDDLE WANTED (7th S. i. 449).—The following answer to the bishop's riddle appeared in one of the periodicals a few years ago:—

"Water-bubble" I'm called, and the nightingale's note  
Of that name is the sweetest that bursts from her throat.  
For "Avis" read "Iris," prismatic in light,  
And the "bird of bright plumage" appears to your sight.  
So much being solved, I proceed to the rest.  
Strike thy rod in the water—I swim on its breast—  
When blown by the tempest, I "fly" in the air,  
Or "run" on the plain, if the surface be fair.  
"Touching earth" I shall burst, and "expire" at your feet.

In water absorbed I must die—in the heat  
I evaporate—"death" from the "light"—  
"Darkness" destroys me—I'm "lost to the sight"—  
If I breathe—there's an aperture, then as a sphere,  
I no longer exist, but must lie on my bier.

JOHN CHURCHILL SIKES.

21, Endwell Road, Brockley, S.E.

"MY LUD" (7th S. i. 429).—The terms "My lud" and "Your ludship" would appear to have been introduced subsequent to the days of 'Pickwick,' as we find no trace of them in the celebrated report of the trial *Bardell v. Pickwick*. Perhaps barristers may have adopted the terms to save themselves a little trouble, in the same way that the old Jew who was crying "O' clo'! O' clo'!" greatly to the annoyance of Coleridge, replied to the poet's remonstrance, "I can say 'old clothes'."



as distinctly as you can; but if you had to repeat those words many hundreds of times in a day, as I am obliged to do, you would be glad to save yourself exertion by clipping the words to 'o' clo'!"

CUTHBERT BEDE.

MARY OSBORNE, TEMP. CHARLES I. (7th S. i. 469).—Rudder has given, in his 'History of Gloucestershire' (1779), pp. 51-54, a list of the sheriffs of the county, with the years in which they served, from A.D. 1154 (1 Henry II.) to A.D. 1778, inclusive. A further list of these officials, from 1779 to the present year, will be found in *Gloucestershire Notes and Queries*, vol. iii. ABHA.

The Gloucestershire sheriffs are given by Rudder, 'Hist. of Gloucestershire,' Cirencester, 1779, pp. 51-54. If E. B. is not able to see a copy, I can extract the list for temp. Charles I. ED. MARSHALL.

COUNTY BADGES (7th S. i. 470).—W. G. observes, 5th S. i. 194, "No county in England has any arms. They are merely districts which had neither banners nor corporate seal; and though of late the arms of ancient earls may have been assumed by topographers to adorn their publications, there can be no foundation for the practice."

ED. MARSHALL.

Herts, the white hart; Stafford, the Stafford knot (query whether belonging to the town or county).

E. T. EVANS.

68, Fellowes Road, N.W.

CHESTER MINT (7th S. i. 469).—PENMORFA does not seem to have consulted Ruding's 'Coins,' where will be found many references to the mint at Chester, commencing from Athelstan's time.

W. E. LAYTON.

Ipswich.

BONAPARTE FAMILY (7th S. i. 308).—I think the book referred to by MR. CHRISTIE must be a work translated from the German of Ferdinand Gregorovius by Edward J. Morris, and published by John E. Potter, of Philadelphia, entitled 'Corsica, Picturesque, Historical, and Social; with a Sketch of the Early Life of Napoleon, and an Account of the Bonaparte, Paoli, Pozzo di Borgo, and other principal families.'

HENRY A. OXER, Librarian.

Portland Library Association, Portland, Oregon.

SELF-BANISHMENT OF A LEPER (7th S. i. 449).—In the *Daily News* of June 4, 1886, one of the leading articles, "In the Valley of the Shadow of Death," is devoted to an account of Father Damen, a Jesuit, who banished himself to Molokai, the island in which the lepers from the Sandwich Islands are secluded, in order to minister to their spiritual wants. After twelve years he has himself fallen a victim to the fatal disease. Miss Bird's book of a residence for six months in these islands

is referred to as an authority, and may perhaps contain an account of the king who is said to have banished himself to the leper colony.

W. E. BUCKLEY.

ANTONINE ITINERARIES (7th S. i. 221, 306, 435).—I do not conceive that Thanet is to be identified with any set of islands in an ocean flowing between Gaul and Britain, though we may safely so describe Jersey, Guernsey, &c.

The passage now quoted is not an itinerary at all, but a geographical description; and, looking at the position given to Riduna in the Peutinger tablet, as compared with Riduna in the appendix to our Antonine Iters, I suggest that the Isle of Portland will suit it better than Thanet. Dr. Giles gives the text thus: "In mari oceano, quod Gallias et Britannias interluit. Insulae Orcades num. 3. Insula Clota in Hiverione. Vecta, Riduna" (the three). It is easy to append Sarmia, Caesarea, &c., for Guernsey and Jersey, but that does not help us on to Thanet.

A. HALL.

'THE LAIDLY WORM OF SPINDLESTON HEUGH' (7th S. i. 420, 438, 457, 495).—

"The publication of Ritson's letters.....confirms both my conjectures, and sets the matter at rest. 'The Laidley Worm'.....was the composition of Robert Lamb, Vicar of Norham, as he told me himself.' Ritson to Walter Scott, June 10, 1802."—Note in Raine's 'North Durham,' p. 264.

G. H. THOMPSON.

*Gradely*—spelt as I have spelt it—is a Lancashire word, well known and in common use. It means—well, perhaps the phrase *comme il faut* may best express what it means. Therefore it can have nothing to do with the worm of Spindlestone (or Spindleton) Heugh. And I believe that the form *graidley* is a mere mistake for *laidly*, which latter, I presume, =loathly.

A. J. M.

PORTRAIT OF RICHARD PATES, TEMP. ELIZABETH (7th S. i. 348, 475).—A portrait of this Gloucestershire worthy is to be seen in Corpus Christi College, Oxford; and an old copy of it is in the custody of the head master of the Cheltenham Grammar School. This latter memorial of Richard Pates was exhibited at the meeting of the Bristol and Gloucestershire Archæological Society which was held at Cheltenham in April, 1877.

ABHA.

At Ludlow Castle there are arms of all the councillors of the marches of Wales of the time of Elizabeth. Amongst them are the arms of Richard Pates, one of these councillors, as follows: Argent, a chevron sable between three pellets, on a chief of the second three cross crosslets pattée of the first; and a note is added saying that he seems to have been of Gloucestershire family. These arms are the same as those of Pate of Cheltenham and Masterden, co. Glouc, which are, Argent, a



chevron sable between three ogresses, on a chief of the second as many cross crosslets of the first. Bigland says, in his 'History of Gloucester,' that Richard Pate founded the Free School and Hospital at Cheltenham in 1574.

B. F. SCARLETT.

Lennox Lodge, Eastbourne.

PATRON SAINT OF TEMPLARS (7th S. i. 288, 373).—Hargrave Jennings, in 'The Rosicrucians,' p. 246, says St. John the Evangelist was the patron saint of the Knights Templars. What ground has he for this statement? The Temple Church is dedicated to the Virgin.

H. G. GRIFFINHOOF.

SCROPE (7th S. i. 429).—Foster's 'Yorkshire Pedigrees' gives as the wife of Sir Adrian Scrope of Cockerling, Mary, daughter of Sir Robert Carr, Bart. (not "Ann, daughter of Sir John"), of Sleaford, co. Lincoln, by Mary, daughter and coheir of Sir Robert Gargrave, of Nostell, co. York; will dated August 16, 1685, proved October 28, same year. Est. H.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Reports of Cases in the Courts of Star Chamber and High Commission.* Edited by Samuel Rawson Gardiner, LL.D. (Camden Society.)

ORIGINALLY compiled, so far as the greater portion of the contents are concerned, for the late Mr. Bruce, by whom it was to have been edited, this volume of reports has been seen through the press by Dr. Gardiner, the Director of the Camden Society. It contains reports of cases in the Star Chamber from Easter Term, 1631, to Trinity Term, 1632, and of cases in the High Commission Court from October, 1631, to June, 1632. The sources whence the information is drawn, we are told in Dr. Gardiner's short and interesting preface, are Harleian MS. 4130 and Rawlinson MS. A 128, in the Bodleian. The Star Chamber reports open with a trial of some importance, "Viscount Falkland v. Lord Mountmorris and others for a combination to lay a scandal on the plaintiff," the imputation laid upon Lord Falkland being in the shape of a petition, which alleged that while late Lord Deputy of Ireland he had perverted the course of justice by compelling a grand jury to find a true bill in the case of a certain Philip Bushell, a man "of fower score yeare olde," and worth "about 4,000<sup>l</sup>," which resulted in his being hanged and his estate forfeited. So interesting is this case, the reader's regret is that further particulars are not preserved. The character of Sir Arthur Savage, one of the defendants, stands in a very favourable light. Among the Star Chamber cases that follow is one in which one Archer, of Southchurch, in Essex, is condemned to pay 100 marks to the Crown, and 10<sup>l</sup>. to the poor, and to stand in the pillories at Newgate Market, Leadenhall Market, and Chelmsford, for "enhancing the price of corn." Riots in the Fens, riots and misdemeanour in church, forging a will, procuring the marriage of a child, coining farthing tokens, provoking a challenge, making hatbands with base metal are also among the Star Chamber cases, while the High Com-

mission reports include adding a scandalous table to the Psalms, blasphemous opinions, keeping conventicles, misprinting the Bible, removal of a bishop's bones, keeping Geneva Bibles, &c. A very edifying light is cast upon men like Laud and Abbot. Dr. Gardiner draws especial attention to a reference made by Laud to Prynne. The volume is one of the most instructive of the new series.

*The History of the Parish of Poulton-le-Fylde, in the County of Lancaster.* By Henry Fishwick. (Chetham Society.)

COL. FISHWICK is a most industrious antiquary. There is not one of his many contributions to the local history of Lancashire which is so thorough as the volume before us. It might well be taken as a model by those who desire to put on permanent record what time has spared to us of the parishes in whose history they take especial interest. We have but one fault to find, and that is that Col. Fishwick has thought it necessary to print extracts from the parish registers. They are interesting so far as they go; but surely—especially as the manuscripts are some of them in bad condition—the proper plan would have been to print the whole of them down to the year 1812. We have more than once urged the necessity of assuring the existence of our old parish registers by preserving them in type; and this is becoming year by year more needful as families spring up in America, Australia, and New Zealand who are anxious, from a feeling of natural piety which all must respect, to know all that can be known of their English "fore-elders." We heard but the other day of one of the most eminent men in an important British colony having communicated with persons in England in the hope of gaining some information as to the pedigree of an ancestor of his who had been transported on account of the results of a certain poaching affray. The pedigrees of the more important families may be traced almost without the aid of parish registers; but they are, as has been most truly said, "the only title-deeds of the poor." Col. Fishwick has printed an English version, by Mr. Joseph Gillow, the author of the well-known 'Biographical Dictionary of English Catholics,' of a Latin account of the plunder of Rossall Grange, the home of the widow of a brother of Cardinal Allen. It will interest many who have no sympathy with the religious convictions of the sufferer.

As is the case with most books which are written in a thorough manner, the 'History of Poulton-le-Fylde' contains some things which we should not have hoped for. A ducking-stool, we are told, existed at Great Carlton within the memory of persons still alive, and there is evidence that the church of Poulton was strewn with rushes so late as 1765. A fee was paid to the churchwardens for burials in the church until even a later date. It has been rashly assumed that to the clergyman only belonged all burial fees; but payments of this kind are recorded in so many places in various parts of England that it is evident a common law right must have existed of a payment to the churchwardens for disturbing the floor of the church. There are some interesting memoranda concerning folk-lore at the end of the volume.

*An Historical and Genealogical Memoir of the Family of Poyntz.* By Sir John Maclean, F.S.A. Part I. (Privately printed.)

THIS is, so far as it goes, a careful and at the same time life-like summary of the principal historical facts connected with the Anglo-Norman house of Poyntz. It is based, like all the genealogical work of Sir John Maclean, on a collation of MS. as well as of printed records, and the extracts given from the MSS. in the Record Office and elsewhere are such as the general



historian ought to base his statements upon, though, unfortunately, he does not always seek them out. We have thus some extracts presented to our notice, giving a picture of agricultural prices in England in the nineteenth year of Edward III., about the date reckoned as the zenith of the Middle Ages. Sir Nicholas Poyntz had 34*l.* from eighty-five acres of land sown with wheat; 57*s.* from nine and a half sown with beans; 48*s.* from eight acres of barley; and 14*l.* 2*s.* from seventy and a half acres sown with peas, all on his lands of Cory Malet. His 231 acres of arable brought him in 22*l.* 4*s.* 11*d.*, and his meadowland, half a mark per acre. Sir John Maclean does not decide anything concerning the *hero eponymus*, Pons. The name, however, certainly seems to be a southern and western one, belonging to Avignon and Lorrain rather than to Normandy. We have not unfrequently met with it in charters of those countries, besides the well-known instance of the Counts of Toulouse, which Sir John does not omit to notice, though we must allow ourselves a passing regret that he should use the antiquated English form, with an intrusive *h*, "Tholouse." We find the name of Pons, as a Christian name, in the 'Coutumes de Lorrain,' in a list of knights of the *balliva* of Lorrain, under Philip Augustus, where Pontius de Aula occurs ('Nouv. Revue Hist. de Droit,' Paris, 1884, p. 537). We also find Pontius Arnardus mentioned in the 'Coutumes de la Rép. d'Avignon,' in an inventory taken in 1255 by the Counts of Toulouse and Provence, of services due to them by inhabitants of the city of Avignon (*op. cit.*, 1878, p. 695). These are, of course, merely notes taken *obiter* of the occurrence of the name in the south and west of France two centuries after the Norman Conquest. But they may help Sir John Maclean to some fuller expression of his views as to the origin of the Anglo-Norman family of Poyntz in the future and concluding portion of his valuable memoir.

*Ecclesiastical English.* By G. Washington Moon, Hon. F.R.S.L. (Hatchards.)

In his former book, entitled 'The Revisers' English,' Mr. Washington Moon demonstrated with great clearness that the revisers of the New Testament were more competent to unravel the mysteries of the Greek language than to write English with accuracy. He has now laid the same indictment against the revisers of the Old Testament, who fare but little better at his hands. Though the volume contains nothing but grammatical criticism, it is very far from being dull. The masterly and incisive style with which it exposes the grammatical blunders and the slipshod expressions of the revisers cannot fail to arrest the attention of any one who may glance through its pages. Nothing escapes Mr. Moon's vigilant eye; whether the blunder be great or small it is duly recorded against the offending revisers, and the chapter and verse for each quotation is given in every instance. Mr. Moon has succeeded in proving his case to the hilt, and there will be little doubt in the minds of his readers that, learned as the revisers undoubtedly were in the languages of antiquity, they had never completely mastered the intricacies of their mother tongue. So long as the study of our own language is neglected in our universities and public schools, it can never be a matter of surprise that many of our distinguished classical scholars should write English both inelegantly and ungrammatically. During the last few years, however, some steps have been taken in the right direction; but until blunders in English composition are regarded by the masters of our public schools in the same light as blunders in Latin or Greek prose we cannot hope for much real progress.

To the rapidly augmenting series of works published by the Sette of Odd Volumes have been added two works worthy in all respects of the companionship in which they find themselves. These consist of 'An Account of the Great Learned Societies and Associations, and of the Chief Printing Clubs of Great Britain and Ireland,' by Bro. Bernard Quaritch, Librarian of the Sette; and of the 'Inaugural Address' of Bro. George Clulow, the President. Both volumes are given to the club by the President. The earlier contains an address given recently at Willis's Rooms by Mr. Quaritch, and is a useful compendium; the second contains, in addition to the address of the incoming president, that of the outgoing, Bro. J. R. Brown.

THE July number of *Walford's Antiquarian* will contain, among other interesting features, the conclusion of the editor's paper on 'Sir William Dugdale,' the second part of Miss Tucker's paper on 'St. David's,' and a continuation of Mr. Greenstreet's communication, 'The Ordinary from Mr. Thomas Jenyns's Booke of Armes.'

MESSRS. TAYLOR & FRANCIS will publish almost immediately a new 'Introduction to the Gothic of Ulfilas,' by Mr. T. Le Marchant Douse. This work, after discussing the place of the Goths and their language in the Indo-European system, and the Gothic alphabet, investigates the phonology, morphology, and syntax of the language in the light of the results of modern philological research and the author's own re-examination of the Gothic remains.

#### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

F. A. S. ALLEN seeks to know where a poem entitled 'The Painter of Seville,' and a second, by S. Wilson, entitled 'The Creeds of the Bells,' can be obtained.

R. A. P. ("A Nine Days' Wonder").—The earliest use of this phrase seems to have occurred in John Heywood's 'Dialogues,' 1546, and 'Epigrammes,' 1562. The question of the origin has often been asked. All the information obtainable may be found 2<sup>nd</sup> S. xi. 478.

J. S. D. ("Engineers' Pattern Making").—Apply to the *Engineer*.

J. W. seeks information as to "Wreckers and Wrecking."

J. F. M. ("Author of 'Modern Greece: a Poem,' Murray, 1817").—Felicia Hemans.

JOHNSON BAILY ("Early Bible").—The edition is in no estimation.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 21, Took's Court, Cursitor Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



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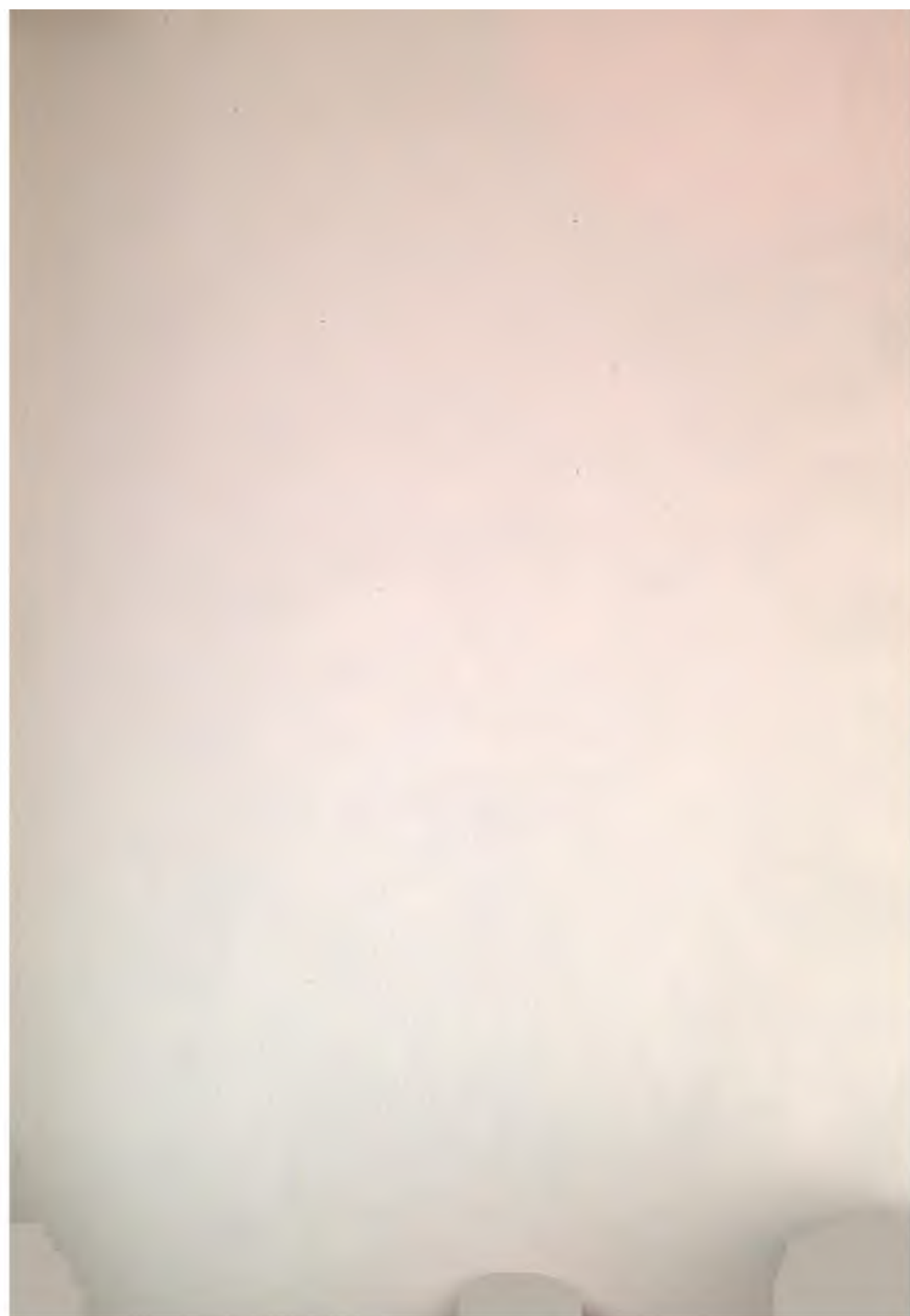


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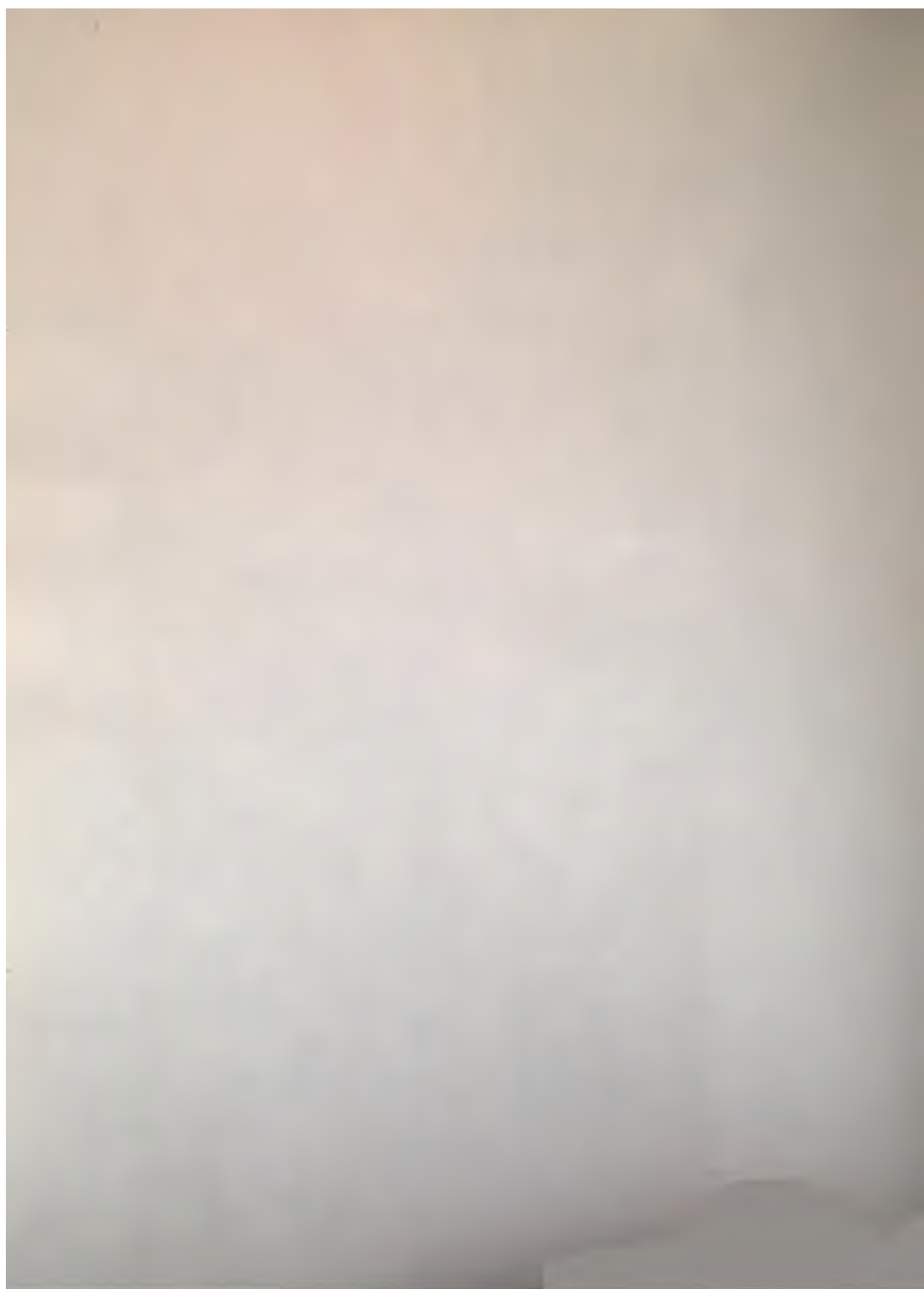


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